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दिल्ली

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क्रम संख्या

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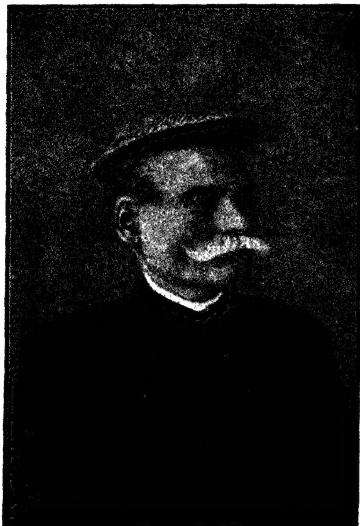
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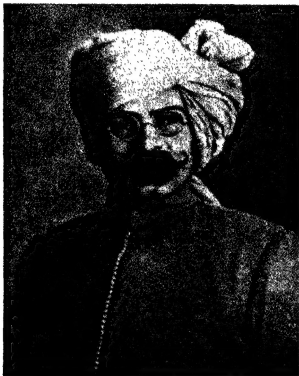
स्वर्गवासी साधुचरित श्रीमान् डालचन्दजी सिधी



बाबू श्रीबहादुर सिंहजी सिधीके पुण्यश्लोक पिता

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जन्म : २८-६-१८८५]

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सिंधी जैन ग्रन्थमाला-ग्रन्थाङ्क, ४६

प्रधान संपादक:- आचार्य जिनविजय मुनि

वाक्षिप्यचिह्नाङ्क धीमव् उद्द्योतनसूरिविरचिता

कुवलयमाला

(प्राकृतभाषानिबद्धा चम्पूस्वरूपा महाकथा)

अतिदुर्लभप्राचीनपुस्तकद्वयाधारेण सुपरिशोध्य बहुविधपाठभेदादिभिः
परिष्कृत्य च संपादितम्

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द्वितीयभागः

रत्नप्रभसूरिका कुवलयमालाकथा

प्रस्तावना, टिप्पणी, सूची आदिस्तहित

संपादक :

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भारतीय विद्या भवन

जीपाटी : मुंबई-७

॥ सिंधीजैनग्रन्थमालासंस्थापकप्रशस्तिः ॥

अस्ति बङ्गाभिषे वेधो सुप्रसिद्धा मनोरमा । मुंशदाबाब इत्याख्या पुरो वैभवशालिनी ॥	१
बह्वो निबसन्त्यत्र जेना ऊकेशवंशजाः । घनाडघा नृपसंमान्या धर्मकर्मपरायणाः ॥	२
श्रीडालचन्द इत्यासीत् तेष्वेको बहूभाग्यवान् । साधुवत् सच्चरित्रो यः सिधौकुलप्रभाकरः ॥	३
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कुशाग्रीयस्वबुद्धयश्च सद्गत्या च मुनिष्ठया । उपाज्यं विपुलां लक्ष्मीं कोटपथिपोऽजनिष्ट सः ॥	५
तस्य मन्त्रकुमारीति सन्नारोकुलमण्डना । अभूत् पतिव्रता पत्नी शीलसौभाग्यभूषणा ॥	६
श्रीबहादुरसिंहाख्यो गुणवीस्तनयस्तयोः । अभवत् मुकुतो दानी धर्मप्रियश्च धीनिधिः ॥	७
प्राप्ता पुण्यवता तेन पत्नी तिलकमुन्दरी । यस्याः सौभाग्यचन्द्रेण भासितं तत्कुलाम्बरम् ॥	८
श्रीमान् राजेन्द्रसिंहोऽस्य ज्येष्ठपुत्रः सुशिक्षितः । यः सर्वकार्यवशत्वात् पितुर्वंशिनबाहुवत् ॥	९
नरेन्द्रसिंह इत्याख्यस्तेजस्वी मध्यमः सुतः । सुनुर्वीरेन्द्रसिंहश्च कनिष्ठः सौम्यदर्शनः ॥	१०
सन्ति त्रयोऽपि सत्पुत्रा आप्तभक्तिपरायणाः । विनीताः सरला भव्याः पितुर्मार्गानुगामिनः ॥	११
अन्येऽपि बहवस्तस्याभवन् स्वखादिबान्धवाः । धनंजनेः समृद्धः सन् स राजेव व्यराजत ॥	१२

अन्येष्व—

सरस्वत्यां सदासक्तो भूत्वा लक्ष्मीप्रियोऽप्ययम् । तत्राप्यासीत् सदाचारी तच्चित्रं विदुषां खलु ॥	१३
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गत्वा सभा-समित्यादौ भूत्वाऽध्यक्षपदान्वितः । इत्था दानं यथायोग्यं प्रोत्साहिताश्च कर्मठाः ॥	१८
एवं धनेन देहेन ज्ञानेन क्षुभनिष्ठया । अकरोत् स यथाशक्ति सत्कर्मणि सदाशयः ॥	१९
अबान्यथा प्रसंगेन स्वपितुः स्मृतिहेतवे । कर्तुं किञ्चिद् विशिष्टं स कार्यं मनस्यचिन्तयत् ॥	२०
पूज्यः पिता सर्वदासीत् सम्यग्-ज्ञानरश्मिः स्वयम् । तस्मात् तज्ज्ञानबुद्धयश्च यतनीयं मयाऽप्यहम् ॥	२१
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जैनज्ञानप्रसारार्थं स्थाने शान्तिनिकेतने । सिधौपवाङ्मूर्तं जैनज्ञानपीठसतीष्टपत् ॥	२३
श्रीजिनविजयः प्राज्ञो मुनिनाम्ना च विभूतः । स्वीकर्तुं प्राथितस्तेन तस्याधिष्ठायकं पदम् ॥	२४
तस्य सौजन्य-सौहार्द-सर्वार्थदार्पणविसृग्गुणैः । वशीभूय मुखा येन स्वीकृतं तत्पदं वरम् ॥	२५
कवीन्द्रेण रवीन्द्रेण स्वोपपावनपाणिना । रस-जा-गाङ्क-चन्द्रा-ब्जे तत्प्रतिष्ठा व्यधीयत् ॥	२६
प्रारब्धं मुनिना चापि कार्यं तदुपयोगिकम् । पाठनं ज्ञानलिप्पूनां तथैव ग्रन्थगुम्फनम् ॥	२७
तस्यैव प्रेरणां प्राप्य श्रीसिधौकुलकेतुना । स्वपितृभ्योऽस्ते जैवा प्रारब्धा ग्रन्थमालिका ॥	२८
उदारचेतसा तेन धर्मशीलेन दानिना । व्यथितं पुष्कलं द्रव्यं तत्सत्कार्यसुसिद्धये ॥	२९
छात्राणां वृत्तिदानेन नैकेषां विदुषां तथा । ज्ञानाभ्यासाय निष्कामसाहाय्यं स प्रबलवान् ॥	३०
जलवाय्वादिकानां तु प्रातिकूल्यादसौ मुनिः । कार्यं त्रिबाहिकं तत्र समाप्यान्यत्र चास्थितः ॥	३१
तत्रापि सततं सर्वं साहाय्यं तेन यच्छता । ग्रन्थमालाप्रकाशाय महोत्साहः प्रदर्शितः ॥	३२
नन्व-निध्य-ङ्क-चन्द्रा-ब्जे जाता पुनः सुयोजना । ग्रन्थावस्थाः स्थिरत्वाय विस्तराय च नूतना ॥	३३

ततः सुहृत्परामर्शात् सिधौर्वाशनमस्वता । आ वि द्या भ व नायेवं ग्रन्थमाला समर्पिता ॥	३४
आसीत्तस्य मनोवाञ्छाऽपूर्वा ग्रन्थप्रकाशने । तदर्थं ध्ययितं तेन लक्षावधि हि रूप्यकम् ॥	३५
दुर्बिलासाद् विचेहेन्त ! दीर्घायाश्चात्मबन्धनानाम् । स्वल्पेनैवाप कालेन स्वर्गं स सुकृती ययौ ॥	३६
इ'न्दु-स'-शू'न्य-नेत्राब्दे मासे आषाढसंज्ञके । कलिकाताख्ययुगौ स प्राप्तवान् परमां गतिम् ॥	३७
पितृभक्तंश्च तत्पुत्रः प्रेयसे पितुरात्मनः । तयैव प्रपितुः स्मृत्यै प्रकाशयतेऽधुना पुनः ॥	३८
इयं ग्रन्थार्चलः खेष्टा प्रेष्टा प्रज्ञावता प्रथा । भूयाद् भूत्यै सतां सिधौकुलकोतिप्रकाशिका ॥	३९
विद्वज्जनकृताल्हावा सच्चिदानन्दवा सवा । चिरं नन्दस्त्रियं लोके श्रीसिधौ ग्रन्थपद्धतिः ॥	४०

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॥ सिंधीजैनग्रन्थमालासंपादकप्रशस्तिः ॥

स्वस्ति श्रीमेघपाटाख्यो देशो भारतविभुतः । रूपाहेलीति सधाम्नी पुरिका तत्र सुस्थिता ॥	१
सदाचार-विचाराभ्यां प्राचीननृपतेः समः । श्रीमच्छतुरसिहोऽत्र राठोडान्वयभूमिपः ॥	२
तत्र श्रीवृद्धिसिहोऽभूद् राजपुत्रः प्रतिष्ठिभाक् । क्षात्रधर्मधनो यश्च परमारकुलाग्रणीः ॥	३
मुञ्ज-भोजमुक्ता भूपा जाता यस्मिन् महाकुले । किं वर्ण्यते कुलीनत्वं तत्कुलजातजन्मनः ॥	४
पत्नी राजकुमारीति तस्याभूद् गुणसंहिता । चातुर्य-रूप-लावण्य-सुचारु-सौजन्यभूयिता ॥	५
क्षत्रियाणो प्रभापूर्णा शौर्योद्दीप्तमुक्ताकृतिम् । यां दृष्ट्वैव जनो मेने राजन्यककुलजा त्वियम् ॥	६
पुत्रः किसनसिहाख्यो जातस्तयोरतिप्रियः । रणमल्ल इति चान्यद् यन्नाम जननीकृतम् ॥	७
श्रीदेवीहंसनामाऽत्र राजपूज्यो यतीश्वरः । ज्योतिर्भवज्यविद्यानां पारगाभी जनप्रियः ॥	८
आगतो मरुदेशाद् यो भ्रमन् जनपवान् बहून् । जातः श्रीवृद्धिसिंहस्य प्रीति-भ्रष्टास्पदं परम् ॥	९
तेनाद्याप्रतिमप्रेम्णा स तत्पुनः स्वसन्निधौ । रक्षितः, शिक्षितः सम्यक्, कृतो जैनमतानुः ॥	१०
दीर्घायाम् तच्छिष्टशोभात्यै गुरु-तातो विवंगतो । विभूदः स्वगृहात् सोऽथ यदुच्छया विनिर्गतः ॥	११

तथा च —

भ्रान्त्वा नकेषु देशेषु सेवित्वा च बहून् नरान् । बीक्षितो मुण्डितो भूत्वा जातो जैनमुनिस्ततः ॥	१२
ज्ञातान्यनेकशास्त्राणि नानाधर्ममतानि च । मध्यस्थवृत्तिना तेन तत्त्वातस्वगवेषिणा ॥	१३
अधीता विविधा भाषा भारतीयया युरोपजाः । अनेका लिपयोऽप्येवं प्रत्य-नूतनकालिकाः ॥	१४
येन प्रकाशिता नैके ग्रन्था विद्वत्प्रशंसिताः । लिखिता बहवो लेखा एतिह्यतथ्यगुम्फिताः ॥	१५
स बहुभिः सुविद्वद्भिस्तन्मण्डलैश्च स सत्कृतः । जिनविजयनाम्नाऽतो क्वातोऽभवद् भनीविषु ॥	१६
तस्य तां विभूतिं ज्ञात्वा श्रीमद्वगान्धीमहात्मना । आहूतः सावरं पुष्पपक्षनात् स्वयमन्यवा ॥	१७
पुरे चाहम्मबाबादे राष्ट्रियशिक्षणालयः । विद्यापीठ इति क्वातः प्रतिष्ठतो यदाऽभवत् ॥	१८
आचार्यत्वेन तत्रोच्चैर्नियुक्तः स महात्मना । रस' मुनि' निधी'इ'ब्दे पुरातत्त्वाख्यमन्त्रे ॥	१९
वर्षाणामष्टकं यावत् संभूय तत् पदं ततः । गत्वा जर्मनराष्ट्रे स तत्संस्कृतिमयीतवान् ॥	२०
तत आगत्य सेंट्लमनो राष्ट्रकार्ये च सक्रियम् । काराबासोऽपि संप्राप्तो येन स्वराज्यपर्वणि ॥	२१
कमात् ततो विनिर्मुक्तः स्थितः शान्तिनिकेतने । विश्ववन्द्यकवीन्द्रधीरवीन्द्रनाथमभिधे ॥	२२
सिधौपदयुतं जैनज्ञानपीठं तदाभितम् । स्थापितं तत्र सिधौश्रीडालचन्द्रस्य धनूना ॥	२३

श्रीबहादुरसिंहेन दानबारेण धीमता । स्मृत्यर्थं निजज्ञातस्य जैनज्ञानप्रसारकम् ॥	२४
प्रतिष्ठितश्च तस्यासौ पवेऽधिष्ठातृसञ्ज्ञके । अध्यापयन् वरान् शिष्यान् ग्रन्थयन् जैनवाङ्मयम् ॥	२५
तत्सर्वं प्रेरणां प्राप्य श्रीसिधौकुलकेतुना । स्वपितृभ्येते ह्येषा प्रारब्धा ग्रन्थमालिका ॥	२६
अयं च विगतं तस्य वर्षाणामष्टकं पुनः । ग्रन्थमालाविकासादिप्रबृत्तिषु प्रयस्यतः ॥	२७
'बाण'-रत्न-नबेन्द्र'ब्दे मुंबईनगरीस्थितः । मुंशीति बिहबल्यातः कर्हैयालालश्रीसखः ॥	२८
प्रवृत्तो भारतीयानां विद्यानां पीठनिमित्तौ । कर्मनिष्ठस्य तस्याभूत् प्रयत्नः सफलोऽचिरात् ॥	२९
विबुधां श्रीमतां योगात् संस्था जाता प्रतिष्ठिता । भारतीय पदोपेत विद्या भव न सञ्ज्ञया ॥	३०
आहूतः सहकाराय मुहुदा स मुनिः कृती । ततः प्रभृति तत्रापि सहयोगं प्रदत्तवान् ॥	३१
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SINGHI JAIN SERIES

and

Late BABU SHRI BAHADUR SINGHI SINGHI

My dear, sincere and noble friend, Babu Shri Bahadur Singhji Singhi, who, under my special inspiration, had founded this *Singhi Jain Series* in 1931, in sacred memory of his saintly father, Babu Shri Dalchandji Singhi and realizing whose uncommon devotion to the cause of learning as well as his ideal munificence, I also dedicated with my heart the dynamic and the precious portion of my remaining life to the Series, seeing whose fairly satisfactory and prompting progress since its inception and to find it in more advancing and comprehensive form in future, cherished an intense desire which resulted in associating the Series with the *Bharatiya Vidya Bhavan*, according to a scheme outlined by me. Full five years have passed since the sad demise of that noble man. In his revered memory, I am penning a few lines here.

*

On the 7th of July, 1944, Babu Shri Bahadur Singhji Singhi left his mortal coils at the comparatively early age of fifty-nine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able to achieve, during the past eighteen years, in the field of scholarship, is due directly to him. The financial assistance with which he backed my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different.

Babu Shri Bahadur Singhji Singhi was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajputana to Bengal, but thanks to the energy and enterprise of Singhji's father, Babu Shri Dalchandji Singhi, the family firm became a very flourishing concern.

Babu Dalchandji Singhi was born in Azimganj (Murshidabad) in the Vikram Samvat 1921 (1865 A.D.), and died in Calcutta on the 30th December, 1927. Owing to financial difficulties, Dalchandji Singhi had abruptly to cut short his educational career and join the family business at the early age of 14. The family had been carrying on business in the name of Messrs Hurisingsh Nehalchand for a long time though, in those days, it was not at all a prominent firm. But having taken the reins of the firm in his own hands, Babu Dalchandji developed it on a very large scale; and it was mainly through his business acumen, industry, perseverance and honesty that this comparatively unknown firm of "Hurisingsh Nehalchand" came to be reckoned as the foremost jute concern with branches in almost all the important jute centres of Bengal. The fruits of Dalchandji Singhi's toils were immense, and the reputation of the firm in commercial circles was, indeed, unique.

Having thus brought his jute business to the most flourishing condition, Babu Dalchandji Singhi diverted his attention to the mineral resources of India and spent many lacs of rupees in prospecting the coal fields of Korea State (C.F.), limestone deposits of Sakti State and Akaltara, and the bauxite deposits of Belgaum and Sawant-wadi and Ichalkaranji States. His scheme for the Hiranyakeshi Hydro-Electric Project and manufacture of aluminium from bauxite ores, the first of its kind in India, is

yet to be developed. His mining firm, Messrs Dalchand Bahadur Singhi, is reputed to be one of the foremost colliery proprietors in India. While so engaged in manifold business, he also acquired and possessed vast Zamindari estates spreading over the districts of 24-Perganas, Rangpura, Purnea, Maldah, etc.

But the fame of Babu Dalchandji Singhi was not confined to his unique position in commercial circles. He was equally well-known for his liberality and large-heartedness, though he always fought shy of publicity attached to charitable acts and often remained anonymous while feeding the needy and patronizing the poor. A few instances of his liberality are given below.

When Mahatma Gandhi personally visited his place in 1926, for a contribution to the Chittaranjan Seva Sadan, Babu Dalchandji Singhi gladly handed over to him a purse of Rs. 10,000.

His War contribution in the first world-war consisted in his purchasing War Bonds to the value of Rs. 3,00,000; and his contribution at the Red Cross Sales, held in March 1917, under the patronage of H.E. Lord Carmichael on Government House grounds, Calcutta, amounted to approximately Rs. 21,000, in which he paid Rs. 10,000 for one bale of jute which he had himself contributed. His anonymous donations are stated to have amounted to many lacs.

In his private life Babu Dalchandji Singhi was a man of extremely simple and unostentatious habits. Plain living and high thinking was his ideal. Although he had been denied a long academic career, his knowledge, erudition and intellectual endowments were of a very high order, indeed. His private studies were vast and constant. His attitude towards life and the world was intensely religious, and yet he held very liberal views and had made a synthetic study of the teachings of all religions. He was also well-versed in the Yoga-darśana. During the latter part of his life he spent his days mostly in pilgrimage and meditation. Noted throughout the district and outside for his devoutness, kindness and piety, he is remembered even now as a pride of the Jaina community.

During the last days of his life, Babu Dalchandji Singhi cherished a strong desire to do something towards encouraging research in important branches of Jaina literature and publishing their editions scientifically and critically prepared by eminent scholars. But fate had decreed otherwise; and before this purpose of his could become a reality, he expired.

However, Babu Bahadur Singhji Singhi, worthy son of the worthy father, in order to fulfil the noble wish of the late Dalchandji Singhi, continued to help institutions like the Jaina Pustaka Pracāraṅga Maṇḍala, Agra; the Jaina Gurukula, Palitana; the Jaina Vidyābhavana, Udaipur, etc.; and also patronized many individual scholars engaged in the publication of Jaina literature. Besides, with a view to establishing an independent memorial foundation to perpetuate the memory of his father, he consulted our common friend, Pandit Shri Sukhlalji, (formerly a Professor of Jainism in the Benares Hindu University), an unrivalled scholar of Jaina Philosophy, who had also come in close contact with the late Babu Dalchandji Singhi, and whom the latter had always held in very high esteem. In the meanwhile, Babu Bahadur Singhji Singhi incidentally met the late Poet, Rabindranath Tagore, and learnt of his desire to get a chair of Jain studies established in the Viśva Bhāratī, Shantiniketan. Out of his respect for the Poet, Babu Sri Bahadur Singhji readily agreed to found the Chair (provisionally for three years) in revered memory of his dear father, and pressingly and cordially invited me to organize and conduct the same. I accepted the task very willingly, and felt thankful for the opportunity of spending even a few years in the cultural and inspiring atmosphere of Viśva-Bhāratī, the grand creation of the great Poet, Rabindranath.

During the period of 10 years of my Principalship of the Gujarat Puratattva Maṇḍir,

Ahmedabad, and even before that period, I had begun collecting materials of historical and philological importance, and of folk-lore etc., which had been lying hidden in the great Jaina Bhandars of Patan, Ahmedabad, Baroda, Cambay, etc. I induced my noble friend Babu Bahadur Singhji Singhi, also to start a Series which would publish works dealing with the vast materials in my possession, and also with other allied important Jaina texts and studies prepared on the most modern scientific methods. Hence the inauguration of the present Singhi Jaina Series.

At an early age Babu Bahadur Singhji joined the family business by pushing ahead with his father's enterprises, and succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindaries and had interests in many industrial and banking concerns. This early preoccupation with business affairs prevented his having a college education. But Singhji was studious and introspective by nature. He devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copper-plates and inscriptions. His manuscript-collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jaina Swetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in legal matters. On one occasion in the Calcutta High Court when he found that even his distinguished lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the opposite party who was a manager of a big European firm.

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three-fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name.

- To the Hindu Academy, Daulatpur, Rs. 15,000/-.
- to the Taraqi-Urdu Bangala 5,000/-.
- to the Hindi Sahitya Parishad 12,500/-.
- to the Vishuddhanand Saraswati Marwari Hospital 10,000/-.
- to several maternity homes 2,500/-.
- to the Benares Hindu University 2,500/-.
- to the Jangamji High School 5,000/-.
- to the Jangamji London Mission Hospital 6,000/-.
- to the Jain Temples at Calcutta and Murshidabad 11,000/-.
- to the Jaina Dharma Pracharaka Sabha, Manbhum 5,000/-.
- to the Jaina Bhavan, Calcutta, 15,000/-.
- to the Jain Pustak Prachar Mandal, Agra, 7,500/-.
- to the Agra Jain Temple 3,500/-.
- to the Ambala Jain High School, 2,100/-.
- for the Prakrit Kōśa 2,500/-.
- to the Bharatiya Vidya Bhavan 10,000/-.

At the Singhi Park Mela held in December, 1941, at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief and Lord John Herbert, Governor

of Bengal, and Lady Herbert participated, he donated Rs. 41,000/- for the Red Cross Fund.

Really speaking, he did not in the least hanker after name and fame even though he was a multi-millionaire and a big Zamindar, and even though he was a man of superior intellect and energy. He was by nature taciturn and a lover of solitude. Art and literature were the pursuits of his choice. He was very fond of seeing and collecting rare and invaluable specimens of ancient sculpture, painting, coins, copper-plates, inscriptions, manuscripts, etc. He spent all his spare time in seeing and examining the rarities which he had collected in his room, as well as in reading. He was seldom seen outside and he rarely mixed with society and friendly circles. Wealthy persons like himself usually have a number of fads and hobbies such as seeing the games and races, visiting clubs, undertaking pleasure trips etc., and they spend enormously over them, but Singhiji had none of these habits. Instead of wasting money on such things, he spent large sums on collecting ancient things and valuable curios and on the preservation and publication of important literature. Donations to institutions and charities to individuals were, for the most part, given by him anonymously. I know it from my own experience that these gifts, donations and charities reach a very high figure at the end of every year. But he was so modest that on his being requested so often by me he did not show the least inclination to part with the names and whereabouts of the individuals and institutions that were the recipients of such financial aid from him. By chance I came to know of a very recent example, just now, indicative of this characteristic of his nature. In the year 1941 he shifted, like other innumerable inhabitants of Calcutta, his headquarters to Azimganj (Dist. Murshidabad) when the fear of the Japanese invasion was looming large, and decided to stay there with his whole family during war time. Taking into consideration the then grievous condition of the country as well as the excessive scarcity of grains in Bengal, he had stocked grains in large quantities with a view to distributing them gratis according to his capacity. Thereafter the problem of food became rather more serious and the prices had risen inconceivably high. Babu Bahadur Singhiji Singhji could have earned four to five lacs of rupees if he had, like many other miserly merchants, sold off the hoarded lot of grains, taking undue advantage of the prevailing conditions. But he resisted the temptations, and had been daily distributing freely the grains among thousands of poor people who showered blessings on him; and he enjoyed a deep self-satisfaction. This is the most recent example that puts us in adequate knowledge of his silent munificence.

Really he was a very silent and solid worker and he had no desire to take active part in any controversies, social or political, though he had sufficient fitness and energy to do so. Still, however, he was skilful enough to do what was proper at the particular time. The following incident will best illustrate this statement. It was in the fitness of things that a wealthy multimillionaire like him should give an appropriate contribution to the war funds. With this end in view he arranged in the second week of December, 1941, an attractive show, styled *Singhi Park Mela* in the garden of his residential place at Calcutta in which all the local people and officers of name and fame, including the Governor of Bengal, Sir John Arthur Herbert and Lady Herbert as well as the Commander-in-chief (later the Governor-General) Viscount Wavell, had also taken part with enthusiasm. This show fetched thousands of rupees which were considered substantial financial help to the war funds.

As mentioned above, the Series was started, in 1931, A.D. when I worked as a Founder-Director of the Singhji Jain Chair in Visvabhārati Shantiniketan, at Singhiji's request. It was, then, our aspiration to put the *Singhi Jain Chair* and the *Singhi Jain Series* on a permanent basis and to create a centre at Visvabhārati for the studies of Jain cult in diffidence to the wishes of the late Poet Rabindranath Tagore. But unfor-

unately I was forced to leave this very inspiring and holy place on account of unfavourable climatic conditions etc. which I had to face during my stay of about four years there. I shifted, therefore, from Viśvabhārati to Ahmedabad where I had formerly resided and worked in those glorious days when the *Gujarat Vidyāpīṭha* and the *Purātattva Mandira* had been established as a part of the movement for national awakening and cultural regeneration. I went there in the hope that the reminiscences of those days and the proximity of those places would serve as sources of inspiration in my literary pursuits.

During this period of my aim of life had centred round the Singhi Jain Series and I devoted every iota of my energy to its development and progress.

*

In June, 1938, I received, to my agreeable surprise, a letter from my esteemed friend Śrī K. M. Munshi who was, then, the Home Minister of the Congress Ministry of the Bombay Presidency. In that letter he had mentioned that Sheth Śrī Munglal Goenka had placed a liberal sum of two lakhs of rupees at his disposal for the establishment of a good academic institution for Indological studies and he had asked me to come down to Bombay to discuss and prepare a scheme for that. Accordingly, I came here and saw Munshiji. Knowing that he had a fervent desire of founding at Bombay an institution of the type of the *Purātattva Mandira*, I was extremely delighted and I showed my eagerness to offer for that such services as might be possible for me. We, then, began to draft out a scheme and after some deliberations and exchange of ideas the outline of the *Bhāratiya Vidyā Bhavana* was settled. Accordingly, on the auspicious full-moon day of the Kārtika of 1995 (V.S.) the opening ceremony of the *Bhāratiya Vidyā Bhavana* took place amidst the clappings and rejoicings of a magnificent party which was arranged at the residence of Munshiji. The brilliant achievement and the wide publicity which the Bhavan has been able to secure during its short career of the last few years bear eloquent testimony to the inexhaustible fund of energy and unsurpassed skill of Munshiji. As I am inseparably linked up with it from its very beginning, I also feel the same amount of joy and interest at the Bhavan's progress as Śrī Munshiji, its Founder-President, and therefore I have been always offering my humble services in its various undertakings and activities.

*

On the other hand, the Singhi Jain Series is the principal aim of my remaining life and the results of my thinking, meditation, researches and writings have all been devoted to the development of the Series. As life passes on, the time of activity is also naturally shortened and therefore it was quite appropriate, now, for me to chalk out lines of its future programme and permanence.

As Babu Bahadur Singhji Singhi, the noble founder and the sole patron of the Series, had placed the whole responsibility of the Series on me from its inception, he had also the right to expect that more and more works might more speedily and splendidly be published. I have neither seen nor come across any other gentleman who can match with him as regards generosity and unbounded zeal for the revival of ancient literature. On the works of the Series he had spent through me more than 75,000 rupees during his life-time. But he had not even once asked me, during this long period of a dozen years, as to how and for what works the amount was spent. Whenever the account was submitted to him, he did not ask for even the least information but sanctioned it casting merely a formal glance on the account sheets. He, however, discussed very minutely the details regarding things such as the paper, types, printing, binding, get-up, etc. as well as internal subjects like Preface and others, and occasionally gave very useful suggestions thereon with deep interest. His only desire being to see the publication of as many works as possible in his life-time, he was always ready to spend as much after it, as required. He did not labour under a delusion that the things should be done in this or that way when he was no more.

As these were his ideas and desires concerning the Series and as every day that passed left me all the more convinced of the fickleness of my advanced life too, it was imperative for us to draw out a scheme for its future programme and management. Just at this time a desire dawned in the heart of Shri Munshiji, to the effect that if the Singhi Jain Series be associated with the Bhāratiya Vidyā Bhavana, both the institutions would not only be admirably progressing but the Series would get permanence and the Bhavan, unique honour and fame by its hereby becoming an important centre for the studies of Jain culture and the publication of Jain literature. This wellintentioned desire of Munshiji was much liked by me and I conveyed it in a proper form to Singhi who was, besides being a Founder-Member of the Bhavan, also an intimate friend of Munshiji since long. Eventually he welcomed this idea. I also came to a final decision of associating the Series with the Bhavan, having consulted my most sincere friend, life-long companion and co-worker, Pt. Sukhlalji, who is a well-wisher and an active inspirer of the Series, and who is also an esteemed friend of Babu Bahadur Singhi. Luckily we all four met in Bombay in the bright half of Vaisākha (V.S. 1999) and on one auspicious day we all sat together and unanimously resolved, at the residence of Munshiji, to entrust the Series to the Bhavan.

According to that resolution, the publication of the Series thereafter began under the management of the Bhāratiya Vidya Bhavan under my sole supervision and direction.

In addition to transferring all sorts of copyright of the Series, Singhi also donated a liberal sum of Rs. 10,000 which will be spent on erecting a hall, to be named after him, in a prominent place in the Bhavan. In appreciation of this generous donation of Singhi, the Bhavan has also resolved to style permanently the Department of Jain Studies as the "Singhi Jain Śāstra Śikṣāpīṭha".

In the mean time we considered to purchase for the Bhavan a well-equipped library of a retired professor living in Calcutta, and consequently I was entrusted with the work of making a proper move in the matter. I then went to Calcutta for this very purpose and started negotiations through Singhi with the professor whose demand was somewhere about Rs. 50,000. Singhi asked me just casually as to what arrangement had been made for meeting with the costs. I promptly replied that there was no cause for worry so long as donors like himself were there. He smiled at it with a suppressed sense of satisfaction and also remarked that he had to assume the role of a negotiator for a buyer who he himself was eventually to be. He considered seriously my candid utterance and made up his mind from that moment, luckily of course for the Bhavan, to donate the Library to the Bhavan. He invited the professor concerned to his residence and talked in my presence about the approximate cost of the whole collection which appearing rather more to him and to me, the bargain could not be struck. He himself thereafter suggested to me to go in for the Nahar collection and promised with his usual preparedness to make complete arrangements in due course of time for the same. As was natural with him, he disallowed me at the same time from making known his intentions to any one. From close association with him I very well knew this aspect of his sober mind. This taciturnity of his mind was so much developed that even his sons who are equally able and worthy did not get a clue to his intentions till they were put into practice. But to our great mishap he did not live long enough to present this literary treasure to the Bhavan himself; but his eldest son and my beloved friend, Babu Shri Rajendra Singh has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000 for the purchase.

Singhi began to take keen interest in the progress and development of the Bhāratiya Vidya Bhavan, seeing that it had at last become the centre of research and literary activities of Shri Munshiji and mine. In his last visit to Bombay he had also expressed

to me his sincere desire to come and stay occasionally with us in the building of the Bhavan at Andheri when it is made over to us after the war.

At this time he also expressed with great enthusiasm his generous desire in clear terms as to how increasing progress of the Series can be achieved and how more works can be brought out with added speed. He also told me to make an arrangement, as I wished, regarding as much publication as possible of the works in the Series till I and he were alive, wishing me not to worry at all concerning the expenses. He mentioned that he would not feel satisfied even if the present rate of the publication which three to four works annually be raised to two works per month. What a noble zeal and a domineering passion for the advancement of learning and literature!

Having been fully reinvigorated by this unequalled enthusiasm and liberality I came to Bombay and was immersed in making plans of a large-scale production of the works in the Series and its extension in pursuance of his eager desire.

*

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill-health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he did in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benares and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. I could see that he was at that time quite forgetful of his physical ailments. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On the 11th January I went to take leave of him, which he, full of emotions, gave with a heavy heart, exclaiming "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant and assured him that he would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill-luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1941. May his soul rest in peace!

★

SINGHIJI'S WORTHY SONS

Though the heavy loss caused by his sad demise is irreparable for me and the Jain community at large, still it is indeed, a matter of real consolation that he has left behind him equally illustrious and worthy sons. His sons, Babu Rajendra Singhji and Babu Narendra Singhji are treading the foot-steps of their revered father. It gives me great pleasure to record here that during the past five years on the Series alone they have spent more than Rs. 50,000. They also handed over a sum of Rs. 5,000 to the Indian Research Institute of Calcutta for the publication of the Jain works in Bengali language.

*

I have already mentioned how Babu Rajendra Singhji made a generous donation of Rs. 50,000 for the purchase of the famous Nahar Collection of Indological works which now forms a most precious part of the Bhavan's library. Babu Narendra Singhji has donated Rs. 30,000 for the foundation of a Jaina Bhavan at Calcutta for which Babu Bahadur Singhji had already contributed Rs. 15,000. He liberally gave Rs. 5,000 on the occasion of the celebration of 'Virasāsana Mahotsava' in November 1944 which was held by the Digambar Jain Samaj. Further he has shouldered the responsibility of continuing now under his patronage to help the work of social and religious upliftment among the Sark tribe of Bengal which was started by his illustrious father and for which the latter had spent thousands of Rupees. Babu Rajendra Singhji and Babu Narendra Singhji have also very generously promised to continue to meet all the expenses of the *Singhi Jain Series* and requested me to bring out as many works as possible, at whatever cost, so that this unique Series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literatures and culture.

*

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhji's memory by naming its Indological library as *Babu Bahadur Singhji Singhi Library*. Further, one of its main halls will bear his name as *Babu Bahadur Singhji Singhi Hall*. The Bhavan's Jain Department will also be known as the *Singhi Jain Shashtra Shikshapith*.
Bhāratiya Vidya Bhavan,

BOMBAY.

7th July, 1949

JINA VIJAYA MUNI



दानशील, साहित्यरसिक, संस्कृतिप्रिय

स्वर्गीय बाबू श्रीमान्

बहादुर सिंहजी सिंघीजी

को

सादर समर्पित.

इस ग्रन्थमालाके जन्मदाता और पोषक वे ही थे ।

उन्हीके संकल्पसे ग्रन्थमाला कली कूली

और उन्हीके प्रोत्साहनसे मैने

इस ग्रन्थमालाको परिपुष्ट

करनेका भरसक

प्रयत्न किया ।

मुनि जिनबिजय

GENERAL EDITORIAL

Ācārya Haribhadra (c. 750 A.D.), Uddyotanasūri (779 A.D.) and Siddharṣi (906 A.D.) were great Teachers and eminent Authors. Uddyotana was an immediate *śiṣya* and Siddharṣi, a *paramparā-śiṣya* of Haribhadra from whose works both of them derived inspiration. Their works *Samarāiccakahā*, *Kuvalayamālā* and *Upamitibhava-prapañcā kathā* are significant didactic tales, full of moral fervour. They aim at curbing, if not altogether eliminating, baser human instincts, so that men and women grow into balanced individuals, respect others as much as themselves, and contribute to building up a really cultured society. Their works have been my favourite subject of study. The eminent Indologist, the late H. Jacobi, wrote an original paper on the *Upamitibhava-prapañcā kathā* (Bonn 1891), and later, edited both the *Upamitibhava-prapañcā kathā* (in collaboration with P. Peterson) and *Samarāiccakahā* for the Bibliotheca Indica. The *Upamiti* is a remarkable allegory. The *Samarāiccakahā* is a classical piece rich in cultural data. The *Kuvalayamālā* contains abundant linguistic material for a researcher in Middle Indo-Aryan in addition to the wealth of cultural details.

I myself wanted to edit the *Kuvalayamālā*; and, had, in fact, got one forme of it even printed, by way of specimen, as early as 1931. But, owing to my other literary preoccupations, I had to keep it aside for some time. As the General Editor of the Singhi Jain Series, I was very much impressed by the methodology and meticulous scholarship of Dr. A. N. Upadhye, Kolhapur. His editions of the *Bṛhatkathākośa* and the *Līlāvāṭī* were included in this Series. I had given the basic material of the *Līlāvāṭī* to him; and his superb edition of it with a scholarly Introduction won the praise of eminent scholars like L. Renou in Europe and Dr. V. Raghavan in India, as is obvious from their reviews. Impressed by his scholarship and painstaking habits, I felt like requesting him to edit the *Kuvalayamālā*. I placed at his disposal some rare material, especially the photographs of the Jaisalmer Mss.

Dr. A. N. Upadhye acceded to my request, rose to the occasion and has now fulfilled one of my great desires. I am quite aware of the trials through which he has passed while working on this edition which absorbed a major part of his time during the last fifteen years and more.

In my *kimcīt-prāstāvika* to the First Part, I have already explained the circumstances under which this edition was undertaken. The late H. Jacobi was very keen that the *Kuvalayamālā* should be critically edited and published. The late H. Lüders and W. Schubring (who passed away on 13-4-69) showed keen interest in this work. The First Part containing the Prākṛit Text and Various Readings was published in 1959; and the *Kuvalayamālā-kathā* in Sanskrit by Ratna-

prabhasūri was separately issued in a limited number of copies in 1961. For reasons beyond anybody's control, the publication of this Second Part, No 46 of the Singhi Jain Series, was delayed. It includes the Introduction by the Editor. A Cultural Note on the *Kuvalayamālā* by the late Dr. Vasudev Sharan Agrawala, the text of the *Kuvalayamālā-kathā* of Ratnaprabha, the Gāthāsūci, Notes by the Editor and the concordance of the printed text of the *Kuvalayamālā* with the two Mss., J and P, and Index etc.

The learned Introduction of Professor Upadhye is characterised by the thoroughness and meticulous scholarship, so usual with all his writings. After carefully studying both the Mss., he has evolved his discipline of text-constitution and followed it with great success. His Introduction is a substantial study of the various aspects of the *Kuvalayamālā* and of the personality of its gifted author. His Notes are a rich mine of information and testify to his wide reading both in Sanskrit and Prākṛit literatures and of the critical studies connected with them. Dr. Upadhye has earned the gratitude of scholars interested on Indic studies by critically editing both the Prākṛit and the Sanskrit works and by shedding a flood of light on them and on their authors in his scholarly Introduction and Notes. His is an all-sided study of the *Kuvalayamālā*. He has certainly added to the prestige of the Singhi Jain Series which has already received great praise.

My sincere thanks are due to late Dr. V. S. Agrawala who contributed to this volume a Cultural Note on the *Kuvalayamālā* and to my friend Dr. L. Alsdorf who kindly agreed to our request and wrote a Foreword to this publication. Dr. Alsdorf is the doyen of Prākṛit and Jaina studies in Europe, a worthy successor of the late Dr. W. Schubring.

The late Shriman Bahadur Singh Singhi was a great philanthropist and a patron of learning. It is due to his munificence and nobleheartedness that the Singhi Series could achieve so much distinction in the annals of Indian learning. On the eve of my life, I look upon it as a duty to remember him with gratitude by dedicating this Volume to him. My thanks are due to both Shri Rajendra Singh Singhi and the late Shri Narendra Singh Singhi who have been upholding the great traditions of their family. I feel sorry that Shri Narendra Singhaji did not live to see the publication of the *Kuvalayamālā*, Part II, in which he was keenly interested.

I cannot adequately express how happy I feel in seeing this work published in such a worthy form. The same Hṛidevī who inspired Uddyotanasūri to compose this work has perhaps stood by Professor Upadhye who completed this edition with arduous labour and great patience. This is my humble *pūrnāhuti* in the cause of Indian learning.

In conclusion, I should only quote a few lines from the *Kuvalayamālā* of Uddyotana himself:

उज्जुय-पय-ममणिल्ला सरलुल्लावा य भूतण-विहणा ।
 दुग्गय-बाल ञ्च मए दिग्गणा तुह सुयण जेहेण ॥
 जेहं देज्ज इमीए ललियं छाएज्ज वयणयं पुलए ।
 अहवा कुलस्स सरिसं करेज्ज हो तुज्ज जं सुयणा ॥
 दंसिय-कला-कलावा धम्म-कहा जेय-दक्खिय-परिदा ।
 इह लोए होइ बिरा एसा उतभत्त कित्ति ञ्च ॥

Anekanta Vihara
 Shreyas Colony, P. O.
 Navarangpura, Ahmedabad-9.
 28-8-1969

MUNI JINA VIJAYA

FOREWORD

It is for me a matter of satisfaction and joy to congratulate my friend Dr. Upadhye on the successful completion of an arduous task which has engaged his attention and absorbed a major portion of his working power for the last sixteen years. The history of the present critical edition of Uddyotana's *Kuvalayamālā* does indeed go back even much further: it was first planned by Munimahārāja Jinavijayaji shortly after the turn of the century, and actually started by him in 1931. When other activities and duties eventually compelled him to abandon this most exacting and difficult undertaking, he was fortunate indeed in being able to hand it over to the present editor, who succeeded in bringing out the first volume, containing the Prākṛit text, exactly ten years ago. Every friend of Prākṛit literature, and of Indian literature in general, is sure to welcome with gladness and gratitude the long-awaited second volume, with Dr. Upadhye's comprehensive introduction and the Sanskrit digest by Ratnaprabhasūri, which, after many unexpected vicissitudes and delays, is now being laid before us.

Of the numerous Prākṛit works which Dr. Upadhye's indefatigable zeal and critical scholarship have rescued from oblivion and made accessible to modern research, the *Kuvalayamālā* is in several respects the most important and interesting. The unusual linguistic inclinations of its author, presenting us with valuable specimens of a number of Prākṛit and Apabhraṃśa dialects and even of "the mysterious Pāśāci", were noticed long ago and have given rise to several investigations, all duly recorded by Dr. Upadhye; it is to be hoped that the full text now available in a critical restitution will provide the solid basis for further linguistic studies. If Dr. Jacobi in the preface to the edition of Haribhadra's *Samarāṅgacakahā* wrote that it gives "a picture of Indian Life in the 8th century which the antiquarian may study with profit", this might be said with even greater force of the work of Haribhadra's disciple Uddyotana; the wealth of cultural data to be gleaned from it is duly emphasized by the editor. From the purely literary point of view, we are presented with one of the great masterpieces of that voluminous Kathā literature which is perhaps the most famous contribution of Jainism to Indian literature in general.

The possible sources and literary connexions of the *Kuvalayamālā* have been fully and ably discussed in Dr. Upadhye's introduction. The nearest, and very natural, kinship seems to me to exist between it and the just mentioned *Samarāṅgacakahā*. The latter, as is well known, is centred round the motif of *karman* and transmigration, used as a literary device in a characteristically Jaina fashion: the story follows the fates of two *jīvas*, connected by a *nidāna*, through nine births. Uddyotana would seem to have deliberately outdone his Guru by increasing

the number of *jīvas*, whom we accompany through the vicissitudes of a number of *bhavas*, to five. As their histories are not connected to begin with but interlace only at a later stage; and as, moreover, they are not told in a tedious systematic or chronological order but—by a device common also in modern literatures—are often put into the mouths of different characters of the story who tell them in retrospect, the plot of the novel becomes involved to a degree and is so difficult to follow that the editor has deemed it expedient to have the detailed analysis of contents followed by a second survey ("The story retold broadly") arranged systematically according to the five *jīvas*; I am sure every reader will find this as helpful as I did myself.

I wish and hope that Prākṛit studies, happily on the up-grade in India after long times of neglect, will receive a fresh impetus and derive rich benefit from this edition of the *Kuvalayamālā*, by which Dr. Upadhye has rendered one more signal service to the cause of Prākṛit literature and Indian Literature in general.

Seminar für Kultur
und Geschichte Indiens
University of Hamburg
Hamburg (West Germany).
May 18, 1969.

L. ALSDORF

PREFACE

The *Kuvalayamālā*, Part I, containing the Prākṛit Text accompanied by Various Readings, was published in 1959 as No. 45 of the Singhi Jaina Series. Subsequently the *Kuvalayamālā-Kathā-Saṃkṣepa* of Ratna-prabha-sūri was issued separately as well, in 1961, with a short Preface. In this Part II are now included an English Introduction, the late Dr. V. S. Agrawala's 'A Cultural Note on the *Kuvalayamālā*,' the *Kuvalayamālā-Kathā-Saṃkṣepa* noted above, the Index of Gāthās, Notes and other accompaniments at the end. By way of specimen, to illustrate the paleographic discussion in the Introduction, charts of letters from the two manuscripts and photographs of some palm-leaves are also given here.

None regrets more than the Editor himself the delay in issuing this Second Part for reasons beyond his control. In his weaker moments, the Editor even wondered, now and then, whether the Introduction would be published at all; and some portions of it were contributed by him as independent papers to some Journals. The patience of readers is more than tried for which the Editor expresses his apology. His only relief is that at last this Volume is being published in a manner matching the earlier volume.

It is some satisfaction for me that this work, so important from the point of view of the basic ethical values (with a view to removing individual imbalances and bettering human relations), linguistic material and cultural data, which occupied my major time for more than fifteen years, has seen the light of day. I am sure, those who are accustomed to the exacting work involved in editing Prākṛit texts from rare Mss, will certainly appreciate my humble labours on this important, classical religious romance of our country. In a self-imposed undertaking which extended over such a long time and on which I was working almost single handed all these years, there are bound to be shortcomings of which none can be more aware than myself. I shall be very happy to receive suggestions from my active colleagues in the field.

It is a pleasure for me to record my sense of gratitude to numerous scholars and friends who have obliged me in various ways in accomplishing this arduous duty. I cannot adequately express my sense of gratitude to Muni Shri Jinavijayaaji who kindly entrusted this work to me which he himself had undertaken some years' back. He stood by me all these years and encouraged me in various ways to fulfil this difficult job. I am thankful to the authorities of the Bhāratiya Vidyā Bhavana for publishing this work in the Singhi Jaina Series. My thanks are due to Prof. S. A. Upadhyaya who is keenly interested in the progress of this Series. It has been extremely kind of Prof. L. Alsdorf, University

of Hamburg, Hamburg (W. Germany), to have contributed a Foreword to this volume for which both the General Editor and myself are very thankful to him. As the work lingered on for many years, now and then some of my post-graduate students helped me in checking the collations; and I should specially mention the name of *Prof. M. S. Ranadive*, Satara. My friend, the late lamented *Dr. V. S. Agrawala* contributed a Cultural Note on the *Kuvalayamālā* with his usual academic zeal. What pains me most is that he did not live to see the note printed. *Muni Shri Punyavijayaji* has been helpful and keenly interested in my studies all along. He read the whole of the *Kuvalayamālā*, along with his younger colleagues, and made a number of suggestions on the readings; and most of them are included by me in the Notes. I am so grateful to him. I also record my sincere thanks to the Manager, *Nirnaya Sagar Press*, Bombay, and to the Manager, *Sharada Press*, *Mangalore*, but for whose cooperation I would not have been able to present this volume in the present form.

The *Singhi Jain Series* has carved a name for itself in the records of Sanskrit and Prākṛit publications. My thanks are due to *Shri Rajendra Singh Singhi* and the late *Shri Narendra Singh Singhi* who have been very keenly interested in the publication of the *Kuvalayamālā*. What pains me is that *Shri Narendra Singhi* did not live to see in print this Second Part.

Lastly, I would be failing in my duty, if I did not record my sincere gratitude to the University Grants Commission, New Delhi, for having so graciously made me the Grant intended for Retired Teachers. It is this timely aid that has enabled me, even after retirement from service, to pursue my researches in my specialised branches of Indology with the peace of mind all such work needs.

karmany evādhikāras te |

Dhavalā,
VIII, Rajarampuri.
Kolhapur-1.
July 21, 1969

A. N. UPADHYE

अ	आ	इ	ई	उ	ऊ	उ
a	ā	i	ī	u	ū	o
ए	क	क्क	क्क	ख	ग	ग
e	ka	kka	kkha	kha	ga	gga
घ	प	य	चि	छ	ज	ज
ggho	ghe	ca	cci	ccha	ja	ju
झ	झ	शः	सा	ट	ढ	ठ
jja	jjha	jñah	jha	ṭa	ṭṭa	ṭṭha
ण	र	इ	ड	ढ	ल	त
ṇo	ṛa	ḍḍa	ḍḍha	ḍha	ṇa	ṇḍa
ड	ति	तु	ह	ठ	थ	द
tu	te	ttu	ttū	tṭha	tha	da
ड	ड	ध	न	न	प	प
ḍḍa	ḍḍha	dha	na	nta	pa	ppa
फ	ढ	बि	रु	म	मे	म
pha	pha	bbhi	bha	me	me	mhe
य	रु	लि	ल	ल	व	श
ra	rū	rupi	la	lla	va	śa
स	स	ह	ह	ह	॥ह॥	ह
śaṇ	śa	ha	ṇha	lha	*	ḥ
						51

- S.N.Ghorpade

* Symbol at the close of a paragraph or section.

DRAWING OF THE SELECT AKṢARAS OF THE MS. J OF
the Prākṛit Kuvalayamālā

अ a	आ ā	इ i	ई ī	उ u	ऊ ū	०	ए ē
क ka	कु ku	क्ष kṣa	ख kha	क्ख kkha	ग ga	ग्ग gga	गं ggham
घ gha	च ca	च्च cca	छ ccha	ब cha	ज ja	जू ju	झ jja
झ jjha	ञ jha	ट ṭa	ट्टि ṭṭi	ट्ट्ह ṭṭham	ठि ṭṭhi	ठो ṭho	ड ḍa
ढ ḍe	ड्ढि ḍḍi	ढ्ढा ḍḍha	ढा ḍha	ण ṇa	ण्ण ṇṇa	णो ṇṇo	ण्हा ṇṇha
त ta	त्ति tti	त्थो ttho	त्थो ttho	थि thi	दी dī	दु du	दू dū
द्ध dde	द्धा ddha	धा dha	ना na	न्ना nna	पा pa	प्पा ppa	प्फा pphā
फ pha	बा ba	ब्भे bbhe	भा bha	मा ma	म्हा mhā	या ya	रा ra
रु ru	रू rū	ला la	ल्ला lla	ल्हा lhā	वा va	रसि rsi	सं sām
स sa	स्ते ste	हा ha	हु hu	* *	** **	क kka	

- S.S. Dongarsane

* Symbol at the close of a paragraph or section.

** The symbol of bhale at the beginning of the work.

DRAWING OF THE SELECT AKSARAS OF THE MS. P OF
the Prākṛit Kuvalayasālā



Portions of the palm-leaf Ms. (No. 58 of 1880-81, Bhandarkar O. R. Institute, Poona).
folios Nos. 44a (half) and 43b (half), of the *Vīśvāś'akabhāṣāvatī*. see the Intro. p. 6,
footnote 1.

[illegible]

प्राज्ञानं हि निष्पन्ना ह्यावयवाश्चक्षणाश्चक्षणापथप्रवृत्तयः।

तद्वशिका इलकायकाभ्यां नामनकुमर्गना भिगाव्याधनमय २५५

ॐ नमो भगवते वासुदेवाय ।

कुष्माण्डसिंहासनादिनक्षत्रकक्षतिमयशरणः इन्द्रासिद्धिप्रदः ॥

गण्डानदिशमसिद्धिगणायणवज्जगुमहमया^{११}वाकःकःवज्जगु^{१२}कः

॥ नमो भगवते वासुदेवाय ॥

उत्तरायणसंमिक्तद्विप्रपुत्राङ्गुरि साष्टिसाष्टमुनिराजस्तु

ममसाउबुक्रयुमसवारणफलसयज्ञमति। अविद्या। अममश्रुका॥
मं. २. भोजसाधनविमर्शिनोऽसाम्भक्तिः। नृपि

ईदम्भक्तः। आपः प्रियः स्वः युगजातमिति चरणकिलोमिव दंशणी प्रदम्यत इत्यत्र। सा एव च आगता दमाभि

भण्डारकद्वयप्रगति नागाभिस्माप्रदुःमस्यपञ्चासितिलविषयदुःसातसयसीमाबहुयानव

नवपुनः खरवाडु मेरा। खरवाडु मेरा नाम मण्डित भवदुःखदसाणा। हरेन्नु। विपसम भुङ्गाच्चद। खरवाडु मेरा।

॥ श्रीगणेशाय नमः ॥

[illegible][illegible]

खाउमबा॥।।ण्यकट कउऊपुनूपायियमविमलाभाज निरिया विन्नवावनावदेउम्मत्तणसि

समन्तावरणं भाग्यं बुद्धिं निजबलीं वासिष्ठं शिवं चैकविकं ममान् मुक्ताञ्जनं मियाङ्कशदिनि नित्तं

मनस्येवाग्राणदन्तद्वयैकमाभ्याक्विलनाशयेत्ताम्रिदमग्रप्रदं यमहृत्तागाऽप्याविर्बलुर्व

[illegible][illegible]

नियविणमसद्विषये सुविद्यमानं मुनिशब्दां विद्वन्महाराजं निमज्जायिष्याम्येवम् ।। वादद्वन्द्वं ।। मित्रायेत्येवमप्युच्यते ।। एतन्निर्वाहकस्मिन् ।। अग्राज्ञोवाच ।। मम ।। वादद्वन्द्वं ।।

॥ ॐ नमो भगवते वासुदेवाय ॥

पुनर्मेतन्मिदंरसिद्वायवराणपरिवयाभि। अथाहोपटइनागामाप्रत्ययान्ननिर्ममुकुहासम्(मद्रुक

पाडाउत्तरीविक्रिगाण्डीमानदीतिशियासेवाप्रयमसन्निधितरेद्वीपद्वयभाषाकडणाटा

॥ गायत्रीसंवासादः ॥ १०० गणः कस्मिन्निष्कृतपटताधुनतर्हि ह्यल्लोको न स उच्यते तस्य ॥ २॥

b), ending with *kim tena jivi*, printed text p. 2.15 and

jīnamivosā etc., printed text p. 282.7 (see v. I.).

[illegible]

Kuvalayamālā, Ms. P, 1) first page (1b), ending with *kim tena jīvi*, printed text p. 2, 15 and

2) last page beginning with *rīe dinno jīnamvoṣā* etc., printed text p. 282.7 (see v. I.).

INTRODUCTION

1. CRITICAL APPARATUS

The Prākṛit text of the *Kuvalayamālā*, critically edited here for the first time, is based on the material from the following Mss.

P - This paper Ms., written in Devanāgarī characters, belongs to the Deccan College Collection, and is now deposited at the Bhandarkar Oriental Research Institute, Poona, No. 154 of 1881-82. It has 133 folios, the first being written on only one side. It measures 32.5 by 12.5 cms. The mode of writing is uniform, but it changes on page 80a, line 8. There onwards, the letters are slender, the ink is more thick, and the writing point a little more broad. To begin with, there are 18 lines on each page for some 8 pages and then 17 lines on each page, and then again 18 lines from p. 81a onwards where, as noted above, the writing is more compact with smaller letters. In full lines there are some 72-77 letters in the earlier part, but they rise to 76-80 in some lines where the writing is more close.

This Ms. is well preserved on the whole. The paper is good, though turned brownish now. Some corner portions are exposed to moisture with the result that there is darker appearance, and the ink also is rubbed in some places. Here and there the white ants have eaten the edges of some folios and bored holes too in the middle. The edges of some folios are lately mended with paper pasted along the border. The first folio, which was damaged in the corner, has a back-sheet lately pasted; while the last folio is more thick originally. Folio 2 is torn but mended with transparent paper, and some of its letters are rubbed away. The written portion on a page measures about 9.5 by 27 cms. On the right and left sides there are two marginal lines (in black ink) sometimes single and sometimes double. There is a decorative blank space (sometimes written ornamentally with some letters from the running line as on folios 25-7, 115-6, 119-21, 125-27) in the centre of a page; and this space was necessary for the string-hole in the palm-leaf Mss. This Ms. is written in black ink. Here and there the numbers of Gāthās (wherever they are put), the double or single Daṇḍa, beginnings of fresh topics, terms like *ahavā*, *avi ya*, *tattha vi*, *cha*, *taṁ jahā*, *kiṁ* etc. are spotted with red chalk (*gairuka*). The top left-hand corner of the margin bears the name *Kuvalayamālā* (sometimes contracted as *kuvalayamā*, *kuva o mālā* etc.) in Devanāgarī and the right-hand corner of the page below has the page number, this being the back-side of the folio. Taking the folio No. 25, one side say 25a has no title and page-number which are put on 25b. The letters which the copyist could not read from his exemplar are left blank by him only with the head-lines or serifs. The traces of the use of modern black, red and green pencil and of red or blue ink are also seen here and there to mark some references of geographical, historical, cultural and literary interest. There are a few marginal additions and corrections: those on pp. 26a, 39b, and 51b are modern, while that on p. 80b is perhaps of the copyist himself.

The Ms. has the following beginning after the symbol of *bhale* (with two Daṇḍas on both the sides) which looks like Devanāgarī sixty (see the chart of its *akṣaras*):

ॐ नमो धीतरागाय ॥ पढमं नमह etc.

It ends thus:

समाप्त्यं कुवलयमाला नाम कथा ॥ छ ॥ ग्रंथसंख्या सहस्र ॥ १०००० ॥ कृति [ः] श्रीश्वेत-
पटनाधमनेर्दाक्षिण्यलांछनस्य उद्योतनसूरे [ः] ॥ छ ॥ छ ॥

The above number of the *granthāgra* is written after covering the original writing with yellow paste.

There is no record here of the age of the Ms., but according to expert opinion this Ms. may be assigned to the 15th century A.D. and is thus slightly more than four hundred years old. The copyist of this Ms. has often confused between *v* and *dh*, *η* and *l*: perhaps he or his predecessor has not carefully read the *ādarsa-prati*. He numbers serially only a few verses at the beginning. He consistently uses *paḍimātrū* or *prṣṭhamātrū*, though here and there *e* and *o* show the top-strokes. His *jja* looks like *dya* and is read by some as *jya*. The letters *ch* and *cch* are not duly distinguished by him. Though there are many scribal slips and usual lapses, the copyist has a neat hand throughout. He distinguishes his *u* and *o*, with a dot or stroke on the top of the latter.

In orthography, this Ms. is more inclined to the use of *ya-śruti*, though there are cases where it is not used (printed text p. 4, line 8: *raiū*, but in the next line *raiā*). It has some cases of inorganic *t* as well. On the whole very often it uses *n* initially and in a conjunct group, though there are cases of initial *η* and of *ηη*. It uses *anusvāra* almost as a rule and not *parasavarṇa*. In a few cases, *m* is used generally at the end of a line or so. Conjunct groups like *cch*, *jjh* and *tth* are written even after an *anusvāra*. In Sanskrit passages, in the conjunct groups with *r* as the second member, the other consonant is written double (the developing partner unaspirated with the aspirated remnant). In this volume are included the drawing of the select *akṣaras* of this Ms. as well as the block-prints of the photographs of its two pages Nos. 1 *b* and 133 *b*. The page 35 *a* is reproduced by F.B.J. KUIPER in his paper 'The Paiśācī fragment of the Kuvalayamālā', *Indo-Iranian Journal*, vol. 1-1957-NR 3.

J - This is a palm-leaf Ms. of the *Kuvalayamālā* belonging to the Big Bhaṇḍāra at Jaisalmer.¹ It contains 254 leaves, each leaf measuring 58.5 by 6.4 cms. The breadth noted is obviously at the centre of the widest leaf, because it decreases at some corner or the other and varies from leaf to leaf. Muni Śrī JINAVIJAYAJI placed at my disposal 54 photographs each measuring 29.3 by 24.2 cms. put on mounts 39.4 by 31.8 cms. and containing some ten pages (of one side of the leaf or the other) of the palm-leaves.² While arranging the leaves for photographing, a few pages are repeated in different plates. In this lot are included the photographs of the wooden boards of the *Candra-prajñapti* and *Bhagavatīvr̥tti* and of some of the leaves of the *Vilāsavaṇī-kathā*. The palm-leaves Nos. 1 and 254

¹ C. D. DALAL and L. B. GANDHI: *A Catalogue of Mss. in the Jain Bhandars at Jaisalmer*, p. 27, also Intro. p. 42, G. O. S. XXI, Baroda 1923.

² There is a set of photographs also in this Oriental Institute, Baroda.

are written on one side only. Muniji also gave me a transcript prepared from the palm-leaves directly; and a copy of this, got prepared by me, I repeatedly used while preparing my press-copy. Though I have not handled the palm-leaves directly, every reading recorded by me is checked in the light of the photographs in which the leaves are of reduced size, a little less than half. As it was difficult to read them with naked eyes, a few photographs I got enlarged to 51 by 40.7 cms.; and therein the letters were easily readable, though due to not-very-sharp focus some leaves gave a blurred appearance. The original Ms., I imagine, must be an admirable piece of calligraphic workmanship.

The number of lines varies from 4 to 7 on different pages depending on the breadth of suitable writing space available on each side of the leaf. Each full-length line contains letters (including *daṇḍas* etc.) ranging from 135 to 140. Excepting the first and the last, all the folios are written on both sides in black ink. The written portion on each page gets divided into three parts with space and a hole (for the string) in between them. There is margin left at both the ends. Some leaves are broken at the ends here and there; and as the photographs indicate, on a few pages the ink is rubbed. Perhaps the letters could be read easily in the original palm-leaves, because what is apparently blurred is duly copied in the transcript prepared directly from the palm-leaves.

The leaves bear page-numbers on one side only; on the left-side margin (generally at the centre) in symbolic syllables, standing vertically, i.e., one below the other, the lowest syllable forming the first place; and on the right-side margin (also at the centre) in numerals written horizontally. A careful study of these symbolic syllables discloses that they are practically covered by the excellent table drawn up by Muni Śrī PUNYAVIJAYAJI.¹ Some of the symbolic syllables in the photographs of J are covered by the strings. One or two deviations I could mark, but they may be looked upon as scribal slips. Some of the syllables have a wavy crest on the serif or a couple of dots on the head: all this may be either decorative or just a flourish of the pen. The zero is also given sometimes a decorative figuration: it is faced, on four sides, by four round brackets with inward or outward curve; or its place is taken by a cross, or the sign of multiplication, the angles being filled by round brackets of outward curve.

In this Ms. every letter is separate, or a unit by itself, and the serif or headline of one is not connected with that of the other. The *paḍi-mātrā* or *prṣṭha-mātrā* is used here and there; but it is less frequent, if not altogether absent, in the first line which has ample blank space for the top-strokes for the vowels *e* and *o*. Both *para-savarṇa* and *anusvāra* are used. There are instances of *ya-sruti*, but it is not uniformly used. Almost uniformly *ṇ* is used everywhere: the instances of initial *n* and conjunct *nn* are scarce. There is plenty of use of inorganic *t*, or what is often called *ta-sruti*.

The Ms. J perhaps makes no distinction between *v* and *h*; and it uses the same letter for both of them. There are certain letters which look very much alike in some places, for instance, *c* and *v*, *ttha* and *ḍḍha*, *y* and *v*, *bh* and *h* etc. Many

¹ *Jaina-citra-kalpa-druma* by S. M. NAWAB, p. 63 of the First Section, Ahmedabad 1935; also *Sanmati-prakaraṇa* (Gujarati Intro.) by S. SANGHAVI and B. DOSHI, pp. 15-27, Ahmedabad 1932.

of the letters have such a peculiar and old style that a novice might confuse one for the other; some pairs may be noted here by way of illustration: *a* & *jh*, *u* & *o*, *ā* & *j*, *e* & *p*, *gh* & *pp*, *gh* & *vv* & *pp*, *tth* & *ddh*, *ḍ* & *r*, *t* & *n*, *ṇ* & *l*, *th* & *vv*, *ph* (second variety) & *d*, *bh* & *ru*, *m* & *s*, *y* & *p* etc. With regard to *u* and *o*, one feels that there is a slight difference in their shape; but it is not always definitive. Very often *ceh* is written for *ch*, and *ceh*, *jih* and *tth* follow an *anusvāra*, the first two even a long vowel. At times initial doubling as in *tthio* is seen. The sign of *avagraha* is used here and there, of course rarely; and a somewhat peculiar symbol (a round bracket with a stroke below) is used for *m*.

In this Ms. J, verses are not numbered; separation of words is sometimes indicated by very small strokes or dots on the head of a line; very often *danḍas* are helpful, but they are not put always at the required place, especially in prose. In verses, however, single or double *danḍa* is used regularly and correctly. At times some letters are rubbed out and stand faint: they are to be treated as cancelled. Sometimes dots are put on letters which are to be omitted; and a stroke below them means striking off of that portion. Portions within round brackets are also to be left out. There are some marginal additions and corrections, often in a different hand of the later style. Big sections in stories are concluded with a symbol which looks like *cha*,¹ put between single or double *danḍa*. The Ms. J opens thus:

६० ओं णमो वीतरागाय ॥ पदमं णमह जिणिंद् etc.

and ends thus:

॥ इति कुवलयमाला नाम संकीर्णकथा परिसमाप्ता ॥ (ॐ) ॥ मंगलं महा धीः ॥ छ ॥ संवत् ११३९ फाल्गु वदि १ रविदिने लिखितमिदं पुस्तकमिति ॥

Thus this Ms. is written in Samvat 1139, i.e., (-56), A.D. 1083; and so it is nearly 900 years old. The concluding sentence, mentioning the date, shows a slightly different hand; but I think, it is written by the same writer.

A paleographic study of this Ms. by duly handling the original palm-leaves would bring to light many interesting details. As already observed by Prof. F. B. J. KUIPER², 'J is written in a hand which closely resembles that of pl. VI, col. XV of BÜHLER (taken from a Ms. that is only two years older than J), except for the *akṣara* ṇa.' The serif or the head or top line of many letters in J is not just a short line above the *akṣara*, but often it looks like a wedge (with thick ink) and resembles the serif of certain letters in pl. V, col. iii and pl. VI, col. xiv of BÜHLER.³ What is seen as hollow triangle of the serif in the Banswara plates of Bhoja of Dhārā (11th century A.D.) is thickened with ink in J.

It is interesting to study the *akṣaras* in J in more details. *a* and *ā* structurally resemble those in BÜHLER VI. xv-xvii, but may also be compared with those in

¹ See the charts of *Akṣara-vaṭikās* at the beginning.

² *Indo-Iranian Journal* I. No. 3, p. 231.

³ These references to BÜHLER are to his *Indische Palaeographie* in the Grundriss, 1896, with plates; its English translation by J. F. FLEET in the *Indian Antiquary*, XXXIII, 1904; lately issued, along with plates, in *Indian Studies: Past and Present*, Calcutta 1959.

V. viii and VI. xiv: what deserves to be noted is the graded thickness of the vertical line with a pointed tip. For *i* cf. BÜHLER V. viii, ix & xxi; VI. vi; it is clearly different from that in VI. xv. This letter *ṛ* in J is peculiar and unlike those noted by BÜHLER in plates V & VI, the nearest in shape being that at VI. vii. 4; but it resembles the Pratihāra (9th c. A.D.) type noted by C. SIVARAMAMURTI.¹ In its second variety (see the *akṣara-valikā* block at the beginning) the top mark is not the usual curvy or wavy line but a half-bracket-like hook resembling the upper roundish mark as in BÜHLER VI. xv. 4 or V. xxi. 4, very much like the present-day hook on the top of Devanāgarī *i* to show that it is *ṛ*. For *u* of J, cf. BÜHLER V. iii & VI. xv-xvi, its lower hook being more sharp pointed. For *ū* cf. BÜHLER V. xv & VI. xv-xvi: its wedge-shaped serif is very striking, and it looks very much like *ja* of J. For *e*, cf. Ibidem V. vi & VI. xv-xvii: the sharp point at the bottom is striking. For *o* of J, cf. BÜHLER VI. xv-xvi. 13, the symbols in which are sufficiently similar to those for *u*. J writes *u* and *o* apparently alike. There seems to have been some difference, but it is not definitive. The forms of these *akṣaras* in our chart are taken from a context where the values are definite. The letters *u* and *o* in OJHA's, plate xix, the *varṇa-mālā* from the palm-leaf Ms. *Uṣṇṣa-Vijayadhārinī*, deserve comparison.² In later corrections which are made in a squarish hand, *o* is represented by *u* with a top-stroke as in later Devanāgarī found in Mss. like our P.

For *k* of J, cf. BÜHLER VI. v, xiv & xv; the flourish of it agrees more with that in xiv than that in xv. For *kh*, cf. Ibidem V. xvi and VI. xiv. For *g*, cf. Ibid. VI. xv, but its shape in J is more curvy. For *gh*, cf. Ibid. VI. xv-xvi; at times it is similar to that in V. xi etc.

For *c* of J, cf. BÜHLER V. iii and also VI. xv; its shape is more acute angled in J; and when the interior space is covered by ink, it often looks like *r*. For *ch*, cf. Ibidem V. xvi and VI. xv; it is very much similar to *th* in the conjunct group; and often *cch* stands for *ch*. For *j*, cf. Ibid. V. xvi, and also VI. xiv-xvi. For *jh*, cf. Ibid. VI. xvi; it is often difficult to distinguish it from *jih*; and it very much resembles the *akṣara* in paragraph 2, Plate XXVI of OJHA.

For *ṭ* and *ṭh* of J, cf. BÜHLER VI. xv. For *ḍ*, Ibid. VI. xvi; at times it looks like *r* when the ink column of the letter is less thick. For *ḍh* cf. V. xiv. For *ṇ*, cf. VI. xv; it has roundish arms, one of which has a fine point; and by later scribes it is sometimes misread as *l*.

For *t* of J, cf. BÜHLER VI. xvii-xvi; the top wedge of our *t* is very thick. For *th* cf. Ibidem V. xxi; but often it resembles *tth*. For *d* cf. VI. xv, but its style is very much like that in V. iii-xi. For *dh* cf. VI. xv, but the style as in V. iii-x. The structure of *ddh* is somewhat ticklish. For *n*, cf. VI. xv, but for its style V. xi.

For *p* of J, cf. BÜHLER VI. xv. For *ph* cf. VI. xv, but in some places its shape is different (both the types being shown in the chart) and resembles that in V. viii. (c. 993 A.D. or the Sena type (p. 125) noted by C. SIVARAMAMURTI.³ For *b* cf. VI. xii; *b* and *v* are similar; and perhaps the same symbol served the pur-

¹ C. SIVARAMAMURTI *Indian Epigraphy and South Indian Scripts*, Fig. 87, p. 181, Madras 1952; also p. 64.

² G. H. OJHA: *The Palaeography of India* (2nd ed.), Ajmer 1918.

³ See C. SIVARAMAMURTI's book noted above, pp. 127 and 140.

pose of both in early days. The Nāgarī form of both of them was the same for a pretty long time; and the cross line in the belly of the letter, to mark out *b*, came much later, say by the 13th and 15th century A.D. For *bh* cf. VI. xv, but often it gets closed at the lower point. For *m* cf. VI. xv.

For *y* of J, cf. BÜHLER VI. xv, but note the parallel bend on both the sides. For *r*, cf. VI. xiv-xv, and also V. vi etc.; the thick line and dagger-like shape of our *r* are striking. For *l* cf. VI. xv, but the shape of its serif is somewhat different. For *v*, cf. VI. xv; its longish and angular shape deserves attention. For *s* cf. VI. xv; it occurs in J only in a few Sanskrit verses, and at times it is written like *s*. For *ṣ* cf. VI. xv; but the style is more similar to those at V. xvi, and VI. x-xi. For *ś* cf. VI. xv, but some difference in the shape; cf. also VI. xiii. For *h* cf. VI. xv, but for its style cf. V. iii and VI. xiii. For *kṣ* cf. VI. xv. For *jñ* cf. V. x. 44; our symbol is more roundish.

From the above detailed observations it is seen that most of the *akṣaras* of the Ms. J have a close resemblance with those recorded by BÜHLER in plate VI, column xv. He has drawn them from a palm-leaf Ms. of the Sanskrit commentary of Koṭyācārya on the *Viśeṣāraṣya* of Jinabhadraṇi (together with some supplements from the Royal Asiatic Society's *Gaṇaratnamahodadhī*, of A.D. 1229), now deposited in the Bhandarkar O. R. Institute, Poona.¹ I have personally inspected this Ms. with a view to have precise palaeographic comparison of it (V) with J. Both V and J contain Jaina works; they belong originally to Jaina Bhaṇḍāras; and possibly hail from nearly the same area. V is written in *saṃ*. 1138 Paurāṇa and J in *saṃ*. 1139 Phālguna; that is V is older than J by a year and two months. The writing of V is strikingly clear, though some of its leaves are damaged and even broken to pieces: possibly, for its age, it is adversely exposed to weather and repeatedly handled. J has its leaves, however, quite intact; and my impression is that it is not much handled. The *akṣaras* of J, in most cases have a close structural resemblance with those of V. Some letters in these have clearly different patterns, for instance, *i*, *ṛ*, *ṇ*, *ph* (second variety), and even *ḍ* and *dh*. Despite this structural resemblances between many letters in V and J, the appearance and impression of the written matter that one gets are different. Some of the apparent reasons are as below: In V letters are squarish but in J, longish, angular and slanting. In V serifs or headlines are flat, straight and mutually not very much detached; but in J, their shape, in most of the letters,

¹ See *A catalogue of the Govt. Collection of Mss.* Deposited in the Deccan College, XII, Collection of 1880-81, p. 169, No. 57. Luckily I could spot the concluding leaf. The Ms. ends thus:

समाप्तमिदं विद्योपाख्यम् ॥ छ ॥ कृतिजिनमद्रगणिसमाधमणपूज्यपादानां ॥ छ ॥ भाष्यं सामायिकस्य स्फुटविकटपदार्थोपगुहं यदेनल्लोमत्वर्त्तुर्कारि क्षनकलवधियां भूरिस्तंकारि ॥ तस्य व्याख्यानमात्रं किमपि विवक्षता यन्मया पुण्यमाप्तं । प्रेत्याहं दाम्भेयं परमपरिमितं प्रीतिमन्त्रेव तेन ॥ छ ॥ लिखितं पुस्तकं चेदं नेमिकुमारसंनिता । प्राप्ताटकुलजातेन सुदक्षारविलेखिना ॥ सं ११३८ पौषवदि ॥ ० ॥ [Then in a different hand:] कोट्याचार्यकृता टीका समाप्तेति ॥ छ ॥ [Then in a different hand:] ग्रन्थायसंख्या नवोदशसहस्रानि सप्तशताधिकानि ॥ १३७०० ॥ पुस्तकं चेदं विष्णुतन्त्रीजिनेश्वरपूरिशिष्यस्य जिनवल्लभमणेरिति ॥

Syllabic numbering of pages seems to be original; numeral pagination is perhaps put later. The first folio is pasted on paper by Prof. E. LEUMANN; and he has left a note on the sheet like this: 'pasted by Ernst Leumann of Strassburg Alsatia'.

is peculiar and different: they are wedge-shaped, often show a pool of ink at the head, stand mutually detached, and do not generally extend beyond the body of the letter, especially on the right side, as in V. In V lower point of the letters is often blunt, but in J generally slanting and as a rule pointed. The pool of ink at the top, slanting lines and pointed ends of *akṣaras* raise a suspicion whether J is written with a fine brush. This is not unlikely; but these, according to expert opinion, can develop even when written by a wooden quill, with a graded point.

Though V and J come from nearly the same locality and are of the same age, they illustrate two styles of writing though structurally majority of *akṣaras* is of the same pattern. The squarish handwriting in V can be favourably compared with that found in some old palm-leaf Mss. at Jaisalmer and other places in Western India.¹ The writing of J, as seen above, is a little angular and cursive, with wedge-shaped serif, the line of writing showing different thickness occasioned by the point of the quill (or brush?) and the quantity of the ink at different places. This style has close resemblance with the one found in the palm-leaf Mss. of Nepal and Eastern India, from which specimens are drawn by BÜHLER in plate VI, columns xiii-xiv. It is not unlikely that the copyist of J comes from Eastern India or is more accustomed to the style of writing seen in palm-leaf Mss. like the *Aṣṭasahasrikā prajñā-pāramitā* of the late 12th century A.D., belonging to the Prince of Wales Museum, Bombay;² or the *Ñī* palm-leaf Ms. of the *Rāmāyaṇa*, dated c. A.D. 1020, belonging to the Bir Library, Kathmandu, Nepal;³ or in the Ms. of the *Ārya-gaṇḍavyūha-mahāyāna-sūtra-ratna-rājah*.⁴ A palm-leaf Ms. of the *Upadeśamālā*, with the *Heyopādeyavṛtti*, was an interesting item for me in the exhibition of Mss. arranged at the time of the session of the All-India Oriental Conference, Ahmedabad 1953. Its writing very closely resembles that of the Ms. J of the *Kuvalayamālā*. On an inquiry, Muni Śrī PUNYAVIJAYAJI told me that the Ms. belongs to his collection and can be assigned to the 12th century (of the Vikrama era?). One can have a fairly correct idea of the script of J from the chart of select *akṣaras* carefully traced and given in this volume and also from the photograph of a few leaves reproduced here and elsewhere.

2. COMPARISON AND MUTUAL RELATION OF P & J

To compare and contrast and thereby to ascertain the relation between the

¹ See the photographs (Nos. 2 and 3) of the Mss. *Upadeśapadaṭīkā*, dated *saṃvat* 1212 and *Bhagavadgītā Śāṅkara-bhāṣya*, dated *saṃ.* 1300, in the *Bhūratīya Vidyā*, part 3, pp. 240-41, ed. by Śrī JINA VIJAYA MUNI, Bombay 1945. See also Citra Nos. 11-15, in the *Jaina-citra-kalpa-druma*, at the close of Muni PUNYAVIJAYAJI's essay, *Bhūratīya Jaina Śramaṇa-saṃskṛti and lekhana-kālā*, Ahmedabad 1936.

² P. CHANDRA: *Indian Illustrated Mss.*, *The Times of India Annual*, Bombay 1960, pp. 42 ff.

³ Reproduced in the *Vālmiki-Rāmāyaṇa*, Critical Edition, Vol. I, Fascicule I, Oriental Institute, Baroda 1958.

⁴ Two folios of this in photographic print were shown to me by my Professor, Dr. P. L. VAIDYA, Poona. This Ms. of *Gaṇḍavyūha* belongs to the Library of Oriental Institute, Baroda and bears No. 13208. The size is 61.5 cm. by 27.2 cm. with 9 lines to a page and about 98 letters to a line. It is a paper Ms. white on one side and yellow on the other in the fashion of Nepalese Mss. It was procured by the Institute from Vajracārya monastery in Kathmandu. The folios are 218.

two available Mss., P. and J, on the basis of which the critical text of the *Kuvalayamālā* is presented in this edition, constitute an interesting study by themselves.

J is written on palm-leaves and is dated *saivāt* 1139, i.e., A.D. 1083, while P is written on paper and may be assigned to the 15th century A.D. Some of the readings of P confusing *v* and *dh*, *ṇ* and *l*, *c* and *v* etc. clearly indicate that it is a descendant of a palm-leaf Ms. of sufficient antiquity. J is preserved in Jaisalmer (Rajasthan); and P, though now in Poona, also hails from Gujarat. The text of P gives 13,000 *granthas* as the extent of the work, but the copyist puts it at 10,000 only. On the whole the copyist of J is more efficient, apart from his calligraphic superiority; while that of P has committed many a lapse in copying from his exemplar; often he has wrongly read some of the syllables from his *ādarśa*, and some of his haplographical omissions are quite obvious. These copyists wrote in terms of words with which alone, more than the sense of a sentence in a particular context, they were conversant; naturally they preferred *maṅgala* to *maṇḍala*, *puṇṇa* to *paṇṇa* etc. Both the Mss. show this tendency.

The text of the *Kuvalayamālā* found in the two available Mss. is not exactly identical, and there are differences of various types between them: they are all recorded in the first forme (pp. 1-8) as exhaustively as possible. There is a large number of variations in syllables in these Mss. Some of them belong to the category of orthographical conventions. For instance, J presents a larger number of cases of inorganic *t* (or what has come to be called *ta-śruti*); and it is more partial for *ṇ* initial, medial and conjunct. It also retains Sanskrit *t* in some words. It has plenty of instances of *ya-śruti*, but its general tendency is to leave the *udvṛtta* vowel as it is. There are in it a few cases of changing *k* to *g* and *t* to *d* and of retaining *d*: some of these are Śaurasenī tendencies. P, on the other hand, has a very few inorganic *t*, is more partial towards initial *n* and conjunct *nn* and prefers more consistent use of *ya-śruti* (with the constituent vowel *a* or *ā*), and also *ya* for *ca* after a vowel. Then there are syllabic variations arising out of incorrect auditory or visual reception on the part of the copyist. He may not have heard a syllable correctly, if the text is dictated to him from an exemplar by some one else; or he may not have read correctly the script from his *ādarśa*. To this category belong the variations between *i*, *o* and *ya* and between *u* and *o* as case termination, and also between *i* and *e* and *u* and *o* before a conjunct group (J *ṇervāṇa* P *ṇivvāṇa* 5. 14). Grammatical rules are optional, and the Devanāgarī script has no symbol for short *e* and *o*, for which *i* and *u* are often used. In the early medieval Devanāgarī script, there are some symbols which are likely to be misread by one who is not skilled in the earlier form of the script but tries to read it as if it is the modern form to which he is more accustomed: for instance, J *via* P *cīa* 5. 23, J *mokkhaṇi* P *sokkahi* 2. 28, J *tu* P *nu* 5. 4, J *Daḍhavammo* P *Daḍhadhammo* 9. 13 etc. Then some words are apparently mis-understood and some closely resembling forms of them are written instead; for instance: J *pavittiya* P *pavattiya* 1. 8, J *ṇarāe* P *ṇīrāe* 2. 7, J *ruddammi* P *ruṇḍṇmi* 2. 12, J *viviha* P *vihava* 3. 5, J *pāyayaṃ* P *pāiyam* 3. 27, J *tasai* P *hasai*, J *gavviya* P *gaddiya* etc. The initial consonant of a non-initial word in a compound expression may remain unchanged, get elided leaving behind the constituent vowel, or be softened; or may stand single or double, if it is a conjunct: this option also gives rise to many

a syllabic variation. This holds good in the case of enclitics and some of them like *puṇa*, *kiṃci* etc. give alternative forms (*so puṇa* or *so uṇa*, *ṇa kiṃci* or *ṇa-iṃci*). Besides these, certain variations arise out of optional grammatical forms, such as *aṇṇā* or *aṇṇāo*, *ṇavari* or *ṇavaraṇ*, *taha* or *tahā*, *buddhiṃ* or *buddhi*; and there are others due to scribal lapses arising out of confusions and attempts to improve on them.

Then J and P show a pretty large number of variations in vocables; and a study of all such cases shows that they are voluntary substitutions for which one cannot hold mechanical copyists responsible. Some instances are of synonyms, sometimes with identical or closely approximate meaning; for illustration:

1.18	P भत्तीए	J भावेण
2.18	P वरुवइ	J पावइ
10.28	P रुव्वइ त्ति	J रुण्णयं नि
12.1	P चेड्डिया	J विलासिणी
40.7	P भस्सियं	J वंफियं
42.5	P द्वियएणं	J भावेण
54.9	P गढमवरयाओ	J वासवरयाओ
73.13	P रायउत्तेण	J रायतणएणं
95.11	P पुत्तिऊण	J पेत्तिऊण
102.3	P सहस्साउयाणं	J लक्खाउयाणं
107.5	P लोयणाई	J अकिछयाई
152.17	P वेयपायमूढवुद्धीणं	J अणाहवट्ठियाणं
152.21	P विवाहो त्ति	J किं पि कज्जं नि
164.24	P समुद्काउ व्व	J माणसहंसो व्व
195.13	P एक्केण	J अण्णेण
224.31	P नयणाए	J लोयणाए
238.5	P लोणियापिण्ड	J देवि किलाह
242.19	P सव्व	J सयल
254.3	P कालंमि	J समयम्मि
274.4	P विरालि	J विहाल

Some cases are of grammatical options or of alternative forms; for illustration:

7.7	P वडु	J प्रभूत [वडुत्त]
9.18	P दियहे	J दियसे
21.1	P दिवसो	J दिवहो
19.17	P विच [= विचं]	J विण्हं
46.20	P भाउणो	J भाउअस्स

53.1	P मम	J मह
67.16	P होहिह	J भविस् [=स्स] ति
108.14	P अवं	J अम्मयं
120.2	P उत्तिमंग	J उत्तमंग
140.5	P गणेज्जसु	J गणेज्जेज्ज
147.1	P तुम्हे	J तुम्हे
147.10	P दा तिणिण	J दाणिण तिणिण
147.31	P एरिमे	J एरिसम्मि
186.22	P दाही	J दाहिह
192.9	P म्व्व [= च्व] म्ह	J मुक्कवाम्
199.2	P परिफंस	J परिमास
237.6	P कुणह	J करेह
269.2	P सिघे	J सीहि

These variants cannot go back to a common focus. There is, obviously, a conscious improvement or substitution in one or the other Ms.

These two Mss. show some different lines, or portions of lines, or sentences and even verses here and there; for instance:

- 2.9 P दुल्लहं चिय सुकुलजम्मं ति ।
J दुल्लहं चेव आरियस्सेत्तं ति ।
- 8.9 P संकतगविकरम्मोहि ।
J संकतसूरकत्तेहि ।
- 32.30 P द्वावेसु इमस्स सु(= म्) रुक्खस्स । केआरणे (= राण) अट्ठलक्ख ।
J द्वावेसु इमस्स चम्मरक्खस्स दीणाराण अट्ठलक्खं ।
- 38.7 P नहं मि ते खज्जंता अट्ठियिअट्ठक्खत्तरं च विरसंता ।
कहकह वि किचिसेसा वज्जकुड्ढंगेसु पइसंति ॥
वज्जकुड्ढंगपविट्ठा खणमेत्तं तत्थ किचि चित्तेति ।
J तेहि वि ते खज्जंता अट्ठवियंछं खरं च विरसंता ।
कहकह वि किचिसेसा वज्जकुड्ढंगं अह पवट्ठा ॥
अह ते वियणपरट्ठा खणमेत्तं ते वि तत्थ चित्तेति ।
- 43.28 P जलरेहासारिच्छा कीलत्तपणहुकावसम्भावो ।
मरिऊण तेउलेसा पुरिसा देवत्तणे जंति ॥
J जलरेहासरिस्सो उण पुरिसा कोहेण तउ तेउलेस्साण ।
मरिऊण पक्खमेत्ते अह ते देवत्तणमुत्तेति ।
- 67.17 P विगणो [=णे] मो आयवयं केनियं अज्जियं ति ।
J विगणिमो आयव्वयं केनियं ति ।
- 115.6 P भयवं पणमामि तुह चरणे ।
J भयवं कट्थेन्ध रणम्मि ।

- 148.2 P अणवरय दधंतीण बाहजलोस्लिधोवनयणाप ।
J अणुसमयकयंतीण बाहजलोयालिमइलवयणाप ।
- 159.22 P जं जं सुब्बइ लोप पयडं आहाणयं णवरिइ ।
J पयं तं जं सुब्बइ पयडं आहाणयं जणे सवले ।
- 203.14 P अफालिया वि ढफका जिणधम्मो सुंदरो त्ति लोगम्मि ।
अश्वे उण जे धम्मो ढं ढं ढं ढं ति वाहरइ ॥
J अफालिया वि ढफका ऊज्जीवणिक्कायरक्खणं धम्मो ।
जीयद्यादमरहिओ ढं ढं ढं ढं ति वाहरइ ॥
- 204.33 P जलणं जलं च जीए तस्स वट्ठो अप्पघाइओ पुरिस्सो ।
J वेयसुरिस्सु विरुज्जो अप्पवट्ठो णिदिओ व विबुहेहि ।
- 205.5 P पुहइजलजलणानिलवणस्सई तह य जंगमे जीवे ।
मारंतस्स वि धम्मो हरेज्ज जइ सीयलो जलणो ॥
J दुधिहो रथ होइ धम्मो ओगफलो होइ मोक्खधम्मो य ।
दाणं ता मोक्खफलं ना ओगफलं जइ जिआणं ण पीडयणे ॥
- 205.9 P भागीएहिजलविच्छालियस्स परिसड्डउ कट्ठ व कम्मं से ।
वाहिरमलावणयणं तं पि हु णिउणं ण जापज्जा ॥
J जइ होइ सुज्झावो आराहइ इट्ठदेवयं परमं ।
गंगाजलतलदाणं को णु विसेम्मो अवे तस्स ॥

In some places J seems to add more matter (see for instance 26.10, 91.1, 147.2 etc.), but at times it could even be said that P omits it. In certain contexts J seems to add something and P something (see 24.12, 230.19, etc.). There are some places in which the alternative portions of P and J cannot go together (for instance, 151.20-25; see also, 204.19 and 204.23 etc.). The concluding *maṅgala* passages (§ 431) also belong to this last category.

Judged by themselves J is more efficiently copied than P. P is full of lapses by way of omissions of portions here and there: in many cases these omissions are haplographical. The eyes of the copyist have wandered to a common word little later wherefrom he goes on copying omitting a portion in the middle (for instance, 96.21, 105.2, 139.1, 179.31, 182.14, 197.6, 210.9, etc.) J also has missed some portions haplographically (for instance 61.17, 72.26, 156.15, etc.), but such instances are comparatively a few on the whole. There are some two significant contexts in which innocent references to flesh etc. appear to have been skipped over in P at 248.14 and 254.7; in the latter case P looks like improving on J. Then in another context, *āsīsiyā* in J stands as *dhammalā(b)hiyā* etc. in P (99.25, 31).

Then one is attracted by some longer and significant passages in J which are not present in P. Sometimes they are amplificatory or add fresh matter. The colloquial passage in J (151.20-26) is special to it, and the corresponding passage in P (reproduced in the footnotes: 151.24) is different. Then a pretty long passage, covering a page and a half (172.4 to 173.17) is found only in J. It is a

romantic situation very well depicted, but somehow it is absent in P. Further the author's *praṣasti* (§ 430) stands differently in J and P; as far as I understand it, there is no contradiction in the two drafts, but what J gives is more than what is found in P. As already noted above, the concluding *maṅgala* (§ 431) is as good as different in the two Mss., though some contents are common. Paragraph 432 is special to P only.

Even this sample study of the variations in the text of the *Kuvalayamālā*, as found in the only two available Mss., raises a number of questions: Why are there so many variations? Who is responsible for them? Which Ms. is more authentic or earlier, P or J? And what is the relation between them? etc.

Our answers to the above questions can be only tentative, because we have only two Mss. at our disposal. If and when a third independent Ms. is discovered, the above questions can be answered more satisfactorily. Uddyotanaśūri, as he himself tells us, went on composing about one hundred *granthas*, say roughly eighty *gāthās*, in a *prahara* or a period of three hours (281.27.) He hints that he went on writing. To me, however, it appears highly probable that, to begin with, some two copyists might have taken down the dictation and thus prepared two drafts; and these must have been subjected to revision by the author himself in due course. Presuming, in the light of the available evidence, that two copies were prepared in this manner, and revised independently, J represents a successor of one draft and P the successor, a bit more remote, of another. As noted above, there are such differences in syllables, words, lines and paragraphs that one cannot be a copy of the other: such variations cannot emerge from a common focus. Some of the various readings might be called scribal lapses due to various reasons, usual in the transmission of texts through copying or dictation, such as, confusion of syllables due to similar sound or shape (in writing); omission or transposition of syllables and words; substitution of familiar words for the unfamiliar ones; improving on the spelling or orthography; trying to mould a prose line into metrical form or vice versa; slips and haplographic omissions; repetitions and conflated readings; additions from marginal glosses; etc.

The Prākṛit dialects were not fully standardised (in the sense in which we understand them to-day); and copyists' imperfect knowledge of them might have added certain irregularities in the Mss. Hemacandra's Prākṛit grammar supplied a standard as it were for the regularisation of dialectal features of Prākṛit texts composed or copied after him in Gujarat and the roundabout area. Though the Ms. P is based on some old palm-leaf Ms., its version of the text of *Kuvalayamālā* has, no doubt, come under the influence of Hemacandra's grammar. This explains the scarce use of inorganic *r*, more regular elision or softening of intervocalic consonants, abundant use of *n* initially or as a double consonant and more regularised use of *ya-sruti*. The Ms. J (1083 A.D.), however, is older than the Prākṛit grammar of Hemacandra (1088-1172 A.D.) and is not consequently subjected, like P, to its influence. The copyists have not always been successful in detecting metrical lines in the body of prose; and as they were conversant more with words only, it did not make material difference for them whether they wrote *navara* or *navari*, *jaha* or *jahā*, and so on. In the Pāśācī and Apabhraṃśa passages and in colloquial conversations, the syllabic variations are too many,

partly because the grammatical standards were nebulous and the copyists took liberty with the readings sometimes due to their ignorance, preconceived notions or their understanding of a particular word.

Studying the variations in words and changes in lines, verses or prose passages, in most of the cases J presents a better version than P; and it is quite likely that the author himself improved on the first draft at a second thought. The basic exemplars of J and P have been independently revised: that alone can explain certain alternative passages and what look like additions in one or omissions in the other. Some longer additions must have been made when the basic exemplar of J was revised, and these revisions did not find place in the basic exemplar of P. In the context of philosophical discussion (pp. 230 f.) the author seems to have revised his earlier draft possibly to improve on or supplement the text. It would not be very wrong to presume that many Mss. of the *Kuvalayanālā* were not prepared and circulated, and the text also does not seem to have been as widely studied as the *Samarāṅgacakāḥ* of Haribhadra.

The Ms. P is not an efficient copy. It is full of scribal omissions. But even there some omissions have significance, for instance, the omission of references to flesh etc., revision of a general term *āśīśā* into a conventional phrase *dharmalābha*. Possibility of a revisionist's hand, even other than that of the author himself, is not altogether ruled out in such contexts, because the text in P has passed through more transcriptions at the hands of copyists than J. And, as shown below, it is the text of P that lies at the basis of its stylistic Sanskrit digest by Ratnaprabhasūri.

As to the *praśasti* of the author, the one in P is the first draft and that in J is a revised draft, because the latter gives supplementary details. The concluding Maṅgala is something conventional or just a ritual; and it might have been added at the time of the consecration of a Ms. when it was completed.

3. BROAD PRINCIPLES OF TEXT CONSTITUTION

In view of the variations in the readings of J and P and the possible authenticity of the basic exemplars of J and P, one has to be very cautious in adopting a particular reading and relegating the other to the footnotes. There are only two Mss. available, and their authority (going back perhaps to the author himself) is often very well balanced. Under such a peculiar circumstance an eclectic method had to be adopted to present a readable text. It may often be felt that the readings of both J and P are equally good, authentic and acceptable; but practical necessity demands that one has to go to the footnotes. Then there is a dialectal aspect of the readings; and if they differ chaotically, between the two Mss. as well as in the same Ms., some standard orthography had to be adopted, as a part of editorial discipline, in presenting the text uniformly throughout the work.

As already noted above, the inorganic *t* (or *ta-śruti*, as it has come to be called) is profusely used in this Ms. J and sparingly in P. It is quite possible that in the earlier stages when the Prākritis gradually evolved into standardised literary speeches, the *t* in Sanskrit words might have been retained here and there; but the abundant use of inorganic *t* in place of elided consonants, almost to the

extent of obscuring the sense, is a strange phenomenon. It has no linguistic justification; it is not sanctioned by any early Prākṛit grammarian; it is understood on reliable authority that it finds no place in the canonical and other passages which constitute the daily recitation of Jaina monks; and the modern critical editors, to begin with hesitatingly and later on even without any explanation, have ignored it. A small minority of scholars¹ has looked upon it as a characteristic of the Ārṣa Prākṛta or Ardhamāgadhī; and the authority for its usage is sought from the following verse of the *Nāṭyaśāstra* of Bharata (xxii):

चर्मण्यतीनदीपारे ये चाबुद्धसमाश्रिताः ।
तकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥

And implicitly they defend its retention while editing the early Jaina works in Prākṛit. This approach is not quite sound. Hemacandra, who has noted a number of peculiarities of the Ārṣa Prākṛta, makes no mention of *ta-śruti*. As to Bharata's sanction, it is very much weakened by the fact that *o-kāra-bahulān* is an alternative reading for *ta-kāra-bahulān*; the former reading is not only preferred to but the total description also is taken to cover the Saurasēnī by critical scholars.² Ultimately this minority has the support of Mss. where too the usage is anything but consistent.

What then is the source of this *ta-śruti* and how can we explain its usage in Mss. on such a large scale? It is profusely used in the Mss. of Chedasūtras and Cūṛṇīs; and it is from them possibly, it affected the Jaina Mss. especially in Gujarat and round about for a pretty long time. My humble surmise in the matter is that it is an orthographical convention, perhaps intentionally popularised to keep the contents of the Chedasūtras guarded from common readers, who were not entitled to their study.³ There is not the least doubt that these texts have been obscured by this *ta-śruti*; it takes some moments for one to realize that *nātamātā=nāyamātmā*. Due to favourable factors like common authorship, study in groups of monks and the same set of copyists, this convention of *ta-śruti* spread to canonical texts, post-canonical works of various categories and even other works in Prākṛit. Though the text of the *Samarāiccakahā* edited by H. JACOB (who has not discussed anything about it in his introduction, possibly due to his original notes having been lost in the war) is quite clean of this *ta-śruti*, it is seen from the observations of Śrī RAMANIK VIJAYAJI MAHARAJ⁴ that a palm-leaf Ms. of the *Samarāiccakahā* (from the Jaisalmer Bhaṇḍāra) dated *saṃvat* 1250, i.e., A.D. 1193, contains plenty of *ta-śruti*.

¹ H. DASA: *Pāṣasadda-mahāṇṇavo*, Intro. p. 28, Calcutta 1928. B. J. SANDESARA: *Vasudeva-hiṇḍī*, Gujarati Translation, Intro. p. 27, Bhavanagar 1946.

² L. NITTI-DOLCI: *Les Grammairiens Prakrits*, p. 70, Paris 1938; P. L. VAIDYA: *Prākṛit Grammar of Trivikrama*, pp. 473, 475, Sholapur 1954.

³ D. MALAVANIA: *Niśītha eka adhyayana*, Intro. to the *Niśīthasūtra-bhāṣya*, p. 6, Agra 1959.

⁴ He gave me a copy of his Gujarati article *Samarāiccakahānu mauḷika bhāṣāśvarūpa* published in the *Buddhiprakāśa* when I had an occasion to discuss this topic with Śrī PUNYAVIJAYAJI in Ahmedabad.

In the critical text of the *Kuvalayamālā*, presented here, the inorganic *ṛ* is not admitted; the actual readings of both the Mss. are fully noted in the first forme but sparingly in the subsequent formes. The presence of *ṛa-sruti* is more conspicuous in dogmatical passages: may be that it is inherited from some canonical texts and their commentaries like the *Cūrṇī*. As isolated cases, the retention of *ṛ* is admitted in stray words like *citi*, *clūtaṃ*, *ruṭaṃ* etc. written alike in both the Mss. Difference of opinion is possible about these cases.

About the use of *n* or *ṇ*, the earlier discussions need not be repeated here.¹ It has been noted that earlier palm-leaf Mss. are inclined more towards *ṇ* (everywhere, initially, medially and in a conjunct group). The basis of pronunciation about *n* or *ṇ* is uncertain in Prākṛit dialects; the Mss., obviously, wavered erratically, according to the prejudice, aptitude and whim of the copyist; the early Prākṛit grammarians, like Vararuci, preferred *ṇ*; but Hemacandra, possibly in view of the vagaries of Mss. in his part of the country, made the use of *n* initially optional with the result that the orthographical conventions of Jaina Mss. in Gujarat and round about inclined to use *n* initially, *ṇ* medially and *nn* or *ṇṇ* in a conjunct group. This explains, to a very large extent, the difference seen in this respect between the pre-Hemacandra and post-Hemacandra Mss. from Pattan and round about. This is borne out, in general, by the variants about *n* or *ṇ* (fully recorded in the first eight pages) in the Mss. J and P.

As to the usage in Prākṛit Inscriptions Dr. MEHENDALE's observations may be taken into account.² A scrutiny of the Ghaṭayāla Inscription³ of the Pratihāra Kakkuka for the usage of *n* or *ṇ* has a special relevancy for our purpose. It belongs to a place near Jodhpur in Rajasthan: its object is to record that a chief named Kakkuka founded a Jaina temple and made it over to a Jaina community which belonged to the *gaccha* of Dhaneśvara; it is dated samvat 918, i.e., roughly middle of the 9th century A.D.; and some twenty lines of it are in Prākṛit, the rest being in Sanskrit. Even though the Sanskrit influence is legitimate in this record, it is found that it uses throughout *ṇ* only, initially, medially and in a conjunct group. This is a valuable pointer to the convention about the use of *ṇ* in Prākṛit writing in Rajasthan in the middle of the ninth century A.D., not in any way far distant from the place and age of Uddyotana, the author of the *Kuvalayamālā*.

As a healthy rule, *ṇ* is used uniformly in this edition, the readings of *n* or *nn* (in subsequent formes) being noted only if both the Mss. write *n*. Of course in the Paisācī passages and in certain words for which grammarians have special rules, *n* is allowed to remain according to the agreement of Mss.

The back-ground of *ṛa-sruti* is already discussed by me.⁴ It is found in some early Prākṛit inscriptions as well.⁵ To begin with, its use appears to have been sporadic, but gradually it became a question of orthographic standardi-

¹ A. N. UPADHYE: *Lilāvātī*, Intro. pp. 8 f., Bombay 1949.

² M. A. MEHENDALE: *Historical Grammar for Inscriptional Prākṛits*, p. 276. Poona 1948.

³ *Journal of the R. A. S.*, 1895, pp. 513-521.

⁴ A. N. UPADHYE: *Lilāvātī*, Intro. pp. 10 f.

⁵ Dr. D. C. SIRCAR has contributed a paper of the Būrhikhār (Dist. Bilaspur, M. P.) Brāhmī Inscription, *Quarterly J. of the Mythic Society*, Culture and Heritage number, pp.

sation in Jaina Mss. Hemacandra's rule is more rigorous: *ya-sruti* can stand with *a* or *ā* and when preceded by *a* or *ā*. The Ms. P uses *ya-sruti* more regularly, but J rather sparingly. In this edition *ya-sruti* is uniformly used with the constituent vowel *a* or *ā*, irrespective of the preceding vowel. All the readings, in this respect, from both the Mss. are recorded in the first forme and in the context of the Paisācī dialect; but elsewhere only some significant readings are noted.

When the Mss. P and J waver between *e* or *i* and *o* or *u*¹ I have written *ē* and *ī* with a consonant and elsewhere *o* and *u*. But if both the Mss. write *e* and *o* and if they are metrically short, a curve is put on them to indicate their short metrical value. Very often P writes *-ya* for *-e*² as the termination of the Inst. sing. of the Fem. type. In J it is very difficult to distinguish between *u* and *o*, and it is interpreted in the light of the reading of P. But much uncertainty remains especially in Apabhraṃśa passages which are scattered all over the text in the midst of other Prākṛit passages. Whenever the author passes from one dialect to the other, there results a good deal of uncertainty of readings.

About the elision (more regular in Māhārāṣṭrī) of intervocalic consonants like *k*, *g*, *c*, *j*, *t* and *d*, or of softening *k*, *t* and *th* or of retaining *g*, *d*, *dh* and *bh*; and of changing *th*, *dh* and *bh* to *h*—there is a large number of variants between the two Mss. As a rule, the reading of J is adopted, noting duly that of P in almost all cases. The Ms. J makes no distinction between *v* and *b*; but, in this edition, it is spelt in the light of its Sanskrit counterpart current in Western India.

Both the Mss. use *anusvāra* almost as a rule, but there are some instances of *parasavarṇa* here and there: in this edition only *anusvāra* is used. In terminations where *anusvāra* is optionally used J is followed; but, if both the Mss. use *anusvāra* and the accompanying vowel is metrically short, the sign of nasalisation or the *candrabindu* is used instead. The locative singular termination is necessarily written as *mmi* and not *ṇmi*. J often writes *kiṇṇa*, but here it is written *kiṇi ṇa*. In the Sanskrit passages, however, *parasavarṇa* is used; and the consonant, in the conjunct group with *r* as the first number, is written single (i.e., *varga*, and not *vargga*) irrespective of the spelling in the Mss.

Grammatical standard of Hemacandra is always kept in view, but nowhere is it forced against the readings agreed upon by both the Mss.

Once it was realized that it is highly probable that the revisionist is the author himself in most of the cases, it was felt that the readings from both

221-24, Bangalore 1956. He observes thus: 'The epigraph may be palaeographically assigned to a date about the close of the First Century A.C.' 'The language of the inscription is Prākṛit. Interesting from the orthographical point of view is the *ya-sruti* in the names Payāvati for Prajāvati and Bhāradāji for Bhāradvāji. But there is no case in which a surd has been modified into a sonant.'

¹ 'As a corollary of the rule that a long vowel before a conjunct is necessarily shortened, it is found that often *e* and *o* become *i* and *u* before a conjunct. In the absence of orthographic symbols in Devanāgarī for *ē* and *ō*, which being their phonetic value before a conjunct, *i* and *u* (respectively) are used instead. Pāṇini (I. 1. 48) has recognised the symbols *i* and *u* for *ē* and *ō*.'—Vide my intro. to the *Kārtikeyānuprekṣā*, p. 73, Bombay 1960.

² This may be even - *a* with the glide *y*.

J and P should be recorded as exhaustively as it is necessary and possible. In the first forme (pp. 1-8) all syllabic variations are noted meticulously; but in subsequent formes variants arising out of *va-śruti*, inorganic *t, u* or *o, i* or *e, n* or *ṇ* and others of this type are not fully recorded, excepting in crucial contexts. In some cases obvious corruptions are noted, because they go to confirm what the basic reading might have been. If the readings given are felt to be more than necessary, it is pleaded that the editor has erred on the safer side. And there are valid reasons for this erring as well: we have only two Mss. of the *Kuvalayamālā*, and they show such variations as need preservation. Obvious scribal errors, of course, are skipped over. The Prākṛit phonology has such potent possibilities that what is a wrong form to us, and according to our grammatical standards, may show its counter-part in some dialect or the other of the New-Indo-Aryan, which is being so zealously studied now-a-days. This meticulous recording of variants has a special value in the *Paiśācī* and *Apabhraṃśa* passages and in the contexts of the colloquial conversations and illustrations of regional dialects which are a speciality of this work. Lastly, almost single handed as I have worked, I am quite conscious of my limitations as well as possible lapses in handling the material of this great Prākṛit Campū which is being edited and published for the first time; and hence, I must leave the maximum evidence for a subsequent rigorous and searching connoisseur who would like to improve on my text. In a few places, where the readings are improved upon or emended, the requisite data are given in the foot-notes. All the additions, in one or the other Ms., are included in the critical text. If the passages in P and J are obviously alternatives, one is adopted in the text and the other is relegated to the foot-notes.

Further both the Mss., J and P, are so closely and compactly written that it is hard to distinguish prose and verse. In the prose matter, the placing of *daṇḍas* is not uniform in both: in short, it is highly irregular in P. I have adjusted them to suit the meaning and context. Wherever a shorter pause was needed, enumeration was to be indicated, a vocative was to be separated (after the last vocative, if there are many words in that case), I have put a comma. The object is to help a clearer understanding and bring better force in conversation. Single or double inverted commas are used to mark out direct statements or thoughts. Hyphens are used to separate words in a compound expression, but if there is uncertainty or *śleṣa* in any expression, they are not introduced. If the initial consonant of the following word is phonetically changed, the hyphen is hesitatingly used in such cases. The verses are not numbered, but for referential purposes the lines are numbered (1, 3, 6 etc.) on each page; and the foot-notes have a reference to these lines. Going from line to line, one can easily detect for what portion there is a variant reading. Whenever both the Mss. put numbers for enumerated topics, they are retained in the constituted text. The whole text is continuous, and there are no chapters or *prakaraṇas*. For referential convenience and for neat presentation (rather than necessarily at appropriate contexts), the matter is divided into paragraphs in somewhat an arbitrary manner.

4. THE KUALAYAMĀLĀ AND MODERN SCHOLARSHIP

It is necessary and interesting to review the studies of modern scholars in connection with the *Kuvalayamālā* mainly with reference to some of its significant passages. The attention of modern scholars was attracted towards this work only after the Ms. P (No. 154 of 1881-82) was secured for the collection of Mss. of the Government of Bombay, then belonging to the Deccan College, Poona, and now in the Bhandarkar Oriental Research Institute, Poona.¹

In the *Jaina Granthāvalī*² there are references to the Prākṛit *Kuvalayamālā* of Uddyotanasūri and Sanskrit *Kuvalayamālā* of Ratnaprabha, the sources being the *Bṛhaṭṭippanikā* and the Deccan College lists. The Ms. of the former in the Deccan College (KANITIVJAYAH?) and of the latter in Cambay and Ahmedabad are mentioned. The attribution of the *Kuvalayamālā* to Indrasūri is based on a wrong reading in an extract given by P. PETERSON from the *Sāntināthacarita* of Devacandra.³

The *Kuvalayamālā-kathā*, a stylistic Sanskrit digest of the Prākṛit work of Uddyotana by Ratnaprabhasūri (c. middle of the 13th century A. D.), was edited by Muni CIATURAVIJAYA from three Mss. and was published in 1916.⁴ The *prastāvanā* (in Sanskrit) of this volume introduces most exhaustively, for the first time, the earlier Prākṛit work of Uddyotana quoting its significant extracts from the Poona Ms. which correspond to the following passages in this edition; p. 282, l. 6 to the end of § 432 omitting a few verses *vandāmi savva-siddhe* to [paṇi] *vayāmi*; p. 173, l. 31 to p. 174, l. 6; p. 1, ll. 2 to 8; and p. 3, l. 14 to p. 4, l. 14. A bare outline of the story is indicated; and significantly enough it is stated that Haribhadra, who is styled as *bhava-vīraha*, is earlier than Uddyotana and not at all a contemporary of Siddharṣi, the author of the *Upamitibhava-prapañcā-kathā*. The extracts given in this Introduction attracted the attention of various scholars who used some of these references in their studies.

It was in 1916, the *Kāvya-mīmāṃsā* of Rājasekhara,⁵ edited by C. D. DALAL and R. A. SHASTRY was published; and in its notes were given some extracts from the *Kuvalayamālā*, based on the Ms. P and corresponding to our text, p. 3, l. 18 to p. 4, l. 2, which attracted the attention of some other scholars,⁶ towards the *Kuvalayamālā*.

¹ H. D. VELANKAR: *Jinaratnakosha* p. 94, (Poona 1944) gives reference to KIELHORN III, A list of the third collection of Dr. KIELHORN known as *Collection* of 1881-1882. Dr. P. K. GODE kindly informs me that the entry regarding Ms. No. 154 of 1881-82 stands thus (p. 207): "[Name] Kuvalayamālā (in Prākṛit) [Author] Uddyotanasūri, leaves 183, śloka 10,000, No. 154 of 1881-82."

² Published by Śrī Jaina Śvetāmbara Conference, Bombay 1909, pp. 222.

³ *A Fifth Report* of operations in search of Sanskrit Mss. in the Bombay Circle, Bombay 1896, p. 73.

⁴ Śrī-Jaina Ātmānanda Sabhā, Bhavanagar 1916, No. 54. A revised and critical edition of this text is included in this volume.

⁵ Gaekwad's Oriental Series, No. 1. Baroda, 1916; p. 124 of the Re-issue, Baroda 1924; pp. 204-5, 3rd edition, Baroda 1934.

⁶ N. PREMI: *Padmacaritam* (Bombay 1928), Intro. p. 2; A. N. UPADHYE: *Annals* of the B. O. R. I., XIV, i-ii, p. 62, also the *Varāṅgacarita* (Bombay 1938), Intro. pp. 9-10.

MUNIRAJ SHRI JINAVIJAYA read a paper (in Sanskrit) at the First [All-India] Oriental Conference (Poona 1919) on 'The Date of Haribhadra'sūri'.¹ It is an exhaustive paper which scrutinises the views of earlier scholars, lists the works attributed to Haribhadra, enumerates the traditional sources for his biography, and takes up for discussion the traditional date, A.D. 529, assigned to him, Siddharṣi's (A.D. 906) reference to him as *me dharmā-prabodha-karo guruḥ* and consequent conclusion of H. JACOBI that Haribhadra was a senior contemporary and *guru* of Siddharṣi. JINAVIJAYA shows that Gargarṣi was the *guru* of Siddharṣi and correctly interprets the latter's reference to Haribhadra. It is in this context that he quotes the *Kuvalayamālā* (p. 4, l. 2) and reaches the conclusion that Haribhadra, the author of *Samarāditya-kathā* could not be later than A. D. 778. Then he studies the various references from Haribhadra's works, quotes an extract from the *Kuvalayamālā* (corresponding to p. 282, l. 6 to l. 20) from the Ms. P, and assigns Haribhadra to A. D. 700-770. In the appendix, the chronological relation of Haribhadra with Śāntarakṣita, Dharmottara, Mallavādi and Śaṃkara are indicated.

The *Brhatṭippanikā* is an old valuable list of Jaina works prepared in Saṃ. 1440 (-57), i.e., A. D. 1383 by some Jaina monk acquainted with the Mss.-collections at Pattan, Cambay and Broach etc. (but not Jaisalmer). It was used by the compilers of the *Jaina Granthāvali*, noted above. It is published (based on the Ms., three to four hundred years old, belonging to the collection of Śrī Kāntivijayajī Jaina Jñānamandira, Baroda) by MUNI JINAVIJAYA.² Therein the references to the *Kuvalayamālā* (p. 10) stand thus:

320. कुवलयमाला प्र. सु. [सं (?)] ८३५ वषे उद्द्योतनसूरीया १३००० ।

321. कुवलयमाला सं. रत्नप्रभसूरीया ३८९४ ।

A *Catalogue* of Manuscripts in the Jain Bhandars at Jesalmere, compiled by C. D. DALAL and edited with Introduction, Indexes and notes on Unpublished Works and their Authors by L. B. GANDHI was published in 1923.³ It presents the entry of the Ms. of the *Kuvalayamālā* in this manner (p. 27):

229. कुवलयमाला of दक्षिणवांच (उज्जयिन) सू. 254 leaves. 23 x 2½.

Col:—इति कुवलयमाला नाम संकीर्णकथा . संबत् ११३९ दातु (आसु) वदि १ रविदिन लिखितमिदं पुस्तकम् ।

In his Sanskrit Intro. and its notes (pp. 42-43) Pt. GANDHI gives some bits of information about this work (possibly based on the extracts from the Poona Ms. quoted by the Editor in the Introduction to the edition of its Sanskrit digest by Ratnaprabha published from Bhavanagar and noted above), especially quoting references to Uddyotana by Ratnaprabha and Devacandra.⁴

¹ Separately issued, pp. 1-23, in the *Jaina Sāhitya Saṃśodhaka Granthamālā*, Poona.

² *Jaina Sāhitya Saṃśodhaka* I, 2, Supplement pp. 1-16, Poona (1920 ?); see also *Ibidem* I, 4, pp. 157-58.

³ G. O. S., No. XXI, Central Library, Baroda 1923.

⁴ PETERSON, in his *Fifth Report*, already noted above, gave an extract from the *Śāntinātha-carita* of Devacandra (Saṃ. 1160, i.e., A.D. 1103) दक्षिणवांचसूरीं नमामि वरवर्णभासिया सगुणा ।

H. JACOB completed his edition of Haribhadra's *Samarāñcakahā*, Vol. I, Text and Introduction, in 1926;¹ and in his Introduction (pp. ii & iii), while reviewing the earlier discussion and accepting the revised date of Haribhadra (c. 750 A.D.) as proposed by MUNI JINAVIJAYA in his paper presented to the First Oriental Conference, Poona (1919), he discusses the exact date of the completion of the *Kuvalayamālā* as specified by its author, ascertaining it as 21st March, 779 A.D.

There is an exhaustive essay in Gujarati on the *Kuvalayamālā* by JINAVIJAYA.² Giving an outline of the Jaina narrative literature with pointed reference to certain works of which the *Taraṅgavat* of Pādalīpta and *Samarāñcakahā* of Haribhadra are introduced in details. The controversy about the date of Haribhadra and the latest conclusion are reviewed. Then follows an account of the *Kuvalayamālā* based on the study of relevant sections from the Mss. from Jaisalmer³ and Poona, especially the Praśasti portion (§ 430, with variants of P noted in the foot-notes) which is translated into Gujarati with valuable explanatory comments on some of its references to Toramāṇa, Pavvaiyā, Jābālipura, Gupta etc.⁴

Pt. L. B. GANDHI edited three Apabhraṃśa works of Jinadattasūri,⁵ a senior contemporary of Hemacandra, in the G. O. S. in 1927. As an appendage to his Introduction (in Sanskrit), he has added a well-documented essay (in Sanskrit) on the Apabhraṃśa language. He explains incidentally the background of Prakṛit, its relation with Sanskrit and the nature of Ardhmāgadhī. In the context of the discussion about Deśibhāṣās, he has introduced in details the Prakṛit *Kuvalayamālā* and has quoted a number of passages from it, from the Jaisalmer Ms.⁶ (giving reference to its palm-leaves) corresponding in the order they are quoted to our text: [p. 89, f. n.]: p. 282, l. 19 to p. 283, l. 6; [p. 90,

कुवलयमाला एव महा कुवलयमाला कदा जम्स ॥ Pt. GANDHI reads *imḍha* for *imḍa* and suggests *suhā* for *mahā*. Prabhācandra (A. D. 1277) refers to the *Kuvalayamālā* thus: सुनिर्दिष्टस्य-बन्दाख्यो गुरुभ्रातास्ति तस्य सः । कदा कुवलयमालां चक्रे शुद्धारविर्भराम् ॥, XIV 89. That only shows how the original reading *dakḥhiṇṇa-imḍha* was not correctly understood.

¹ Bibliotheca Indica, Work No. 169, Calcutta 1926.

² See *Jaina Sāhitya Samśodhaka* III, 2 pp. 169-94, Poona Samh. 1983, i.e., A. D. 1927; also *Vasantarajata Smṛitakagrantha*, Ahmedabad 1927; its English summary by A. S. GOPANI in *Bhāratiya Vidyā* II, 1, Bombay 1940.

³ The photographs of the Jaisalmer palm-leaf Mss., which are described above, were used for the present edition. There appears to be another set of these photographs in the Oriental Institute, Baroda, about which my friend Dr. B. J. SANDESARA, Director, O. I., Baroda, writes to me thus (21-2-1961): 'A photo-copy of *Kuvalayamālā* (O. I. No. 13163) is available in our Mss. collections. There are 54 photographs 15" x 12" size each. Eight leaves are included in the first photograph and 10 in the last one. The photographs were taken in 1927 at Ahmedabad. The colophon of the photo-copy agrees with that of the Jaisalmer Ms. of your printed edition.'

⁴ A. M. GHATAGE: Narrative Literature in Jaina Mahārāṣṭrī, *Annals of the B. O. R. I.*, XVI, i-11, p. 34; N. C. MEHTA: Jaina Record on Toramāṇa, *J. of the Bihar & O. R. S.*, XIX, 1928; Toramāṇa viśayaka Jaina ullekha, *Jaina Siddhānta Bhāskara*, XX, 2, pp. 1-6, Arrah 1953.

⁵ L. B. GANDHI: *Apabhraṃśa-kāvyatrayī*, G. O. S. XXXVII, Baroda 1927.

⁶ As noted above, a photo-copy of it is already there in the Oriental Institute, Baroda.

f. n.]: p. 282, l. 4 to l. 18; [pp. 91-94]; p. 152, l. 21 to p. 153, l. 12; [p. 91, f. n.]: p. 4, ll. 11-14; p. 281, ll. 22-25; p. 281, l. 26 to p. 282, l. 3; [pp. 97-98]: p. 71, ll. 1-8; [pp. 104-7]: p. 151, l. 18 to p. 152, l. 17; [pp. 108-9]: p. 55, ll. 10-21; [p. 109]: p. 63, ll. 18-25; [p. 110]: p. 47, l. 6; [p. Ibid.]: p. 59, l. 5. He has added his Sanskrit *chāyā* and minor comments here and there. It is he who published, beside the *praśasti* verses (already published by MUNI CHATURVIJAYA and MUNI JINAVIJAYA) a number of extracts from the Jaisalmer Ms. of the *Kuvalayamālā*. Some of these passages are really important, and as such they have attracted the attention of some scholars.

The Paisācī dialect has been of great interest for scholars;¹ and A. MASTER, who wrote a paper 'The Mysterious Paisācī² was obviously attracted by the Paisācī passages in the *Kuvalayamālā* a detailed acquaintance with which he came to have from Pt. GANDHI'S Introduction noted above. In his paper 'An Unpublished Fragment of Paisācī³ he gives not only a critical text (based on J and P) of the Paisācī passage (along with the photo-prints of the relevant leaves of J) corresponding to our text, p. 71, ll. 7-26, but also presents a tentative translation accompanied by grammatical and other notes. He continued his studies on the *Kuvalayamālā*, in two more papers 'Gleanings from the *Kuvalayamālā* Kahā',⁴ Nos. I and II. In the first he has presented his critical observations on three fragments (corresponding to the printed text, p. 63, ll. 16-26; p. 47, l. 6; p. 59, l. 5.) and specimens of Eighteen Deśa-bhāṣās. His linguistic notes are interesting. In the second he has critically studied (adding grammatical notes) the specimens of prose Apabhraṃśa and contemporary Middle Indian mixed with Sanskrit, especially the passages corresponding to the printed text, p. 55, ll. 10-21; p. 151, l. 18 to p. 152, l. 17. This is prefaced with a few general remarks on the author etc. and concluded with an excursus on the Jaina Kathā.

Lately, F. B. J. KUIPER, Leiden, in his paper 'The Paisācī Fragment of the *Kuvalayamālā*',⁵ has re-edited and published at A. MASTER'S instance the Paisācī passage from the *Kuvalayamālā* (corresponding to the printed text, p. 71, ll. 10-26). It is prefaced with a thorough grammatical analysis of the dialect and followed by English translation and notes, both explanatory and textual, which are very helpful to understand certain knotty points in the text. He has given a block-print of the page from the Ms. P containing that passage.

¹ A. N. UPADHYE: Paisācī Language and Literature, *Annals* of the B. O. R. I., XXI, i-ii, pp. 1-37.

² *Journal of the R.A.S.* 1943, 217 f.

³ *Bulletin* of the S. O. A. S. XII, 3-4, London 1948.

⁴ *Bulletin* of the S. O. A. S., xiii, 2 and xiii, 4, London 1950.

⁵ *Indo-Iranian Journal* I, 3, pp. 229-40, The Hague 1957.

5. THE KUALAYAMĀLĀ: A CRITICAL STUDY

1. CONTENTS OF THE KUALAYAMĀLĀ

[i. Author's Introduction]

INTRODUCTORY MAṆGALA; HUMAN LIFE AND ITS OBJECTIVES: In the opening *maṅgala*, to begin with, the author directs salutations to Ṛṣabha, the first Tīrthakara, with poetic references to some events in his career; secondly, to Mahāvīra who could not be shaken in his meditation even by the tempting appeals of the charming seasons prompted by (god) Saṃgama; thirdly, to the rest of the Jinas; and lastly, to the Tīrtha which enlightens the souls, which enables some of them to attain Liberation, and which is sacred even to the Jinas. The souls, under the pressure of passions and previous Karmas, plunge into hells; thence they pass through various species of sub-human beings; and then, through some *punya*, they are born as men with a perfect body and in a good family. With the acquisition of this rare human birth, one should pursue the human ends which are three: *dharma*, *artha* and *kāma*, and to these is added *mokṣa* as well by some. They could be graded thus: *Kāma* is *adhama*. *Artha* is *madhyama* and *Dharma* is *uttama*; and it is through *dharma* that all others, including *mokṣa*, are achieved. A wise person, therefore, should persist in the practice of *dharma* which is variously presented with different deities and by different teachers, but the one preached by Jinendra is the best *Dharma* which is constituted of *dāna*, *sīla*, *tapas* and *bhāvanā*. The first Tīrthakara himself practised these precepts, and is thus an example for others. Due to want of necessary wealth, moral rectitude and physical strength, the first three are not practicable for all; therefore, the words of Jina should be understood and *bhāvanā* should be cultivated. Even in the midst of the wicked, who are out for scandalising the meritorious and merits, we should make our life fruitful by glorifying the merits of Jina, Śramaṇa and *supuruṣa*: with this object in view, a narrative is being presented (Pages 1.1-3.15; *1.2-2.15).

EARLIER AUTHORS; TYPES OF KATHĀS: The earlier great poets have presented many a narrative (for details, see below); but the range of subject-matter being infinite, this one also is being presented. There are five varieties of the Kathā: *sakala*-, *khaṇḍa*-, *ullāpa*-, *parihāsa*- and *vara-kathā*; and besides, there could be *saṃkīrṇa-kathā* as well which combines the characteristics of all these: this is being presented here. It is miscellaneous with varied poetic embellishments, metrical forms and compositional patterns. It is composed in Prākṛit, with *marahaṣṭhaya* descriptive pattern, almost a pure *sakala-kathā*, in which are introduced *tāpasa*, *jina* and *sārthavāha*; but just out of curiosity, in the mouth of various characters Sanskrit, Apabhraṃśa and Pāṣāṇī passages are introduced. Being endowed with the merits of various narratives, with amorous sentiment, with well-arranged sub-plots and with the exposition of various arts and branches of knowledge, it has become a *saṃkīrṇa-kathā*. Kathā is again of three types: *dharma*-, *artha*- and *kāma-kathā*. Though this is primarily a *dharma-kathā*, it has become *saṃkīrṇa* in-as-much as it has all the characteristics and has embraced the topics of *artha* and *kāma*. Here are narrated activities

of worthy men; and here one can learn what is *dharma* and *adharma*, what is *kārya* and *akārya*, and what is *hita* and *ahita*. This *dharma-kathā* is of four facets: *ākṣepiṇī*, pleasant or catching; *vikṣepiṇī*, unpleasant or distracting; *samveda-janaṇī*, leading to knowledge or enlightening; and *nirveda-janaṇī*, leading to detachment or renunciation. Minds of men should first be captivated by catching topics; secondly, they should be disillusioned; thirdly, they should be enlightened or made to know the real nature of things; and lastly, they should be made to renounce the world: that is the way how five hundred robbers were induced by that self-enlightened [Kapila] to accept the life of self-control and renunciation. Topics connected with love-matters are welcome to the extent to which they are conducive to the adoption of religious life (Pages 3.18-5.13; *2.16-*2.26).

AN OUTLINE OF THE STORY: Dākṣiṇyaciḥna composed this Narrative Structure (*kathā-sārtra*) which is great on account of the acquisition of *Samyaktva* and in which friends carry out their mutual obligations and attain *Nirvāṇa*. How Kuvalayacandra was born and was carried away by a god, his former associate; how he met the lion, the monk and the god in a lonely forest; how he heard the past lives of all the five from Kevalin; how they acquired *samyaktva*, practised austerities, and were consequently born in heaven; how, after enjoying heavenly pleasures, they were born in the *Bhārata-varṣa*; how they did not know one another but were enlightened by the omniscient Teacher; and lastly, how they adopted renunciation, practised penances and attained Liberation, being free from *Karmas*: all these topics are covered in this composition, which has been elaborated thus by the author through the grace of [Hṛī-] *devatā* who supplied its clues to him (Pages 5.14-5.24; *2.26-34).

DISCOURSE ON DURJANA AND SAJJANA: The author starts his narrative in a grandiose style, but halts to present a discourse on *durjana* and *sajjana*. The former's weaknesses are effectively sketched with various similes often with double meaning. A poet should go on with the work on hand despite the wicked and their scandals, like a lofty elephant ignoring the barking dogs. As contrasted with him the various merits of a *sajjana* are depicted; and it is the *sajjana* who is the hope and support of worthy poets (Pages 5.25-7.3; *2.36-39).

[ii. Prince Kuvalayacandra: his Horse Flies]

KING DṚḢHAVARMA AND QUEEN PRIYAṄGUSŪYĀMĀ OF VINĪTĀ: In Jambūdvīpa, in Bharatavarṣa, to the south of Vaitāḍhya and in between Gaṅgā and Sindhū, there is the Madhya-deśa (described 7.7-12) at the centre of which stands the town Vinītā (described in details, §§ 14-7). There ruled a king, Dṛḡhavarman by name (described, § 18); he had a loving queen (described, § 19) Priyaṅgusūyāmā; and he spent in her company many happy years (Pages 7.4-9.17; *3.1-32).

THE MĀLAVA PRINCE MAHENDRA BROUGHT AS A CAPTIVE: One day, when the king was seated in the inner assembly along with the queen and a few chosen ministers etc., Suśeṇa, the Śābara prince, just returned from a successful military operation against the Mālava king. Though wounded, he narrated in a triumphant mood how the army of the enemy was routed, how the war-spoils were

captured, and how a gallant prince of five years was arrested and brought there. The king and queen affectionately welcomed that prince, Mahendrakumāra, who entered the hall with remarkable self-confidence; but soon he was overpowered with feelings, making all the dignitaries shed tears at the moment. Not satisfied with the various explanations of the ministers why the prince, though seated on the king's lap, started shedding tears, the king asked Mahendra himself the reason of his deep sorrow. The prince explained his sad plight that he should have been seated on the lap of an enemy. The king at once expressed to him that there was no more enmity and that the prince was his veritable son. He gave the prince his necklace and formal presents; and he also told the ministers to look after the prince in such a way that he would not remember his parents and that he would become a son to himself who had no issue. (Pages 9.18-11.14; * 3.33- * 5.3).

THE QUEEN PINING FOR AN ISSUE: On getting a confidential report that the queen Priyaṅguśyāmā—apparently there being none of the five reasons (11.25-6) on account of which ladies get angry—was out of her mood and was not attending to her daily routine, the king went to her apartment and found her in the Anger-chamber (*kopa-grha*), quite out of temper. He inquired why she was angry; and he wanted to know from her the specific reason of her anger which even added a little charm to her face. The queen told him that the cause of her remorse was that, unlike the mother of Mahendrakumāra, she had no son; and consequently, she was angry with the king. She was told by the king that she was indiscreet and that the fulfilment of her desire was beyond human power. Then she appealed to him to solicit a boon from some deity. Quite lovingly he pacified her with the assurance that he would secure divine favour at any cost, by offering the oblation of his own flesh to Iśvara, by sacrificing his head to Kātyāyanī etc.; and she felt quite happy. In this context, he took into confidence his ministers who greeted his decision, stressed the need of a son in every respect, dissuaded him from taking any risk for his life, and advised him to solicit the favour of the Kula-devatā, Rājyalakṣmī, seeking her boon for a son, which idea the king approved (Pages 11.15-14.3; * 5.4- * 6.14).

THE KING PROPITIATES AND GETS A BOON FROM KULA-DEVATĀ: Then on an auspicious day, the king offered oblations to the town-deities, gave gifts to mendicants, fulfilled the desires of the poor, and entered the *devagrha*, in a proper form. He offered worship to gods and goddesses, spread a layer of flowers on the pavement, took his seat (now all alone), offered (with folded hands) lavish prayers to Rājyalakṣmī referring to the various aspects of her personality, and urged her either to give audience to him within three days or accept his head. He sat there for two days recounting her merits. On the third day, when he was about to sever his head for an offering, his hand (with the sword) was miraculously held back, and the goddess appeared before him in full womanly bloom and glory. He saluted her. She smiled at his rash impatience. When he appealed to her effectively and with self-respect, she blessed him with a boon that he would have an outstanding son and disappeared (Pages 14.4-15.14; * 6.15-38).

ALL-ROUND SATISFACTION AND QUEEN'S DREAM INTERPRETED: Returning from the temple, the king took his meals in a happy atmosphere; and then he conveyed to his ministers the details of the boon received by him, to their great satisfaction. He went thereafter to the apartment of the queen who, on hearing about the boon, received it as a great blessing. The happy day passed, and there followed the evening and moonlit night (graphically described 15.26-16.5). Early in the morning, the queen woke up after seeing in her dream the Moon clung to by a garland of highly fragrant lilies (*kuvalaya-mālā*); and when she modestly conveyed the same to the king, he assured her that this was quite in consonance with the boon of the Deity and that she has conceived a son. She considered herself highly blessed. The king entered the assembly attended by many: *mantrin*, *mahānarendra*, *mahāvīra*, *mahāvaidya*, *mahābrāhmaṇa*, *mahākavi*, *mahāsenāpati* and *mahāpurohita*. There were courtezans, some reciting in Prākṛit, some in Sanskrit, some knowing Apabhraṃśa and many others skilled in different branches of knowledge (the list is interesting 16.23 f.): in that assembly all the *kalā*, *kautuka* and *vijñāna* were represented. The expert decision on the interpretation of the dream was that the queen, as blessed by the divine boon, will have a great son and that the *kuvalayamālā* represents his beloved attached to him from an earlier life (Pages 15.15-17.7; * 6.39- * 7.25).

A PRINCE BORN AND DULY NAMED KUALAYACANDRA: Carrying the child and living in a happy atmosphere, the queen grew in her grace more and more; and her longings of pregnancy were more than fulfilled to her satisfaction. The effects of the growing child were apparent on her body (17.16 f.); and at a highly auspicious moment, she delivered a fine male child. The palace was flushed with manifold festive talks (described § 44). A blooming maiden broke the happy news to the king and received rich presents from him. There was a royal directive for the celebration of birth-festivities which were duly carried out with great eclat and entertainments (described 18.11-31). Ordered by the king, the Astrologer interpreted the planetary influence etc. at the moment of the prince's birth and prophesied (from the astronomical data) that the prince would become either an Emperor or an Emperor-like king. On a specific enquiry from the king, the astrologer enumerates the *rāśis* (zodiac signs) and gives their *guṇas* (fruits, consequences) in the context of the birth (details given, 19.12 f.) on the authority of *Vaṃgāla-jāyaga* of Vaṃgāla-risi. The king duly honoured the astrologer, and enjoyed drinks (described 20.28 f.) and meals. So the days passed. On the 12th day he decided, in consultation with *mahā-brāhmaṇas*, that the prince should be significantly called Kuvalayacandra, and also by a second name Śrīdatta (Pages 17.8-21.6; * 7.25- * 8.28).

PRINCE'S EDUCATION: Fondled by five maids, the prince gradually grew making all happy by his activities of childhood. When he was eight years old, he was duly entrusted to a *lekḥācārya* under whom he lived in a lonely place, not visited even by his parents, and mastered various arts till he was twelve. After finishing the course, the teacher led him to the king who heartily welcomed him, with all the more joy, on learning that the prince was so gifted by nature that hardly any instruction was necessary for him. The teacher enumerated the seventy-two *kalās* (22.1-10) already mastered by the prince and also those in

by the prince

which he had special proficiency. The prince had developed well, both in body and expression. Then he went to the apartment of his mother who heartily embraced him and kissed on the head; he called on other queens as well who all greeted him with good wishes (Pages 21.7-23.3; * 8.29- * 9.6).

PRINCE ON THE HORSEBACK CHARMING TO ALL: As directed by the king, the prince, then, accompanied him to the horse-ground or race-course where horses were to be tested for different purposes; and there, the horse-keeper gave for riding different horses to different persons: Pavanāvarta to the king, Garuḍa-vāhana to Mahendrakumāra, Udadhikallola (described in details 23.12-19) to Kuvalayacandra, and so on. Inquired of by the king, the prince explained to him that there were eighteen breeds (23.22-4) of horses of which he would describe the colour, marks etc. of a few only (23.25 to 24.9). Saying that he would hear further details at leisure, the king rode his Pavanāvarta, the prince his Udadhikallola, and their feudatories started on their respective conveyances all of which crowded the palace-ground by their march (described 24.19 f.) and then gradually proceeded along the royal road. When the prince reached the heart of the town, ladies, in a disturbed state (described 24.30 f.) took their positions here and there (25.8-10), making various remarks (25.12-15) to have a glimpse of the prince whom they gazed at with eyes full of passionate affection (25.21-32) and about whom they discussed with complimentary references that he was superior even to Nārāyaṇa, the full moon, Purāṇḍara, Īśvara, the sun and Kumāra (26.1-14). They were captivated by the personality of the prince, and all their activities and demeanour (described 26.15-27) showed that their minds were out of gear. The prince passed through the bazaar and reached the race-course where stood the entire troop. The king drove his Pavanāvarta and the prince his Samudrakallola; well, the latter overtook the former to the jubilation of the entire gathering (Pages 23.4-27.1; * 9.7-31).

PRINCE (WHO ATTRACTED THE EYES OF MANY), FLOWN BY THE HORSE, MEETS A SIGNIFICANT TRIO, THE SAINT FROM WHICH PROMISES TO EXPLAIN THE MYSTERY OF THE HORSE AS WELL AS THEIR CAREER: As the prince was being greeted with victory, the horse flashed towards the south and flew up in the sky (description of the ground below etc. 27.7-9). Struck with wonder by its behaviour, he decided to test whether it was some god by striking it with a knife, before it reached the ocean. When he gave a heavy stroke on its belly, it fell dead; the prince too came down; and, while he stood still puzzled over the riddle whether it was a horse or a god, he heard an anonymous voice greeting him with his name and directing him to go towards the south to find something unprecedented. As he proceeded, he reached the great Vindhya forest presenting manifold scenes and situations (described 27.28 to 28.19), one of which, which most surprised him, was that birds and beasts, well-known for their natural antipathy, played together (28.22-27). With a little thinking, he realized that in the vicinity there must be some great saint of benign influence. A little ahead, under a Vāṭa tree he saw a monk, emaciated with penances but ablaze with lustre, an embodiment of *dharmā* and an incarnation of *upaśama* (described 29.7-9). To the left of the monk, he saw a great person of divine appearance (*divyākāraṃ mahāpuruṣaṃ*), an embodiment of all that could be handsome

(described 29.11-20); and to the right, he saw a Lion, terrific in appearance but quiet in temper (described 29.21-24). These three seemed to the prince as the veritable quintessence of *dharma*, *artha* and *kāma*. As great saints are gifted with divine knowledge, the prince wanted to know from this great saint who the horse was and why he was carried away etc. The great monk welcomed him with *dharma-lābha*; the *divya-puruṣa* stretched his right hand decked with jewelled bracelet to greet him; and the lion too received him suitably. The prince responded with all modesty. The great saint assured him to enlighten him on his questions. The prince sat there before the saint in a receptive mood, when the latter started his religious sermon: In this *Saṁsāra* the souls wander in a chaos of relations and reactions (details given § 66). The gale of sin whirls round this leaf of soul in this mountain-thicket of worldly existence. The souls alone are responsible for all that they have done: and all others are really *others*. Like children playing with sand-structures on the shore, the ignoramuses are deluded by various attachments in life: it is all hollow. Whatever is experienced by us on account of i) *krodha*, anger; ii) *māna*, vanity; iii) *māyā*, deceit; iv) *lobha*, greed; and v) *moha*, infatuation will be narrated ending with the episode of the prince being carried away by the horse (Pages 27.2-31.2; *9.31-*11.6).

[iii. Dharmanandana : Biographies of Five Souls]

MINISTER VĀSAVA TAKES KING PURANDARADATTA TO THE PARK, FULL OF VERNAL GLORY; THEY PAY RESPECTS TO DHARMANANDANA WHO DISCOURSES ON SAMSĀRA etc.: In the Vatsa country (described 31.3-18), in the town of Kauśāmbī (described § 68), there ruled a king Purandaradatta by name (described 31.33-32.8); and he had an able minister in Vāsava who was endowed with *Samyaktva* (described 32.9-15). One day, on his way to the temple of Arhat for worship, the minister Vāsava was presented with a bunch of mango-blossoms by the gardener Sthāvara who reported to him, first, the advent of spring, and secondly, the arrival of the preceptor Dharmanandana (with his disciples) in the garden; but received in return, firstly rebuke from his master for his unjustified sequence in reporting the events, and secondly, a good reward. Afterwards, Vāsava called on Purandaradatta, presented him with the same bunch of mango-blossoms, and requested him that they might personally witness the vernal glory of the park in the forest (described 33.5-13). In the park, they enjoyed the charming sight of trees, creepers and flowers attended by swarms of bees—all bathed in vernal beauty. Intending to pay respects to Dharmanandana, who was halting on a dry spot in the garden, the minister led the king there under the pretext of seeing the Aśoka tree planted by the latter as a prince. There they saw a multitude of monks some of whom were studying different *Aṅgas* (enumerated by names), logic with five or ten limbed syllogism (34.20) *nimitta*, *Joṇi-pāhuḍa* etc., and some were very much emaciated on account of penances. In the midst sat the preceptor Dharmanandana gifted with fourfold knowledge (§ 73). On being inquired of, the minister duly introduced the monks and the Preceptor to the king, and as proposed by the minister, who offers a prayer (35.9.12), the king joined him in offering obeisance to them: both of them were

blessed with *dharmalābha*. The Preceptor welcomed them along with others who arrived there and saluted him. The king wondered why the preceptor, so gifted as he was, had taken to renunciation. The preceptor started his discourse on the nature of *saṃsāra* which itself is an enough cause for renunciation. He continued how *himsā* of various types committed through passions and different pretexts leads to hells where the doer himself has to suffer (35.24 to 36.6). The hells are full of tortures (described §§ 75-78) as preached by the omniscient; even in the various subhuman species there are many miseries (described §§ 79-80); the human birth, with its advantages, is not without its pitfalls and pangs (described §§ 81-82); and the birth in heavens too has its limitations (described §§ 83-84). This was in reply to the thoughts in the mind of Purandaradatta who received some instructions on virtues and their cultivation (43.23 f.) and was taught how the words of Jina would rescue one from the misery of *saṃsāra* and lead to eternal bliss. The minister Vāsava was told that the cause of wanderings in this miserable *saṃsāra* consists of *krodha*, *māna*, *māyā* and *lobha* (and also *moha*) which are defined (44.17-21) and the four grades (*anantānubandhī*, *apratyākhyānāvaraṇa*, *pratyākhyānāvaraṇa* and *saṃjvalana*) of which (44.22 to 45.37) are illustrated (Pages 31.3-45.5; * 11.6-13.4).

I. ANGER—BIOGRAPHY OF CAṆḌASOMA: Anger leads to mental unbalance whereby one kills even one's brother and sister, as seen from the career of this angry-looking man seated here, Dharmanandana continued, which deserves to be heard.

In the settlement Ragaḍā by name (described 45.17-20), close to Kāñcī, the capital of the country of Kāñcī of Draviḍa, there lived a poor twice-born Suśarmadeva. His eldest son was Bhadrāsarmā, who, due to his naughtiness in childhood and illtreatment of other boys, came to be called significantly Caṇḍasoma, the one seated here. The parents married him to a suitable girl and, leaving to him the responsibility of the house, went on a pilgrimage to the Ganges. His beloved Nandinī reached the bloom of youth and thus attracted the eyes of the village youths. Caṇḍasoma grew jealous of her, though she was chaste of character; with the advent of the autumn (described 46.5-8), a party of actors reached that village; and Haradatta, the leading *mayahara*, arranged a show for which the whole village was invited. When people started going thither, Caṇḍasoma, equally eager to attend the show (to which his brother too had already gone), started worrying about the safety of his blooming beloved, whom he entrusted to his sister Śrīsomā, and went to the show. Despite Nandinī's warning, Śrīsomā also went to the show. There in the audience (*raṅga*), Caṇḍasoma heard amorous whisperings of a couple; and from an indirect mention of the word *caṇḍa*, he suspected that his beloved had come with her lover to the show. He got a timely hint from a song; and, burning with anger, he went home and waited hidden behind the door with a stick to strike his wife on her return. As the show was over by this time, both his brother and sister returned home; and mistaking them for the suspected couple, he hit them both who fell dead. Hearing the noise, Nandinī came from inside and pointed out to him what havoc he had made. He was full of remorse, started lamenting over the past, and decided to immolate himself on their funeral pyre (§ 93).

Next morning he took their bodies to the cremation ground. When he was about to jump into the flames, people held him back. The learned Brāhmaṇas assured him with inconsistent diagnosis and prescriptions that there was *prāyaścitta* for purification from such sins. He was asked, at last, to quit the house, distribute the property among Brāhmaṇas, and go clean-shaved and abegging to various *tīrthas*. He was thus being misguided. He came here full of Vairāgya and wanted to know further how he could be free from sin. Dharmanandana told him that one must reap the fruits of one's Karmas: any way, he was advised to practise penance and adopt the code of virtues (49.15-18). When Caṇḍasoma's Karmas were sufficiently quieted, he was duly given *dīkṣā* by the preceptor (Pages 45.6-49.21; *13.5-*15.2).

2. VANITY—BIOGRAPHY OF MĀNABHAṬA: Dharmanandana continued that *māna* (pride or vanity) brings mental torture and leads to all sorts of ruin. A vain person loses all sense of discrimination, and cannot save his parents and beloved from dying. This is seen from the career of this vain-looking person, seated here, which deserves to be heard.

To the north-east of the beautiful town of Ujjainī (described, 50.10-19), right in the heart of Mālava-deśa, in the Avanti-janapada (described 50.3-7), there is a rich village Kūpavandra by name. There lived an old royal Tākura Kṣetrabhaṭa by name, who had fallen on evil days; and his son was Vīrabhaṭa whom he loved more than his life. For their service, the king of Ujjainī, gave them the above village. Due to old age and exacting active war service Kṣetrabhaṭa remained at home; Vīrabhaṭa attended the king; and in due course Śaktibhaṭa (the son of Vīrabhaṭa) continued the service. Śaktibhaṭa was highly vain, haughty and given to luxuries; so he came to be known as Mānabhaṭa in the princely order. One day, Mānabhaṭa found that his seat in the Durbar of king Avantivardhana was occupied by a Pulinda prince, who apologetically explained that this would not be repeated. He took offence, gave wrecklessly a fatal stroke of his sword on the prince's chest, and ran from the Durbar to his village. His father advised him to quit the country for safety. He sent his father bag and baggage to the bank of Narmadā; and staying behind with vanity, he faced the Pulinda forces which he defeated. Though heavily wounded in the battle, he joined his father, camped in a fortified village and spent his time comfortably (described 51.29-34). One day, as a part of the spring sports, the village youths agreed among themselves to sing about one's beloved while playing on the swing. Mānabhaṭa happened to praise a darkish beloved (52.13-15) wherefore his fair wife, who was present there, felt offended; and she was so much humiliated and irritated by her friends that she dashed homewards in the dark evening (described 52.27-30) with a decision to die. She entered her bed-room, prepared a noose for her neck, appealed to the Lokapālas (53.6-9) that her husband behaved like this despite her faithfulness to him, and hanged herself. In the meanwhile, Mānabhaṭa came there and could rescue her before the breath was gone. After a little conversation with her, he realized that he was misunderstood by her. He tried to convince her about his innocence and, holding his vanity in abeyance, even fell at her feet, but without any effect on her who remained quite silent. His vanity surged up; and in sheer disgust of her frailty, he left home to see

how she reacts. Then she felt repentant, and, telling her mother-in-law about it, she rushed after him. His mother, and after her, his father followed them. Seeing his beloved behind him, he decided to test her attachment for him. Reaching the village well, he dropped a big stone in it and hid himself behind a tree. The noise of the falling stone gave her the impression that he had jumped into the well, and she followed suit as a true wife should do; the mother-in-law also followed her; and even the warrior, Virabhaṭa, saw no other alternative than to jump into the well. Mānabhaṭa saw the whole episode; but repentance came on him too late, and he started lamenting (§ 106) over his cruelty and ungratefulness. Finishing their obsequial ceremonies, he started on a tour with a view to meeting by chance some preceptor who would purify him of that sin. At Mathurā he heard a colloquial conversation in the camp of disabled and diseased destitutes, and got the clue that a dip in the confluence of the Ganges would wash him of his specific sins. He has arrived in Kauśāmbī with that idea. The purity of mind accompanied by penance and rules of good behaviour would wash the sins and not a dip into the Ganges etc. Hearing this, Mānabhaṭa sought further light and guidance from Dharmanandana who preached to him the fourfold steps (*samyakīva, jñāna, tapas and saṁyama*) and finally initiated him duly in the order (Pages 49.22-56.10; *15.4- *18-3).

3. DECEIT—BIOGRAPHY OF MĀYĀDITYA: Dharmanandana continued that *māyā* (deceit) is abominable, and a deceitful person behaves crookedly to the ruin of his reputation, wealth and friends. This is illustrated by the career of this treacherous looking person, seated here, which is worth hearing.

There is a village, Śāligrāma, to the south-west of Vārāṇasī (described 56.26-30) in the territory of Kāśī (described 56.21-25). In it lived a Vaiśya, Gaṅgāditya, who was poor, ugly, socially abominable, morally heinous and full of treachery wherefore he was unanimously nicknamed and addressed by all as Māyāditya (: here he is). He developed friendship once with a rich local businessman Sthāṇu who, being essentially of good nature, and despite warnings from others, responded affectionately. Somehow their contacts grew, though hypocritical on the one side and sincere on the other. Though they basically differed on the ways of earning wealth (57.16-17 and 24-26), they decided to go to Dakṣiṇāpatha for suitable business, and duly reached the town of Pratiṣṭhāna. By trying their hands at various trades, each one could earn, to his satisfaction, five thousand; and they decided to convert each one's cash into five precious stones for the safety of a distant journey. They packed those ten pieces in a dirty rag, dressed themselves as friars (58.2-3) on a pilgrimage, and travelled on abegging. One day Sthāṇu, when he went to the market for provisions, entrusted the package of ten precious stones to Māyāditya, who, however, prepared a similar package of ordinary stones with a view to running away with the former. Later, when Māyāditya ran away, giving one package to Sthāṇu, he found, after covering a long distance, that he had duped himself by bringing with him the package of ordinary stones. He decided to meet his friend and mend matters to his advantage. Sthāṇu with all his innocence and goodness started searching for his friend in sorrow. One day, being quite tired, he halted for the night in a temple where the song of a Gūrjara (59.3) way-farer gave him

some consolation and courage. He proceeded homewards deciding to give half of the jewels to his friend's successors in the family. Just then, to his joy, there arrived Māyāditya who, in all hypocrisy, narrated a fictitious tale of his lonely adventures how he was arrested as a thief and detained there, how, under the guidance of a maid servant, he escaped the fatal ordeal of being offered as *bali* to a goddess, and how he came over here, ever yearning to meet him. Both of them crossed the river Narmadā, but missed the way and entered a thick forest (described 60.15-24). In the terrific heat of summer (described 60.26 to 61.1) this straying through that awful jungle was a torture for them. As the package of jewels was slipping down from the loins, Sthāṇu requested Māyāditya, to the latter's satisfaction, to take it. They reached an ancient Vāṭa tree, and close by there was a deep well with no means in the vicinity to take out water. Māyāditya thought that there was an opportunity for his wicked plans. He requested Sthāṇu to see at what depth the water was there in the well that he might prepare a suitable creeper-rope. While he was doing it, Māyāditya pushed him into the well: luckily he fell into the water, with little hurt to his body. On account of his innate goodness, he could not convince himself that his friend Māyāditya had pushed him into the well. While Māyāditya was, on the other hand, feeling joyful at the prospect of having all the ten jewels for himself, a party of robbers headed by Sabarasena overpowered him, took the jewels, and threw him bound-alive in a thicket. On their way, one of the robbers wanting to take out water from that well saw Sthāṇu inside, and, under orders from his master, took him out safely. They all wondered at his goodness, credulity and respect for his treacherous friend, and handed over to him the five jewels of his share, warning him, however, to be at a distance from a friend like that. Sthāṇu searched out his friend, bandaged his wounds, and shared equally those five jewels. Māyāditya felt remorse now, and decided to enter fire to expiate his sin of treachery towards a friend. The village elders in their colloquial language (63.18-26) analysed his sin; and the chief among them asked him to dip in the Ganges and die there fasting for washing the stain of his sin. On his way he has come here. When he sought further light and guidance, Dharmanandana advised him to seek shelter in the words of Jina, and finally gave him *dīkṣā* seeing that his Karmas were sufficiently quieted (Pages 56.10-64.13; * 18.5- *21.15).

4. GREED—BIOGRAPHY OF LOBHADEVA: In the village Uccasthala (described 65.1-2), situated to the south-west of Takṣaśīlā (described 64.28-35) in Uttarāpatha (in the Madhyama-khaṇḍa to the south of Vaitāḍhya, in Bhārata Varṣa, in Jambūdīpa), there lived a *sārthavāha*'s son, Dhanadeva, *śūdra* by birth, who spent his time with other *sārthavāha* youths. As he was highly greedy, deceitful and avaricious of other's wealth, he was nicknamed Lobhadeva by which he became well-known. Lobhadeva told his father that after all the family wealth was there, but he wanted to increase it by trading in Dakṣiṇāpatha. The horses, conveyances etc. of the caravan were ready. His father indicated to him the possible dangers and instructed him in tactful behaviour to suit an emergency (65.15-19). He reached Dakṣiṇāpatha and camped at Sopāraka with an old Śreṣṭhin (guild-head, banker). In due course, he sold horses and earned

enormous wealth. As it was the custom in the Native Traders' Club (*desiya-vāṇija-meli*), he went there with his host to narrate his experience and receive the formal presents (*gandha*, *mālya* and *tāmbūla*). Local traders started talking about their respective adventures: how different commodities brought them great profits. It was disclosed that neem-leaves could secure precious stones in the Ratnadvīpa, but the journey to it was full of risks; of course, risks and gains go together. The gains of Ratnadvīpa captivated the mind of Lobhadeva who proposed to Bhadrāsreṣṭhin that they might sail thither for trade. The latter advised contentment to him, but he was firm in his adventure with which alone goes Lakṣmī (66.18-24). Bhadrāsreṣṭhin narrated to him his past experiences, but at last agreed just to accompany him who alone would be the *bhāṇḍa-pati*, the master of the merchandise. They arranged their fleet, and duly started on an auspicious day (described 67.1-7). After a rough sea journey, they reached the Ratnadvīpa. After trading profitably there, on their return journey, when their ship, full of exchange-commodities, reached the mid-sea, that avaricious Lobhadeva, fearing that Bhadrāsreṣṭhin would be his partner on reaching the shore, took him to the ante-room under some pretext, cruelly pushed him into the sea, and raised a cry of accident, rather too late. He pretended to jump into the sea to meet his friend; but the sailors dissuaded him, and that suited him well. Dying there under the waves, Bhadrāsreṣṭhin was reborn as a Rākṣasa in the Vyantara region; and, when he reviewed his death, he realized how wicked it was on the part of Lobhadeva to have pushed him into the sea like that. His anger flared up, and he decided to ruin the fortunes of Lobhadeva: there he developed a fatal gale which made all the inmates of the ship nervous, and they began to seek divine grace. The Rākṣasa reminded Lobhadeva of his wickedness and tossed that ship up and down (described 69.1-7) till it was smashed to pieces. Lobhadeva, however, floating precariously with a plank touched Tārādvīpa almost unconscious. The cool breeze refreshed him. But he found himself in the hands of some fierce-looking persons whose apparent hospitality he could not understand. They fed him fat, chopped his flesh and took his blood; and then they healed his wounds with special medicine. This was repeated every six months; and his blood and flesh were used for alchemical experiment (69.24-28). After twelve years like this what remained of him was a skeleton. One day while he was yearning for death with his body chopped like that, he was picked up by a giant *bhāraṇḍa* bird which was attacked in the sky by another for this prey, with the result that he slipped down from its beak, fell in the ocean, and, suffering a good deal, reached eventually the shore covered with forest (described 70.16-18). When he was comfortable in that forest, a lovely spot reminded him of gods and their previous merits, of hell and sins leading thereto, and of his ingratitude to Bhadrāsreṣṭhin. He was overcome by remorse for his sin of having killed his friend, and wanted to purify himself: with these thoughts, he fell asleep. When he woke up, he heard a catching conversation which was neither in Sanskrit (described 71.1-3), nor in Prākṛit (described 71.3-5), nor in Apabhraṃśa (described 73.5-7) but in Pāśācī in which the Piśācas were discussing as to what was a fine spot. Their decision was that the stream of the river Ganges was attractive; and the sin of a friend's murder could be washed off there.

He proceeded towards the Ganges. On his way he has come here, and is now eager to know what to do further. It is only the practice of austerities and the cultivation of religious virtues that can remove the sin. In due course, with the pressure of his passions subsiding, he was given *dīkṣā* by Dharmanandana (Pages 64.14-72.17; *21.17-*24.30).

5. INFATUATION—BIOGRAPHY OF MOHADATTA: Dharmanandana continued that *moha* (infatuation) unbalances the mind, dislodges the sense of discrimination, and leads to all-round ruin. This is obvious from the career of this handsome person, seated here, who never understood what is right or wrong; and it is worth hearing.

A stern king Kośala by name ruled in Kośala (described 72.34-73.2) the capital of Kośala (described 73.30-34). Prince Tosala was his worthy son who moved freely in the town. One day he saw a beautiful girl behind the latticed window of the Banker's palace; he gazed at her with passionate affection; and she responded favourably. When it grew dark (described 73.16-18), he equipped himself properly and managed to get into her private apartment where she was all alone (73.22-24). With stealthy steps he closed her eyes from behind; his touch thrilled her; and she could identify who he was. The gallant prince was about to leave her, respecting her fidelity to chastity; but she detained him on account of her surging passion. She was, she disclosed, Suvarnadevā (-devī), beloved daughter of the local banker Nanda and his wife Ratnarekhā. She was married to Haridatta, son of Viṣṇudatta. Her husband went to Laṅkāpurī for trade, some twelve years back, and nothing was heard of him. This unfortunate separation had made her restless, and the passion of youth was surging up beyond restraint. In a despondent mood, when she wanted to commit suicide, she saw the prince from the window; and their eyes responded favourably. She wanted him to behave in such a way that she suffered no humiliation in the family for her immorality. Either he should be her *nātha* (whom she would follow), or she would die; saying this, she embraced him. They spent many happy nights together thus, and she became pregnant. The scandal was whispered all round and reached the ears of Nandaśreṣṭhin who reported the matter to king Kośala for investigation that his daughter, though guarded, was being molested by somebody. The king ordered his minister to behead prince Tosala who was found guilty of this crime. The minister, accordingly, led the prince to the cremation ground; but, hesitating to kill him, asked him to disappear anonymously to an unknown place. The prince ran for safety and began to serve as a common man under king Jayavarman at Pāṭaliputra. Suvarnadevā came to know, while she was spending her time in humiliation and anxiety, that the prince was beheaded by the minister on account of her. She managed to leave home and flew from the town, and could join a caravan bound for Pāṭaliputra. Due to her physical disability, she lagged behind, missed the track, and started treading her way, full of suffering and fear. She wept and wailed; and she fell unconscious, when it was night-fall (described 75.21-28). Coming back to her senses, she was at the end of her wits in that dead of night. The period of pregnancy was full; and in that hopeless and helpless condition, she gave birth to twins, a girl and a boy on whom now she looked for support and

shelter (76.7-10). She decided to live looking after these children somewhere. Round the boy's neck she tied a coin with prince Tosali's name, and round the girl's neck another with her own name. She wrapped up the babies with the two ends of her upper garment, left them there, and went to a nearby stream for a wash. In the meanwhile, a hungry tigress, just delivered, came in search of prey and picked up that garment with packings of children dangling at both the ends. As it crossed the road, Ujjainī to Pāṭaliputra, the girl dropped down on the road unnoticed by it. She was picked up by a messenger of Jayavarman who entrusted her to his issueless wife to her joy; and she was named Vanadattā and grew at Pāṭaliputra. The tigress, carrying the boy on the way to its den, was hit dead with an arrow by prince Sabarasimha (attached to king Jayavarman) who had come for hunting. He picked up the lovely-looking boy, and his wife consecrated him as her regular son naming him significantly Vyāghradatta. They came to Pāṭaliputra where the boy, as he grew, was nicknamed by his companions as Mohadatta. The disappearance of the babies shocked the mother who burst into lamentation. The steps of the tigress gave her a little clue; following them she reached the house of an *ābhīrī* (a cowherd's wife) who sheltered her like a daughter; and then, going from village to village, she soon reached Pāṭaliputra, where, as luck would have it, she was employed in that messenger's house, as a maid servant, to nurse Vanadattā, her own daughter whom she did not recognise. Vanadattā grew into a lovely maiden easily captivating with her glances the youths of the town. During spring, on the day of Madana-trayodaśī, when she had gone for the festival in the park with her mother etc., she was seen by Mohadatta who significantly hinted his passion for her; and she also responded quite favourably (77.22-26). Suvarṇadevā also grasped the situation, but asked her to come there again to meet him after the festival. Vanadattā went home, and remained plunged in the pangs of separation. One day, on her way to the park, Vanadattā was seen by Prince Tosala whom Suvarṇadevā (who was escorting Vanadattā) could not recognise, nor did he recognise her, for obvious reasons. Tosala fell in passionate love with Vanadattā, and resolved to win her hand at any cost. He followed her to the park, and, finding an opportunity, asked her, with naked sword in hand, either to accept him or be a prey to his sword. Suvarṇadevā and others on the spot were terrified, and raised a hue and cry. Hearing that, Vyāghradatta (i.e., Mohadatta) rushed on the scene and encountered Tosala. There was a duel between the two in which Tosala met his end. When Mohadatta took nervous Vanadattā aside for love-sports, some unseen voice announced to him that it was unworthy of him to enjoy his own sister, in the presence of his mother, and that, too, after killing his father. He could find out that a monk of divine knowledge, who was there in the vicinity, had announced this. On inquiry, the monk explained to Mohadatta that Tosala was his father, Suvarṇadevā his mother, and Vanadattā, his sister. Mohadatta felt remorse for his *ajñāna*, ignorance, and consequent sin for which he wanted expiation. The monk preached to him religious virtues and austerities which would duly lead him to liberation. Mohadatta wanted to accept *dīkṣā*; but the monk, being a *cāraṇa-śramaṇa*, could not give it to him. As directed by him Mohadatta came to

Dharmanandana, and with his Moha quieted now, received *dīkṣā* from him (Pages 72.17-80.32; *24.32- *29.40: in this context the Sk.text glorifies the mount Satruñjaya).

A DISCOURSE ON FIVE PASSIONS: Dharmanandana continued his discourse to minister Vāsava that these five passions (*krodha* etc.) delude the soul which, then, is driven round in *saṁsāra*: they should be kept under control, or, if in operation, made ineffective (a detailed discourse 81.4 to 82.7). Purandaradatta and Vāsava took leave of the monks and entered the town (Pages 81.1-82.7; *30.1-3).

PURANDARADATTA'S EXPERIENCES ON THE ROYAL ROAD AND HIS CURIOSITY ABOUT MONKS' ROUTINE AT NIGHT: It was sun-set (described § 156) followed by the usual movements and activities in different places (described, especially the talks and behaviour of courtezans in their apartments, §§ 157-58). After covering the evening routine, King Purandaradatta, whose mind was already affected by Vairāgya, was curious to see anonymously what really the monks did at this time. He changed his dress suitably (84.8-25), and started at a time when the activities of monks and courtezans were diametrically opposite (§ 160). As he proceeded he learnt on the way how an irritated beloved was tricked by her companions into heightened love towards her husband whereby his passion was tickled (85.3 to 86.2). He came across a monk on the road practising penance and standing undisturbed like a statue, and he felt great respect for his hidden glory (86.3-21). He escorted a daring and devoted woman rushing in the dead of night to her lover whom she meets on the way, to the joy of both (86.21 to 87.10). He crossed the city-wall with a miraculous flight (*vidyut-kṣiptam karaṇam*) and reached the spot in the park occupied by Dharma-nandana whose ascetic pupils were occupied, as professed, with a variety of religious routine, especially study and meditation (87.20-27). He heard Dharmanandana discoursing to the newly ordained five monks (Caṇḍasoma etc.) on the rarity of human birth and of the adoption of the religion of Jina therein (§ 165); and it occurred to him to practise this religion after enjoying worldly benefits which are equally rare. Reading his mind, Dharmanandana denounced the worldly benefits as worthless, by narrating the parable of Kāuṃbarī fruits. (Pages 82.8-88.29; *30.7-33).

THE PARABLE OF KĀUṂBARĪ FRUITS: Three ship-wrecked persons (corresponding to three kinds of souls (*abhavya*, *kāla-bhavya* and *tat-kṣaṇa-bhavya*) reached by chance a lonely island (= human birth) where they could find three thickets (=houses) with *kāuṃbarī* plants (= women, wives) to the fruits of which they were very much attached. When some sailors (=religious preceptors) came to their rescue, one would not leave the place at all, the second said that he would go later, and the third immediately accompanied them. The first was irrevocably entangled in the worldly temptations; the second lingered a little as a householder; and the third immediately renounced the world for attaining eternal bliss (Pages 88.30-90.20; *30.34- *31-39).

[Here the Sanskrit text adds the Vrata-dṛṣṭānta (*31.40- *33.30): A merchant wants to test the ability of his four daughters-in-law in managing the household. Publicly he gives them each five grains of rice with instructions to return them

when he wants them. The first daughter-in-law throws them away thinking that the granary is full and five grains can be picked up and given any day. The second one thinks alike but eats them. The third one preserves them in her ornament-casket. The fourth one plants and reaps the harvest over and over again for five years. The Merchant gives the meanest task to the first two in the house; the third one is made a treasurer, and the fourth, the Manager of the family affairs. The best disciple is he who not only preserves the Five Mahāvratas (which correspond to five rice-particles) but also propagates them for the benefit of others.]

[The Sanskrit text adds further the story of Vinīta (*33.40-*39.3) along with a discourse on Vinaya (*33.32-9): Vinīta, lying as a child in a field, was found by Viṣavākya, of bad speech; he grew up worthily; and he was recognised as a Śreṣṭhin by king Harṣa. Once, during the famine, an old man, an old woman and a youth became his dependants. In a battle against Jitāri of Campā, he had to run for life. On the way, he saved a deer being hunted to death by king Pṛthvīcandra of Kṣmātilaka who was pleased to appoint him as a minister. His earlier dependants also joined him. Viṣavākya, who had accepted *dīkṣā*, went to Vinīta's place, but could not accept food there. Vinīta was advised by Teachers that he should be above attachment and was thus enlightened on the path of religion by a detailed discourse (*36.1-*38.7). When he wanted his father to stay on, the Teachers enlightened him that Viṣavākya was only his guardian; and his father, mother and brother were working as attendants in his house. He went home and duly respected them: he became famous for his *vinaya*. Once he wanted to give some specific medicine to a monk, but as his wedding was at hand, it was forgotten. He remembered it at the moment of wedding. He felt sorry and repentant for it. He left the bride to be wedded and rushed to the monk to give the medicine. By virtue of this superior *bhāvanā*, he attained omniscience.]

REPENTANCE AND RENUNCIATION PANACEA AGAINST SINS: Caṇḍasoma and others were ready to practise all that, but their sin was pricking in their heart, against which the sovereign remedy was, they were advised, repentance with renunciation. The king was much impressed by the integrity of the monks; his mind became very much inclined to religious life; and, quietly offering salutations to Dharmanandana from a distance, he returned to his palace by midnight for rest (Pages 90.21-91.8; *39.4-9).

PURANDARADATTA BECAME A ŚRĀVAKA: With the dawn (described 91.9-13) announced by bards, the king woke up, finished his morning duties, came, along with his minister, to the park, and paid respects to Dharmanandana, who, he could realize, was aware of his arrival earlier night and of his thoughts. He accepted, as he was not able to renounce worldly attachment, the *śrāvaka-dharma* consisting of twelve vows founded on *samyaktva* (91.21-22). The king and the minister learnt that the monks were to go away that day; they paid respects to and hoped to meet them again; and they returned to the town (Pages 91.8-30; *39.9-20).

MUTUAL AGREEMENT BETWEEN THE FIVE: The five monks (Caṇḍasoma etc.) were very much attached to each other; and they started leading a rigorous

religious life. Once Caṇḍasoma, the eldest of them, was requested by others to bestow *samyaktva* on the rest, if circumstances were favourable, in the next birth; and they agreed to enlighten one another subsequently (Pages 91.30-92.9; *39.21-27).

LOBHADEVA'S CAREER IN SAUDHARMAKALPA: Lobhadeva died a pious death, and was born in the Saudharmakalpa (described § 171) in the Padma-vimāna (described, the details of birth etc. § 172) where he was looked after by heavenly attendants (described 93.14-8) and possessed celestial prosperity. He is called Padmaprabha there; and on reflection, he recollected his past and how he was born as a god. He saluted Jina and the religion preached by him. As a part of the routine, he reached the bathing pool (described 94.15-24); and enjoyed water-sports with nymphs there (described 94.24-32); he wore a pair of celestial garments and reached the temple of Padmaprabha; there were many images of precious stones (described 95.6-10). He offered worship there and solicited for *samyaktva*. He opened the book and read therein prayers to the Pañca-parameṣṭhin and the religious duties prescribed for laymen and monks (§ 177). Thus he lived happily there (Pages 92.9-96.3; *39.27-30).

FOUR OTHERS TOO REACH SAUDHARMAKALPA: Likewise, after some time, Mānabhaṭṭa also was born as Padmasāra, Māyāditya as Padmavara, Caṇḍasoma as Padmacandra, and Mohadatta as Padmakesara in the same Vimāna. They were friendly to each other and recollected their earlier agreement (Pages 96.3-10; *39.30-36).

DHARMANĀTHA'S SAMAVASARAṆA: Consequent on Dharmajinendra developing omniscience, there was a gay rustle (96.10-15) in the heaven; and the seats of gods suffered a tremor. Along with Indra, all the gods reached with respect and joy and in a great pomp (96.21-25) his *samavasaraṇa* in the town of Campā. With the assent of Indra, Padmasāra constructed the Samavasaraṇa, the audience-hall of Dharmanātha, with its walls, gates, wells, *prātihāryas* etc. (§ 178). Various beings, with no antipathy between them and in a peaceful order, took their seats; and Dharmanātha, from his prominent position, began to preach to all of them, who clearly understood him in their respective medium of expression (*sva-bhāṣayā*): the seven Tattvas, the nature of Jiva, its relation with the body and Karmic matter, its liberation from them, the *sam-āra* and the causes of it, *mokṣa* and the means of it, etc. (§ 179). On an inquiry from the Gaṇadhara, Dharmanātha disclosed that the tiny wild Mouse (which attracted the attention of all on a reference being made to it), seated there, would be the first in the audience to reach Liberation. He narrated its biography to satisfy the curiosity of the gathering (Pages 96.10-99.13; *39.37-41.40).

THE BIOGRAPHY OF THE WILD MOUSE: King Kosala attacked the encampment, Vindhyavāsa; its ruler Mahendra being killed in the fray, the queen Tārā ran for life taking with her the eight-year boy, Tārācandra, and reached the town of Bhṛgukaccha where she knew nobody. She met on the road two nuns who kindly led her to the *pravartini* in the monastery who, struck by her dignified demeanour and knowing her tale, sheltered her as a daughter, and, in due course, as a remedy against her plight, advised her to submit the boy to the Ācārya, Śunanda, and accept renunciation in their midst, whereby the misery of *samsāra*

would be terminated. Tārācandra, who was duly initiated in the order, could not reconcile his mood with the intensely rigorous discipline of the monastery (§ 182) but envied the free life of the wild rats: he was born as a god after an accidental death; and then he was reborn as a wild rat on account of the earlier *nidāna* for which there was no due atonement. As a rat, he enjoyed various pleasures in the company of his mates, has now arrived in this *samavasaraṇa* and recollected his past, and, therefore, is all remorse about his earlier behaviour. A soul with right faith never incurs fresh bondage of *tiryag-āyus*, but just experiences the earlier one. In due course, the rat will die a pious death with mental resignation, be born as prince Mitrakumāra (son of Mihilla = Maithila and his queen Citrā), be enlightened by a clairvoyant monk, and then soon be liberated as *anta-kṛt* Kevalin. All of them fondled the rat in appreciation of its happy prospects (Pages 99.14-102.12: *41.40- *44.24).

FIVE CONFLER AND SET UP MEMORY-CLUE: At this stage, on an inquiry from [Lobhadeva >] Padmaprabha, the revered one explained that they all (five) were *bhavya*, would easily attain enlightenment, and get liberated in the fourth birth (their next births being duly indicated). They consulted together, realized the difficulty of mutual enlightenment, requested [Mohadatta >] Padmakasara (who was the last to leave heaven) to enlighten them: by way of memory-clue, they all prepared their counter-parts (i.e., images resembling them) in precious stone, buried them at the spot where the [Candasoma > Padmacandra >] Lion was to be born in the forest, and put a stone on it to mark out the spot. They all returned to heaven (Pages 102.13-103.2; *44.25- *45.5).

SĀGARADATTA AND HIS ADVENTURE: [Lobhadeva >] Padmaprabha was reborn at Campā as Sāgaradatta, son of the banker Dhanadatta and Lakṣmī, and, in due course, was wedded to Śrī. One day, on the autumnal full-moon night, Sāgaradatta gave a gift of one lakh to an actor for his *subhāṣita*. He took a hint from the taunt that his munificence was based on ancestral wealth: he determined to earn seven crores within a year, and failing this to enter fire; he left on the door of his house a record to that effect; and he started from home towards the prosperous South. He reached the town Jayaśrī, on the southern shore (described 104.8-12). When, tired with long journey, he sat brooding under a tree on the various alternatives of earning wealth, he observed a *mālūra* tree, having secondary *pāda* or trunks (spread round) which indicated, as studied by him in the lore of mining (*khanya-vāda*, details given), that there was wealth below. By digging, as advised by the voice of deities prayed to, he took a handful of silver pieces (and the rest of the treasure disappeared) which would bring seven crores for him. He entered the town. An old merchant was very much pleased with his efficient salesmanship, welcomed him at his place, and offered his lovely daughter to him in marriage. Sāgaradatta explained to him his objective, and taking necessary merchandise, started to a distant port in Yavana-dvīpa, where he earned more than seven crores. While returning, on account of a mighty gale, the ship went to the bottom of the sea. Somehow he reached Candradvīpa (described 106.21); and he satisfied his hunger with various fruits. As he moved about, he heard a voice which he ascertained to be that of a lovely girl who was about to hang herself to death. He loosened the creeper-noose

on her neck; she came back to consciousness; and, on an earnest inquiry by him, she started narrating her tale to him (Pages 103.3-107.15; *45.5- *47.11).

THE GIRL IN DESPAIR INTRODUCES HERSELF TO SĀGARADATTA: 'I am the daughter, freely grown up, of a wealthy banker, Mahādhana, from Śrītuṅga, situated on the southern shore. While sleeping on the terrace, I was kidnapped by a Vidyādhara to find myself awake in the forest. Captivated by his form, I offered myself to him. Even before he accepted me, another Vidyādhara, with sword in hand, appeared on the scene; both of them attacked each other and fell dead in the encounter. I was aghast and plunged in sorrow; and in that helpless mood, I attempted suicide' (Pages 107.16-108.14; *47.12-38).

SĀGARADATTA REBUKED, REMINDED OF HIS DUTY AND REACHES HOME: Sāgaradatta told her about his ship-wreck and the consequent breach of his solemn resolution. Both of them decided to seek grave in fire and duly jumped into the flames of a burning bamboo-thicket. Lo! the flames were turned into lotus-flowers, and there came a god in his Vimāna. The god (Padmakesara) rebuked Sāgaradatta for his cowardly act, reminded him of his glories in heaven, and requested him to possess seven crores (in the form of *jñāna*, *samyaktva* and five *mahāvratas*), enjoy pleasures (as the Karmas would have it) and then accept renunciation. He took Sāgaradatta and the girl into the Vimāna, put twentyone crores there, led him to the town of Jayatuṅga where he married both the girls, and then finally took them all to Campā (Pages 108.15-109.28; *47.38- *48.19).

SAINT SĀGARADATTA REVIEWS THE CAREER OF THE REST; KUALAYACANDRA ENLIGHTENED, AND THE LION BORN AS GOD: The god reminded Sāgaradatta of the rest of his duties and returned to heaven. Then I (= Lobhadeva > Padmaprabha > Sāgaradatta > now Saint), in due course, accepted renunciation under Dhanadatta. I developed clairvoyance. I could visualize the career of my four colleagues: Caṇḍasoma > Padmacandra is born as a Lion in the Vindhyas; Mānabhaṭṭa > Padmasāra is born as prince Kuvalayacandra, son of king Ḍṛḍhavarman in Ayodhyā; Māyāditya > Padmavara is born as Princess Kuvalayamālā, the daughter of king Mahāseṇa of Vijayā in the South. Our mutual promise to bestow *samyaktva* was recollected. God Padmakesara conferred with me, and we planned to enlighten the rest. It is adversity that makes one receptive of Religious enlightenment. So I reached the spot where Caṇḍasoma > Lion dwelt. God Padmakesara possessed your horse and brought and left you here in a mood of frustration. That is how you (= Kuvalayacandra) happened to be here; and you can see here the counterparts of the four in precious stones which should serve as mementos. Hearing all this, Kuvalayacandra developed right faith and was prescribed the duties of a householder, as his Karmas would have it: he resolved to respect only the Jina and the Sādhu, and not to kill even an enemy who is unarmed, running away and meek in words. Attending to all this, the Lion too was enlightened. It accepted fasting and remained intent on religious virtues. You (= Kuvalayacandra) will marry Kuvalayamālā by completing the verse hung publicly, and (Mohadatta > Padmakesara) will be born as your son. As it was a fit moment, Kuvalayacandra whispered sacred syllables into the ear of the dying Lion, which, after death, became a god (Pages 109.29-112.1; *48.19- *50.12).

[iv. Kuvalayacandra's Journey to the South]

KUALAYACANDRA WORSHIPS JINA IN THE VINDHYA FOREST: Then Kuvalayacandra proceeded to the South crossing the Vindhyan peaks, spotted with camps of wild tribes and presenting various scenes (described 112.3-25). By the time he reached the Vindhyan forest, the summer set in, and its effects on the forest, on the animals, on the town ladies were obvious (described § 197). The mid-day heat was oppressing to one and all. He was very thirsty, and from the appearance of elephants arriving there he could infer the presence of a lake which he soon reached to his great joy. Being aware of dietetic rules (reference to *Āyuhśāstra*, 114.22-8), he did not drink water at once. He rested for a while, and then enjoyed a hearty bath there. Thereafter, he had his thirst and hunger quenched with water and lotus fibres and stalks. While in search of fruits and flowers, he saw in a bower an image of Yakṣa crested with a pearl-statue of Arhat or Jina, to his great dismay and heightened reverence. He bathed, worshipped the Jina, offered prayers, and prostrated himself in salutation (Pages 112.2-115.15; *50.12-40),

KUALAYACANDRA MEETS KANAKAPRABHĀ IN THE TEMPLE: At this juncture there was an upheaval in the lake, and there emerged from it a lovely maiden, attended by a little girl. To save them from embarrassment, Kuvalayacandra hid behind the statue. They were surprised to see the Jina lately worshipped by somebody; and it was inferred with justification that the worshipper must be a great man. They duly offered their worship, and started singing *dvipadī* lines, attracted by which Kuvalayacandra disclosed himself complimenting them for the fine recitation. The prince and the Yakṣa-kanyā greeted each other as co-religionists, and were very much eager to know mutually. The prince introduced himself; and then she narrated her biography to satisfy her curiosity (Pages 115.16-116.33; *50.41- *51-18).

RATNA- OR JINA-ŚEKHARA'S BIOGRAPHY AND KANAKAPRABHĀ'S GIFT OF MEDICAL COIL TO KUALAYACANDRA: In the town of Mākandī (described 117.1-5), there lived a Brāhmaṇa couple, Yajñadatta and his wife Sāvitrī, quite ugly in appearance. They had thirteen issues of which the last was (Yajña-) Soma, on whose birth there occurred a terrific famine extending over twelve years and with devastating results (described 117.13-21). The town of Mākandī was in utter desolation. The Brāhmaṇa family became extinct; but Soma, however, survived as a destitute, in utter misery. He was a Brāhmaṇa in name only and was about sixteen, when the famine was over. Remorseful about his fruitless life and miserable plight, Soma decided to leave Mākandī and migrate to some other territory. He reached the Vindhyan forest by summer (described 118.16-24). Losing the track, and wandering nervously all alone, oppressed by thirst and hunger, he reached a lake (118.28-30). There he took bath, drank water, and chewed lotus-stalks. While in search of fruits, he saw in a bower the pearl-image of Ādinātha, the like of which, he remembered, he had seen in Mākand, and felt great respect for it. Full of devotion, he surrendered himself to Jina and resolved to remain there ever worshipping Ādinātha's feet. In course of time, he died of colic; and, as he breathed his last with his eyes devotedly intent on the face Rṣabha-jina, he was born in the region of

Ratnaprabhā as a glorious Yakṣa, Ratnaśekhara by name, among the Vyantaras who are of eight classes: Yakṣa, Rākṣasa, Bhūta, Piśāca, Kinnara, Kimpuruṣa, Mahoraga and Gandharva. He recollected his past and the way he died. He developed all the more reverence for Rṣabha; he offered eloquent prayers; and he prostrated himself before Jina. He explained to his people how he got the fruit of *namaskāra* to Jina. He miraculously projected a pearl-image of himself with Jina on his crest; and the Yakṣas called him Jinaśekhara. He directed me, Kanakaprabhā, to worship this image daily; and I have been doing it.' Though the prince was content with all that he had seen and experienced, Kanakaprabhā insisted on his receiving something from her, and gave him a specific coil of medical herb (*auśadhī-valaya-viśeṣa*), an antidote against all adversities in the journey. He thanked her for the gift (Pages 117.1-120.31; *51.19- *52.35).

KUVALAYACANDRA MEETS ENIKĀ AND ROYAL PARROT IN THE HERMITAGE: The prince Kuvalayacandra travelled on in the Vindhyan ranges and reached the river Narmadā or Revā (described § 206). He crossed it and reached a hermitage, rich in fruit and flower trees. As he inferred, it was the residence of a female ascetic, Enikā by name, who, with her dignified appearance, arrived on the scene followed by her retinue of domesticated beasts and birds, among which was prominent a Rāja-kīra (Royal-Parrot). She ran with dismay at the presence of this biped (i.e., prince Kuvalayacandra) into the hermitage; but on receiving some explanation from the Parrot, she duly welcomed him. He introduced himself to her; and, as she was a bit bashful, the Parrot started narrating their biography to him to satisfy his curiosity (Pages 120.31-122.30; *52-36- *53.18).

THE ROYAL PARROT INTRODUCES ITSELF: 'On the bank of Narmadā, in the forest Mahāṭavī, there lived a couple of Royal Parrots, Maṇimān and his beloved, in the hollow of a banyan tree. They gave birth to a Royal Parrot (i.e., myself) which, during childhood, fell into the hands of a young hunter who gave it to the Pallīpati from whom it passed on to Bhṛgu, the ruler of Bhṛgukaccha, who entrusted it to Madanamañjarī directing her to train it in all the fine arts. Soon I, i.e., the Royal Parrot, mastered everything (including conviction in the words of Jina) and became a Paṇḍita. During summer, a saint (formerly the father of Bhṛgu), plunged in religious meditation, came touring to Bhṛgukaccha and attained Kevala-jñāna. On getting the information, Bhṛgu and his harem etc. attended on the Kevalin and offered respects. I, the parrot, too went there along with the princess and offered prayers. At that time, there arrived two Vidyādhara, one dressed in blue and the other in yellow. Once they went from Vaitāḍhya to Sammata-sikhara, and thence to Śatruñjaya. On the way, they saw a lovely and dignified maiden, in the forest. She did not reply to them, but ran away, almost scared, with the pack of deer. And now they wanted to know from the Kevalin all about her. King Bhṛghu, too, was equally curious, and so the Kevalin started narrating her biography (Pages 122.31-124.26; *53.19- *54.9).

ENIKĀ'S BIOGRAPHY: Śrīvatsa ruled at Ujjayinī (described 124.28-31). He had a son, Śrīvardhana, and a daughter, Śrīmātī. Śrīmātī was given in marriage to Simha, the son of king Vijaya of Vijayapura. Simha was turbulent

by temper; so, being banished by his father, he resided with his wife in a village on the frontier. Once Śrīvardhana, who entered the order under Dharmaruci's instructions, came to that village, touring all alone, to receive food and terminate his one month's fast. He happened to reach his sister's house. She had heard about his renunciation. She recognised him; and, overflowing with affection for the brother, she embraced him with tears in her eyes. Just then Simha came there; and suspecting something foul in all this, he hit that monk to death on the spot. In anger she hit Simha fatally with a stick; and before he died, he cut her into two with his sword. Simha and his wife were reborn in the first hell. The monk, however, went to Saudharma-vimāna, and thence, was reborn as a king in Bhṛgukaccha, the same as this (myself) Kevalin. Simha was reborn as a Brāhmaṇa in Nandipura; later, he accepted Eka-daṇḍin vow; and he was consequently born as a Jyotiṣka god. Knowing his earlier life from a Kevalin, he decided to take revenge on his wife who, he saw, was just born as a daughter to king Padma and his queen Śrīkāntā at Padmanagara. He picked up that female child, rushed to the South, and dropped the child from the sky. Luckily, the child fell in soft thicket and was thus saved from death. Just on that spot, by that time, a wild deer had delivered and seeing its young one and this female child, it felt convinced that these were its twins. It suckled and nourished both of them. The female child grew into a fine girl under this sylvan atmosphere and in the company of forest birds and beasts; but she ran away scared at the sight of human beings. She is my (i. e., Kevalin's) sister of the previous life. She is a *bhavya*, and would get *samyaktva* in this very life being instructed by this Rājākīra. The princess released me (i. e., the Rājākīra), as advised by the Kevalin. I paid respects to the Kevalin, and came to her in the forest. I gradually trained her in the various arts, in worthy acts and in the words of Jina. I gave her an idea of her past life, and requested her to come to human society; but she abhorred it and preferred to lead a life of self-restraint and austerities, as she is seen doing now, (Pages 124.27-127.26; *54.10- *55.14).

HAPPY TIME IN THE HERMITAGE AND MEETING WITH VIDYĀDHARAS: Hearing this, prince Kuvalayacandra greeted Enikā as a co-religionist. As it was mid-day, they had their bath in a stream in the vicinity and changed their clothes. Then they came to a spot with a crystal image of Rṣabha which they duly worshipped and to which they offered devotional prayers individually. They returned to the Āśrama. The prince had his meals, and thereafter Enikā and Rājākīra too. While Kuvalayacandra and Enikā spent their time discussing topics of learning and piety, there arrived one day a Śābara-couple (described 128.19-25). The prince, who knew Samudra-śāstra or Sāmudrika (and gave an exposition of it to Enikā in one verse in Sanskrit and in details in Prākṛit verses, 129.8-131.23) could see that in the guise of Śābara there was some great man. The Śābara also understood this, and went away immediately lest he might be found out. Enikā appreciated the prince's intelligence and disclosed that they were Vidyā-dharas who were practising Śābarī-vidyā, one of the many Vidyās (enumerated 132.2-3), which Dharaṇendra bestowed on Nami and Vinami pleased by their *sevā* of Rṣabha. The Rājākīra had seen them how they performed a detailed

worship of the image of R̥ṣabha with great pomp, how they gave up their original dress, put on the appearance of Śābaras, and how they pursued the cultivation of Śābarī-vidyā under the auspices of the image of R̥ṣabha. That is how both Enikā and Kuvalayacandra came to know those Vidyādhara (Pages 127.27-133.28; *55.14- *57.9).

KUVALAYACANDRA DISCLOSES HIS OBJECT AND ANTECEDENTS: After some days Kuvalayacandra disclosed to them that he had to fulfil a sacred and solemn mission in the South where he must go now. As he left the place, on an inquiry by them, he narrated his antecedents thus: 'During boyhood, R̥ṣabha wished for the sugar-cane seen in the hands of Indra; and consequent on that his race came to be called Ikṣvāku-vaṁśa. Thus became famous Ikṣvāku Kṣatriyas, of whom Bharata was a Cakravartin. R̥ṣabha's other son was Bāhubali. Bharata's son was Ādityayaśas and Bāhubali's Somayaśas: from them started Āditya-vaṁśa and Śaśi-vaṁśa. It is in the latter, in the long run, that king Dr̥dhavarman of Ayodhyā was born; and I, Kuvalayacandra, am his son. I have to go to Vijayāpurī on some mission. Enikā could see that this separation must have been unbearable for his parents; so she arranged to send the message of his well-being to Ayodhyā through the Royal Parrot (Pages 133.28-134.23; *57.9-15).

KUVALAYACANDRA JOINS A CARAVAN AND HIS ENCOUNTER WITH THE PIOUS BHILLA CHIEF: Prince Kuvalayacandra travelled on posthaste and reached the Sahya mountain (described 134.25-30). Further, he came across a caravan of traders (134.32-135.3). Knowing that the caravan was bound for Kāñcīpurī, he joined it, to cover some distant, with the consent of its leader Vaiśramaṇa-datta who welcomed him marking his dignified demeanour. The caravan reached a spot with Bhilla camps in the vicinity; it was well guarded (described 135.10); it was sunset (described 135.12-17); and next morning when it started there was a lot of bustle of instructions etc. (135.21-24). At that time, there was an attack from the Bhillas who robbed the caravan of all that was valuable. When the caravan was routed, the merchant's daughter, Dhanavatī, ran about helplessly and sought shelter of the prince who routed the Bhilla party by an incessant shower of arrows. The Bhilla leader appreciated his bravery, and challenged him to a duel. Both of them fought in various ways, with different weapons and missiles (136.15-27). When the Bhilla chief realized that the prince was more than a match for him and that his death was certain, somehow there was an awakening in him to follow the words of Jina: and he drew himself sufficiently aside, threw the weapons, took the *kāyotsarga* position, and engrossed himself in meditation uttering the *pañca-namaskāra*. Seeing him like that, the prince rushed to him non-plussed, and embraced him as a co-religionist, requesting him not to take such a step and to forgive him. He expressed *micchāmi dukkaḍaṇi*. They understood mutually so well that they felt great affection for each other. The Bhilla chief explained how right conduct was rather impossible for him. First, he withdrew the attack against the caravan, and secondly, assured the leader all safety and full restoration of his possessions (Pages 134.25-138.9; *57.17- *58.12).

KUVALAYACANDRA, THE GUEST OF BHILLA-PATI: Both of them proceeded towards the Paḷī (described 138.11-14) situated in the valley of the Sahya

mountain, and approached the palace situated on a lofty peak. The Bhilla chief tried to divert the prince with jocular talks lest he should feel tired in climbing. With a question containing the answer, the chief disclosed to the prince that his Pallī was called Cintāmaṇi. After they visited the palace-temple, their physical comforts were attended to. After a luxurious bath, they worshipped Arhat; they had their meals; and then they rested comfortably. One day, when they were seated together, there arrived a person, clad in white and with an iron club in hand, and gave a good blow on the head of the Bhilla chief reminding him specifically that he was not following *cāritra*. On second thoughts, the Bhilla chief welcomed this and felt remorse that he was not behaving worthily. On an enquiry by the prince, he explained the episode as below (Pages 138.10-139.33; *58.13-31).

DARPAARIGHA'S AUTOBIOGRAPHY AND KINSHIP WITH KUALAYACANDRA:
 'In the town of Ratnapurī there ruled a king Ratnamukūṭa; and he had two sons: Darpaarigha and Bāhu- or Bhuja-parigha. One night, when the king was alone in his private apartment, he happened to see a butterfly jumping at the flame of the lamp; with innate kindness, he tried more than once to ward it off, but it again came to the lamp. He had a desire to save its life; but if that was not possible, he himself would attend to his benefit in the next world. He put that butterfly in a casket, closed its mouth, and kept it near his pillow. When he opened it later, he realized that possibly it was swallowed by a domestic lizard. He felt convinced that there is no rescue from Death, and one's Karmas are all-powerful. He was disgusted with worldly life, and mentally accepted renunciation. A deity in the vicinity presented him *rajo-haraṇa*, *mukha-potrikā* etc.; and he became a Pratyekabuddha. When it was daybreak, the king came out of his apartment as a monk; and this was a matter of surprise and sorrow to one and all including his queens. Followed by many, he reached the park where gathered his ministers, queens and his two sons; and to all of them he gave a discourse on the nature of *samsāra* and its ties. He explained the episode of the butterfly which was the immediate cause of his renunciation: he added how there was *usaraṇatā*, how he recollected his previous births (a monk in the Aparā-videha, a Saudharma-deva, and thence a king here), how he pulled five handfuls of hair, how a deity gave him the equipment, and how he became a *nirgrantha* monk. Inquired of by the minister Vimala, the Royal Saint gave a detailed exposition on Dharma, its practice and its object. Dharma, Adharma, Ākāśa, Jīva and Puṅgava are the fundamentals; and the interaction of the last two gives rise to Nine Padārthas. Being in the company of Karma, the Jīva, through Pramāda, fourfold passions and threefold activities, wanders through high and low grades of births; it is in human life that one has the sense of discrimination whereby one adopts right conduct; and one practises *dhyāna* etc. to attain omniscience and finally the bliss of Liberation (§§ 233-34). The Royal sage urged them to practise it for their spiritual benefit, and left the place to pursue his *vihāra*. Since then we are Śrāvakas having only the *samyaktva*. On the advice of our uncle, kind Dṛḍhavarman of Ayodhyā, I, Darpaarigha, the eldest son, was to be installed on the throne; but there was intrigue in the palace to back my younger brother; and I was

administered some medical preparation which made me physically, mentally and morally unfit. I was unbalanced, and behaving like a mad man, I reached the Vindhya valley. Oppressed by hunger and thirst, I drank the water from a pond in which various fruits were naturally decocted; I suffered terribly from vomiting and motions; and I was completely cured of all my ailments. It was a second birth as it were, and all my faculties functioned as before. While in search of fruits and flowers, I met a dignified person followed by Bhillas. He took me to his Mahāpallī. We paid respects to Arahanta there, and spent our time in comfort. He inquired about me; and, finding that both of us belonged to the Soma race, he put me as his successor on the throne and ordered all the chiefs to obey me. He told me that though these people were Mlecchas, they had a code of behaviour (146.13-17): I was free to stay with them or go away. In course of time, as Karmas would have it, I too stooped to this profession of robbery. Just to remind me of the words of the Royal sage, I have asked this man to strike me with a *loha-damḍa*, because I had become a victim of *loha* (= *lobha*, greed). Prince Kuvalayacandra was much overpowered by this episode; and consequently, by stressing on the rarity of Jina's instructions, he urged Darpaparigha to leave this profession and adopt the career of self-restraint and penances as preached by Jina. Lately, Darpaparigha had no news from Drḍhavarman; and when he learnt now that the prince was Kuvalayacandra, the latter's son got through divine favour, he embraced him as his brother. The prince narrated all about his journey and how he has to enlighten Kuvalayamālā at Vijayānagarī for which he wanted to start soon. Darpaparigha detained him for some time, because the sky was overcast with clouds, there were strong winds, and there were showers which brought about many changes on the earth and in the hearts of separated ladies (all described 147.13 to 148.15). When the prince decided to start on his mission, Darpaparigha wanted to leave the place and also to escort him with his army, but was dissuaded by the former. The prince paid respects to him and proceeded towards the South; and soon Darpaparigha, too, left home with a view to taking to renunciation (Page 140.1-149.3; *58.32- *61.1).

[v. Kuvalayacandra in Vijayāpurī]

KUVALAYACANDRA REACHES VIJAYĀPURĪ AND LEARNS ABOUT KUVALAYAMĀLĀ'S RESOLVE: Travelling through thick and thin and meeting various kinds of people, Kuvalayacandra reached the country of Vijayāpurī (described 149.6-17) on the southern coast. Passing through the country, he captivated many fair eyes and, in due course, came to the capital, Vijayā (described 149.20-26). As he was wondering how to meet Kuvalayamālā, he gathered from the talk of town ladies out on the streets to fetch water that Kuvalayamālā, though dark in complexion, was very beautiful (described 150.6-9), that she had hung an incomplete verse in public, and that, as prophesied, she would marry him who would complete it. Then he visited a residential school in which pupils from all parts of India (150.20) were studying different branches of learning such as, grammar, Darśanas (Bauddha, Sāṃkhya, Vaiśeṣika, Mīmāṃsā, Naiyāyika, Anekānta and Lokāyata), different lores, arts and crafts (described

150.21 to 151.10). The teachers there were well-versed in seventy-two *kalās* or arts and sixty-four *viññānas* or lore. There he heard the naughty lads irresponsibly gossiping in contemporary Middle Indo-Aryan spoken dialect about various topics, personal and urban, and had a confirmation that the princess had exhibited an incomplete verse in the Palace Yard. On the way to it, there was a festivity at a merchant's place; in the market, he came across traders (from different parts of the country) who could be distinguished from their traits and who were speaking in their own language (described 152.23 to 153.18); and he heard various conversations in the bazar (153.13-18). In the palace yard, he came across many rulers who seemed dejected at the idea that the princess would marry him who completed the verse of which she exhibited only one foot: '*paṃca vi paṃne vimāṇanini*'; and, for verification, the entire verse was kept under lock and seal in the royal treasury. He could at once guess and hit on the complete Gāthā (154.5), seeing how trickily that princess [Māyāditya > Kuvalayamālā] had drafted it (Pages 149.4-154.6; *61.1-31).

KUALAYACANDRA WINS KUALAYAMĀLĀ'S HEART AND MLETS MAHENDRAKUMĀRA: Just then, there was great commotion among the people, because the invincible elephant was running amuck after breaking its chains and killing its keeper (described 154.11-13). The king with his harem rushed to the terrace. He was warning the prince to get away from the elephant. The prince, seeing the infuriated elephant rushing at him, tricked it with a garment, and, as he got on its back, recited the full verse, hearing which Kuvalayamālā declared that the verse was duly completed and put a garland of fragrant flowers round his neck. The king (Vijayasena) felicitated his daughter on her worthy choice; there was a shower of flowers from heaven: and shouts of 'Victory' resounded the sky. At that moment Mahendrakumāra came on the scene, and greeted the prince on his triumph with significant reference to the parents of the latter. Recognising Mahendrakumāra, the prince made the elephant sit and took him on its back: both of them embraced each other, and inquired about mutual welfare. King Vijaya was happy at the fine coincidence (155.7-9), to the good fortune of his daughter. The prince was duly welcomed in the palace, and Kuvalayamālā could have an affectionate glance at him (Pages 154.7-155.13; *61.31- *62.24).

MAHENDRAKUMĀRA NARRATES WHAT HAPPENED AT VINĪTĀ: King Vijayasena was curious to know how both of them were there. Mahendrakumāra narrated what happened at the capital after Kuvalayacandra was carried away by the horse. The parents were in a miserable plight at the loss of the prince; the ministers tried to console them by reminding them of the privation suffered by Sagara; and all possible attempts (155-31 ff.) were made to get some news about the prince. The maidens suffered a sense of separation; and when the metropolis was thus plunged into frustration caused by this privation, the Royal Parrot got the audience of the King and narrated to him, to his joy and satisfaction, how prince Kuvalayacandra came to the hermitage of Eṇikā, how on his important mission of enlightening Kuvalayamālā, he proceeded to Vijayāpurī, and how the duty of conveying his welfare to the parents was entrusted to it. On getting this information, king Dṛḍhavarman was ready to

proceed to Vijayāpurī, but at last allowed Mahendrakumāra and his party to go there. That is how Kuvalayacandra and Mahendrakumāra could luckily meet here. King Vijaya was extremely happy at these developments which were almost miraculous. Both the princes rested there quite comfortably (Pages 155.14-158.2; *62.27- *63.30).

DELAY FOR MARRIAGE AND KUALAYACANDRA'S PASSIONATE ANXIETY: It was gathered that it would take some time to fix up a date for the wedding: this caused some anxiety to Kuvalayacandra who was impatient for the hand of Kuvalayamālā. He was passionately yearning for her, and started brooding over her beauty (158.13-24). He planned desperately various alternatives of meeting her (158.25-159.5). Mahendrakumāra came and mentioned to him how a letter conveying their well-being was despatched to Ayodhyā. He could easily see that the prince was restless on account of separation and was losing faith in the promises of the king, because of his own impatience. Mahendra reminded him of the prophecy, of his being chosen by Kuvalayamālā with a garland and of her deep affection and passionate love for him; and requested him not to suspect the good intentions of king Vijaya (Pages 158.3-160.8; *63.30- *64.3).

KUALAYAMĀLĀ SENDS A LOVE PRESENT TO KUALAYACANDRA: At this stage, there arrived a girl who brought to Kuvalayacandra personal presents consisting of a garland and a flower-ornament; within the stalk of the latter, there was the figure of Rājahamsikā, cut on a *bhūrja*-leaf; and its expression was indicated by a verse inscribed below it. Mahendra warned him not to misunderstand the situation: the symbolic swan was eager for him. The bard announced the evening, indirectly reminding the prince that the Dharma was quite important and one should not be carried away by worldly attachments. The prince took leave of the girl-messenger just with a remark complimenting Kuvalayamālā on her skill (Pages 160.9-32; *64.34-38).

BHOGAVATĪ INTRODUCES KUALAYAMĀLĀ AND ARRANGES A MEETING OF KUALAYACANDRA WITH HER: Both Kuvalayacandra and Mahendra offered evening worship to Rṣabhanātha. Mahendra found fault with Kuvalayacandra for not sending any message to Kuvalayamālā who would be fatally restless on account of separation. Next morning, they woke up, hearing the bard's recitation (161.16-22). An elderly lady (Bhogavatī) who was a motherly attendant of Kuvalayamālā came to them, and narrated to them the following details: 'King Vijayasena and his queen Bhānumati of Vijayāpurī had no issue, so they worshipped many a deity etc. for a child; and at last, as indicated by a dream, they had a daughter, Kuvalayamālā, who was duly brought up almost like a son. On her reaching youth, as she had developed aversion for man, her parents inquired about her marriage of a Vidyādhara-śramaṇa (who knows the past, present and future). The Śramaṇa gave them a discourse on *heya*, *ādeya* and *upekṣaṇīya* both in this and the other world. Further, on an inquiry by the king, the Śramaṇa narrated all about Māyāditya > Padmavara > Kuvalayamālā till her welcoming the triumphant prince Kuvalayacandra (i.e., yourself). On seeing you on the back of the elephant, many doubts and expectations crowded her heart (163.24-32); then, on your completing the verse, she garlanded you; and to her thrill, you looked at her affectionately. Though she went away from

the palace at her father's direction, her heart was left behind as it were. She reached her apartment, but was awfully restless whether you would accept her at all. We all assured her, but her doubts could not be dissipated. Just to test your bonafides, we requested her to send you the garland etc. She learnt that the day of the marriage also was not immediately fixed; and that made her unhappy. Further, as she did not receive any message from you, she is on the verge of break-down; and her condition is critical, almost beyond all normal remedies. Mahendra consulted her as to what should be done to save the situation. She requested them to go to the garden where she would arrange to bring Kuvalayamālā. Kuvalayacandra and Mahendra reached the garden (described 166.16-19) discussing half-serious and half-jocular topics (156.1-15); and while they were enjoying various scenes etc. in it, there arrived Kuvalayamālā of striking beauty (described 166.32 f.), still in a suspicious mood. Her attendants including Bhogavatī left her in a bower, and went out to trace the prince from his conspicuous foot-prints: she had almost decided to hang herself to death, if she were not to meet the prince. They met, however, in that bower; and the prince welcomed her and received her in his arms to her pleasant embarrassment. She reminded him that he did not send any message; but he assured her that he came all the distance to enlighten her, as it was agreed between them in the past. Bhogavatī came there under the king's direction, and Kuvalayamālā returned to her apartment with a consoled heart, leaving the prince in a mood of assurance. He narrated his experience with her to Mahendra. Both of them spent their time happily as if in their own country; and Kuvalayacandra was receiving a number of love presents from the princess. Now the cold season arrived (described 169.12-170.4) with all its characteristics (Pages 161.1-170.4; *64.9- *65.35).

WEDDING CEREMONY; PLEASURE SPORTS AND DIVERSIONS; AND KUALAYAMĀLĀ DULY ENLIGHTENED: The astrologer informed the king how the most auspicious *lagna-yoga* was now available for the marriage of Kuvalayacandra and Kuvalayamālā who felt very happy on hearing this. The whole town was busy with various preparations of the marriage (170.20-28). On the appointed day, at that auspicious moment, the marriage ceremony was celebrated with due éclat and rituals (described 170.31-171.26). Then followed their bed-ceremony to which, to begin with, her companions added a good deal of mirth and fun. When they left the room, Kuvalayamālā also wanted to go out, but Kuvalayacandra charged her with 'stealing' his heart; she also made a similar charge; the companions were called back and accepted for arbitration; and their decision required the couple to embrace each other heartily. Thus passed the first, the second and the third night which ended in their amorous satisfaction. One day, the couple enjoyed from the terrace the scene of the ocean (described 173.33 f.) the waves of which were washing the southern rampart of the metropolis; and they saw therein each other's characteristics in a symbolic way. Then they decided to divert themselves with learned pastimes such as *prahelikā*, *antimākṣara vādhā* etc. (174.21-24) of which *bindumārī*, *aṭṭhāvīḍaya*, *praśnottara*, *prṣṭārtha*, *akṣara-cyutaka*, *mātrā-cyutaka*, *bindu-cyutaka*, *gūḍha-caturtha-pāda*, *bhāṇiyavivīḍa*, *hṛdaya*, *padma-gāthā*, *gāthārādhā*, *saṁvidhānaka*, *gāthā-rākṣasa*,

prathamākṣara-racita are duly illustrated. She changed her mind and expressed her desire rather to know how he came to this far-off country and completed the verse than to spend time on these diversions. Kuvalayacandra narrated his tale right from his birth to his marriage with her, and incidentally the career of the Five (§ 281): he reminded her that it was his duty to enlighten her and that, therefore, she should accept *samyaktva*, which is rare and unique (illustrated with apt similes, § 282). He further urged her to follow Jinadharmā which is the shelter and rescue for souls wandering in Samsāra, and have the highest respect for the Tīrthakara. He requested her to recollect their mutual agreement in the past life, and follow the words of Jina. She accepted all that he said and felt enlightened in the religion of Jina (Pages 170.4-180.12; *65.36- *66.31).

[vi. Kuvalayacandra Starts Back for Ayodhyā]

KUVALAYACANDRA ETC. START FOR AYODHYĀ WITH AUSPICIOUS OMENS AND MEET A MONK: Kuvalayacandra received a letter from king Dṛghavarman asking him to return to Ayodhyā at the earliest along with Mahendra. He consulted his beloved who agreed to his decision; and king Vijaya also felt that they should return home early. The necessary preparations for the journey were made, and the date of departure was fixed by the astrologer. Kuvalayamālā took leave of the trees etc. in the garden (180.31-181.13) and of the domestic birds and beasts (181.16-24) with a touch of sentiment. The rituals of the departure for the couple were gone through (181.25-27); and at the auspicious moment, they started. As the couple mounted, the triumphant elephant and proceeded along the road, the onlooking town girls entertained various thoughts and gave expressions to different views about them both (details given, 182.4-183.3). After leaving the metropolis, they camped at a distance. The prince offered worship to Jina; and, in response to his appeal, the Pravacanadevatā presented an auspicious *śakuna* simultaneously with which king Jayanta of Jayantī presented him with a prominent umbrella: the prince felt that all his desires would be fulfilled. Incidentally, he gave her an exposition on the *śakunas*, good and bad (183.24-184.20), and explained to her that they are after all consequences of one's own Karmas: the worship of Jina, in the *samavasaraṇa*, leads to the fruit of Puṇya. From the next halt, the king, queen and the citizens (who were accompanying them for a distance) returned, at the prince's request, to the metropolis. The prince, in his onward travel, camped in the vicinity of the Sahya mountain. It was reported to him that there had arrived a Saint of charming personality, the hair on whose head was pulled out, who was wearing a white garment, and who had a *picchu* in his hand (to be distinguished from a *tāpaśa* or *tridaṇḍin*). The prince could see that he had recently entered the order and that there was something superhuman about him. On being saluted by the prince and his beloved, the saint blessed them with *dharma-lābha*, and, on being inquired of, started narrating his biography (Pages 180.13-185.6; *66.36- *67.34).

SAINT BHĀNU'S AUTOBIOGRAPHY AND ENLIGHTENMENT THROUGH THE PAINTINGS OF SAMSĀRA-CAKRA: "In the country of Lāṭa, known for its dresses and

deśa-bhāṣās, there ruled a mighty king, *Siṃha* by name, of whom I, *Bhānu*, have been the eldest son, addicted rather too much to painting. One day a teacher showed me a painted scroll presenting what he called the *Sāṃsāra-cakra* and depicting all that was there on the earth. He explained pointing out with a stick that the various regions were hell, human world and heaven. With excessive sin one gets misery in hell; with excessive merit one gets pleasures in heaven; with a little merit and plenty of sin one is born as a sub-human being, and with plenty of merit and a little sin one is born as a man: everywhere, however, there is misery. A king with great sin to his credit goes to hell. A king with hunting paraphernalia only earns sin. Here was a thief suffering awfully for his deeds. The cultivators were illtreating the beasts of burden and causing injury to one-sensed beings; and they alone had to suffer for their sins. One carried only *punya* and *pāpa* with him, and left everything behind, on the eve of death. Young men enjoyed various pleasures, and they were painted on the scroll. Similarly, men in various professions and positions, proud of this and that, were depicted, with the consequences of their acts etc. In the sub-human world there were the various beasts and birds, killing each other. Then there were painted the scenes in hells, and also those in heavens. Lastly, there was the picture of Liberation which is characterised by eternal bliss. When he unfolded the scenes of this *Sāṃsāra-cakra*, I could realize the despicable character of the worldly life; and I told him that he must be a god or so coming from heaven, with this scroll, having some definite purpose in mind. Then there was another picture the details of which he explained thus: 'Here in the town of *Campā* ruled the king, *Mahāratha*. *Dhanadatta* was a rich merchant; from his wife *Devī* he had two sons: *Kulamitra* and *Dhanamitra*. Soon after their birth, the father died; and the mother urged them to do some business and earn their living. They practised varied professions and tried their hands at different arts and crafts; but they proved failures everywhere, with no earnings to their credit. They decided, at last, to commit suicide; and when they were about to jump down a mountain peak, a divine voice prevented them from being rash. It was the admonition of a great saint in the vicinity who knew their plight and who advised them sympathetically to take to renunciation, so that they would never be born poor again but would get heavenly happiness and liberation. Both of them entered the order, practised austerities, and were born in heaven. Thence one was born as *Bhānu*, the son of *Siṃha*, i. e., yourself; and I, the teacher or painter, am the second. I have come here to enlighten you.' Hearing this, I, *Bhānukumāra*, fell into a swoon, and on coming to my senses, found in that teacher a brilliant god who reminded me of our earlier births and urged me to accept renunciation with a view to attaining eternal bliss. On hearing this, I pulled out five handfuls of hair, received the ascetic's equipment (*rayaharaṇa*, *muhapottiya* and *paḍiggaha*), and left the park to the great consternation of my friends etc. who rushed to the king. The god brought me here." The prince appreciated his autobiography and his obliging brother. *Mahendrakumāra* accepted *Samyaktva* which grew more and more firm (Pages 185.7-194.33; *67.35- *69.4).

KUVALAYACANDRA OBLIGES ALCHEMISTS: In their onward march, one night prince Kuvalayacandra saw some fire burning bright in a Vindhya valley and some people hovering about it. He left his beloved on the bed, and, duly equipped, went nearer the fire. After hearing their conversation (about the colour of the flames and about the metal that was being melted), he could realize that they were alchemists (*dhātu-vādins*), busy in preparing gold. Lest they should be scared, the prince remained hidden watching their movements. Despite all their precautions and preparations, their experiment failed; and the metal that turned out was just copper and not gold. Defeated in their purpose and in a mood of despair, they were about to go back to their place, when the prince greeted them with success; and they, in their turn, welcomed him. He introduced himself to them in a half serious and half jocular manner. He got the details from them as to what they were doing, and he requested them to repeat the experiment, so that he might put things right. He saluted the Jinas and Siddhas, and added the *cūrṇa* as prescribed in the *Joṇṭpāhuḍa*: to the satisfaction of all, the gold was ready. They all submitted to him to learn the Vidyā from him. He told them that Sarvajña was the presiding deity who had given out the *Joṇṭpāhuḍa*; and at their request, he bestowed the Vidyā on them. He asked them to call on Kuvalayacandra (i. e., himself) when he is proclaimed as king. He returned to his camp to find Kuvalayamālā awfully worried at his disappearance, and narrated to her his experience about those alchemists. Further, at her request, he explained to her the technique of alchemy (197.28 to 198.5) as prescribed in the *Joṇṭpāhuḍa* (Pages 195.1-198.5; *69.4-26).

[vii. Kuvalayacandra in Ayodhyā]

KUVALAYACANDRA JUBILANTLY WELCOMED IN AYODHYĀ AND DR̥DHAVARMAN'S SELECTION OF TRUE RELIGION: Next morning (described 198.7 f.), they fulfilled their religious duties; and their camp marched on in its usual bustle (described 198.23 f.). With continuous march, he reached the frontiers of his home territory, and sent the message of his arrival to King Dr̥dhavarman through prince Mahendra. The king gave an ovation to him. The prince got down from the horse and greeted his father by falling at his feet. Both the mother and father received him with great feelings, and learnt from him all about his career since he was carried away by the horse. An auspicious day for his reception and coronation as an heir-apparent was duly calculated by astrologers; and on that day, Ayodhyā was live with manifold activities (described 199.27-30). To the joy and appreciation of the citizens, the prince came into the town, was crowned as Prince, and was, along with his wife, duly blessed by the king. After some time, the king expressed his desire to practise Dharma. He had some discussion with the prince as to which Dharma was worthy and fit to be practised. The Kuladevatā was propitiated and appealed to in the matter, and, as announced by a divine voice, the king received a costly Ms. in Brāhmī characters, the contents (described 201.33-202.30 or § 320) of which were respectfully read by the prince. The king, however, wondered how to find out the religious teachers who preached such a religion, especially when every teacher claimed his religion to be the best. The prince planned that all

the religious teachers might be invited by a declaration; and the religion, which agreed with the one described in the Ms. would be accepted by the king (Pages 198.6-203.21; *69.26- *70.42).

DR̥HAVARMAH HEARS VARIOUS RELIGIOUS TEACHERS, ADOPTS TRUE RELIGION AND ACCEPTS PRAVRAJYĀ: Accordingly, there arrived various religious teachers and propounded what they considered to be the Dharma; and every time the king saw whether and how far a particular view agreed with what was laid down in the Ms. They (such as Tridaṇḍi, Advaita, Sadvaita etc.) gave their views about Jīva, Elements, Liberation, Sacrifice, Living, Dying, Purification, Meditation, Begging, God etc. Finally, one Teacher preached abstention from five sins and Arhat as the divinity: this, the king found, agreed with what was prescribed in the Ms. The king took leave of all the other teachers; and from the teacher, whose religion he accepted, he got further enlightenment about *āgama*, *āpta* and *mokṣa*. The prince conveyed to the king how he was carried away by the horse to enlighten him in this religion, how he met his colleagues of the earlier birth, and how he had many other occasions to realize the greatness of this religion. The king was convinced of the urgency of adopting this religion. Next morning, he duly greeted his relatives etc., gave rich gifts to various people, called, along with the princes, on the teacher of his religion, and requested him for being initiated into the order of monks. The teacher gave him *pravrajyā* according to due formalities (Pages 203.22-209.14; *71.1-31).

TEACHER'S RELIGIOUS DISCOURSE AND DR̥HAVARMAH'S SPIRITUAL PROGRESS: Then, to that gathering, the teacher gave a discourse on the rarity of human birth, of religious instruction, of faith in religion and of the practice of self-control (illustrating them with *jugasamīlā dṛṣṭānta*. § 326, and other similes). The royal saint Dr̥havarman started following the course of his duties in their positive and negative aspects for a pretty long time till very little of his Karma remained to be destroyed (Pages 209.15-211.31; *71.31- *72.4).

GOD PADMAKESARA DULY REBORN AS PRINCE PR̥THVĪSĀRA AND SOON MADE THE KING: Kuvalayacandra ruled for many many years. The heavenly period of life of Padmakṣara came to termination. Quite sensibly he reconsidered his past, came to Ayodhyā, conveyed to Kuvalayacandra and Kuvalayamālā that he would be born as their son, and presented them some ornament which would make him remember his past and take to renunciation. In due course, he was duly born as a son to them and was named Pr̥thvīsāra. After seeing those ornaments he remembered his past and developed a detachment for worldly pleasure and royal pomp. Much against his instincts, he was crowned as *yuvārāja* and requested by Kuvalayacandra to look after the kingdom. When the prince desired to relinquish the world, Kuvalayacandra dissuaded him in view of his young age; but he himself remained awaiting some teacher with a view to looking after his benefit in the next world. The king, after discussing religious topics with Kuvalayamālā, retired one night, and, early in the morning, occupied himself with pious thoughts yearning for ascetic life in the near future. When it was morning, Kuvalayamālā reminded him of his earlier resolve that in case he met his parents alive and got himself crowned, he would put his son on the throne and enter the order. Thus she indicated and confirmed whatever

thoughts he had in mind. Now that Pṛthvīśāra was put on the throne both of them decided to take to religious life at the earliest (Pages 212.1-214.33; *72.4- *73.9).

KUVALAYACANDRA, MAHENDRA AND KUVALAYAMĀLĀ TAKE TO PRAVRAJYĀ AFTER MEETING DARPA PARIGHA, SO ALSO PṚTHAVĪŚĀRA IN DUE COURSE; AND IN A SUBSEQUENT BIRTH THE FIVE MET IN HEAVEN AND RECOLLECTED THEIR AGREEMENT: Later, the king saw in the street of the metropolis a couple of monks who told him that they were the disciples of saint Darpa-parigha, the son of Ratnamukūṭa. In due course, he (along with Mahendra and Kuvalayamālā) paid respects to Darpa-parigha who blessed him and told him about his activities subsequent to their last meeting. Darpa-parigha told the king that after leaving the Cintāmaṇi-pallī he met a great Saint at Bhṛgukaccha, who had given him that Pallī and from whom he accepted renunciation. Then that saint went to Ayodhyā, initiated king Dṛḍhavarman into the order, both of them reached Sammeta-śikhara, and became Anta-kṛt Kevalins. This was a sort of inspiration to Kuvalayacandra, Mahendra and Kuvalayamālā. All of them accepted renunciation, and started practising penance according to the rules. In course of time, Kuvalayamālā was born as a god in the Saudharma-kalpa; the saint Kuvalayacandra was born as a god in the Vaiḍūrya-vimāna there; the Lion too, after due religious fasting, was born there; and the clairvoyant saint, Sāgara-datta, reached there, after his death, as a god. After enjoying royal pleasures for a while and putting his son Manorathāditya on the throne, king Pṛthvīśāra also took to asceticism and joined them in the same heaven after his demise. They recognised each other, reflected together on the importance of Samyaktva (216.23-32) and the value of the words of Jina in the terrific ocean of trans-migratory circuit, and agreed that, in the subsequent births, wherever they were, any one of them having omniscience should enlighten the rest (Pages 215.1-217.7; *73.9-40).

[viii. Mahāvīra's Samavasaraṇa and the Five Souls]

MAÑIRATHA, AN ĀSANNA-BHAVYA, AND THE OCCASION FOR HIS SAMVEGA: Then, during the age of Mahāvīra, the soul of Kuvalayacandra came down from heaven and was born in the town of Kākandī as prince Mañiratha, the son of king Kāñcanaratha and his queen Indīvarā. Much against the wish of all, prince Mañiratha became addicted to hunting. While he was out in the forest, there arrived Mahāvīra, who, in his Samavasaraṇa constructed by the gods, preached to the audience, including Kāñcanaratha and others, twofold Dharma based on Samyaktva (217.28-218.6), and also explained the characteristics (§ 337) and the defects (218.22-30) of Samyaktva (does this cover *cāritra* also here, see line 30, p. 218.13, p. 219-4?), as well as *darśana*, *jñāna* and *cāritra* (§§ 339-40), the nature of *himsā*, *asatya*, *steḥya*, *maithuna* and *parigraha*, of those who abstain from it, or how it is guarded (§§ 341-45). The twelve vows of a house-holder end with *samlehaṇā* (which is there for both *śrāvaka* and *śramaṇa*), and the *aticāras* (five for each) of them should be avoided (§ 346). Further, Mahāvīra explained to Kāñcanaratha that prince Mañiratha, though addicted to hunting, was not only a *bhavya* but would reach liberation also in this very birth: in fact, he was enlightened and with a view to adopting religious life, he

was reaching the Samavasaraṇa. The occasion for his developing *sahvega* was like this. He had gone into the Kosamba forest for hunting. Afraid of his arrows, all the deer ran away; but one young female deer came to him quite affectionately. He was much moved by the situation, broke his bow and sword, and felt great remorse on account of his cruel activities. He was thrilled at the touch of that loving deer; and he realized that there must be some connection of the earlier birth. He came by this time to the Samavasaraṇa; and to explain to him his earlier relation with that deer Mahāvīra narrated thus (Pages 217.8-224.15; *73.41- *74.36).

EARLIER LIVES OF MAṆIRATHA AND THE DEER, AND FORMER'S DĪKṢĀ: In one of his earlier lives, Mahāvīra was prince Anaṅga, the son of king Madana of Śāketa. There was a merchant Vaiśramaṇa. His son was Priyamkara, a fine youth, who married Sundarī, a girl from a neighbouring family. Priyamkara and Sundarī were so much attached to each other that they would not tolerate separation even for a moment. In due course, as ill luck would have it, Priyamkara fell ill and died. Sundarī would not believe that he was dead, but started caressing his dead body without allowing it to be burnt. She was mad on account of her affection, continued fondling the corpse, and would not attend to what others said. She addressed the corpse that people round about had gone mad; and, to avoid them, she took the rotten corpse (described 225.23-27) and reached the cemetery. She started nursing it. Her father requested the king to do something in the matter, and prince Anaṅga took the responsibility of outwitting her. He also went there with the corpse of a woman, claiming her to be his wife whom people called dead much against his will: in fine, he presented a replica of Sundarī's rôle. He imitated her in his behaviour towards his dead beloved. In course of time, they became friendly, and entrusted to each other their dead partners, whenever they had to leave them and go out. Once Anaṅga complained to Sundarī that he heard her beloved making overtures to his wife Māyādevī. Anaṅga shrewdly developed a situation, threw both the dead bodies in a well, and began to lament over his sad lot that his wife was kidnapped by Sundarī's beloved. Innocent as she was, she felt sorry for the behaviour of her husband. When she wanted to know from him what to do, he expounded to her on the vanity of attachment and inevitability of death: so one should reflect (through twelve-fold *anuprekṣā*) on the nature of *samsāra* etc. and devote oneself to the practice of Dharma (§ 352). Sundarī was enlightened. That soul of Sundarī was reborn as Mānabhaṭṭa > Padmasāra > Kuvalayacandra > Vaiḍūryaprabha > Maṇirathakumāra; and the soul of that merchant-youth (i. e. Priyamkara) was ultimately born as a female deer which showed so much affection to Maṇirathakumāra. Hearing all this Maṇirathakumāra accepted renunciation. Mahāvīra explained (§ 354) to Gautama how a *samyag-dṛṣṭi* who is *avirata* is subjected to misery but one who is *virata* enjoys happiness (Pages 224.16-232.5; *74.36- *76.20).

MAHĀVĪRA IN ŚRĀVASTĪ AND KĀMAGAJENDRA'S DREAM: Once, Mahāvīra reached Śrāvastī, in his *samavasaraṇa*, and in reply to a question of Gautama, who asked it for enlightenment of one and all, Mahāvīra expounded how different kinds of Karmas take a soul through different *gatis*, equip it with

various genders, and bestow on it fortune or misfortune, intelligence or ignorance, pain or pleasure, and various gifts and faculties etc. It is the three jewels (*samyaktva* (= *cāritra*?) *jñāna* and *darsana*) that lead the soul to the town of Liberation. At the conclusion of this discourse, a man of striking personality came there and inquired whether all that he saw in dream was true. Mahāvīra told him that it was true. Then he went away attracting the eyes of all gathered there. For the information of the rest, Gautama asked about that man; and Mahāvīra reported as below (Pages 232.5-22; *76.20-29):

PASSIONATE KĀMAGAJENDRA DUPED; AND HIS PRESENCE IN THE APARAVIDEHA AND SUBSEQUENT DĪKṢĀ: King Raṇagajendra was ruling over Aruṇābha. Kāmagajendra was his son. He was highly passionate. His queen was Priyaṅgumati. One day, while he and his queen were riding a mad elephant, he saw a lovely girl, playing with a ball on a merchant's terrace, and fell in love with her. The queen, who had noticed this, arranged for his marriage with that girl, and got, in exchange, a promise from her beloved that he would disclose to her all that he saw, heard and experienced. One day, a skilled painter came to him with a portrait, and assured him that it was not just imaginary but that of a virgin princess, daughter of king Avanti of Ujjainī. Kāmagajendra was eager to secure her hand. The ministers advised him to send his portrait to her. Though she was averse to men, she liked and accepted him. He (accompanied by the queen and his retinue) started for Ujjainī for the celebration of the marriage. While camping on the way and asleep in his bed, he felt a sweet touch and woke up to find two girls of captivating beauty. On an inquiry, he learnt that they were Vidyādhara maidens. They disclosed their mission to him, after shrewdly securing his solemn promise that he would do the needful in the matter. Princess Bindumatī, they added, was the extremely charming daughter of the Vidyādhara king Pṛthvisundara (from his queen Mekhalā), ruling over Ānandamandira on the northern range of the mountain Vaitāḍhya. She had developed aversion to man, and would not choose any Vidyādhara youth for her companion. Any way, her parents left this choice to her sweet will. One day while moving with her friends in a mountain valley, she heard a Kimpnara couple singing in praise of the handsome prince, Kāmagajendra. After learning about his whereabouts, she developed passionate attachment for him and grew restless. The only remedy against her ailment was that she should meet him. So, as suggested by their mistress and guided by Prajñapti-vidyā, they came to him. They requested him to accompany them to their mistress who was now on the verge of calamity from which he alone could rescue her. He sought the consent of his queen who allowed him to go on an express promise from them that he would be returned safe to her. They took him immediately in their Vimāna, to the wonder and worry of the queen. On his return, he conveyed to the queen his experiences during her absence: 'It was a fine flight through the autumn sky (described 238.1-5), when the mind was crowded with various thoughts (§ 336). Soon we reached a white house and entered a fine cavern; therein was seen that Vidyādhara princess on a cool bed of leaves. They announced my arrival to her, requesting her to have now her desires fulfilled. But she was found without any movements; in fine, lifeless. They began to lament for her loss (239.5-9),

making me almost unconscious, seeing her dying thus on account of my separation, as they put it. They sought my advice as to what should be done. It was day-break by this time. They decided to finish her funeral, and faggots of sandal tree etc. were gathered together. As her body were consigned to flames, they fell into a swoon: I consoled them; but, in a fit of lamentation (239.30-33), they jumped into the flames of the funeral pyre. Even before I could dissuade them, they were reduced to ashes. I was shocked and plunged into remorse: I too decided to enter the same flames. Just then I heard a Vidyādhara couple conversing on the propriety of an action like that which I was about to do, and changed my decision. For funeral offerings, I entered a lovely lake, and lo! I sank in a well; and when I came up, I saw a surprising scene: everything appeared magnified, and men were five hundred bows in height. It was a strange land. The well was converted into a Vimāna; and getting down from it, I started moving about. I met two boys, in whose presence I looked like a worm, an ant; they wondered about my human speech, and from their talk I gathered that it was Aparā-videha. They took me on their palm and, to my pleasure, reached the Samavasaraṇa of Sīmaṇḍharasvāmīn with a view to inquiring my antecedents. In reply to Gautama's question, Mahāvīra explained about the *udaya*, *kṣaya* and *kṣayopasaṃa* of the Karmas (§ 371). Then I offered prayers to Jina, attracting the attention of all there. To a questionnaire from the audience, Mahāvīra gave out the details about me. He disclosed that as I was an addict to women, a couple of Vidyādhara youths, dressed as females, tempted me away like that and played on me that joke of entering the funeral pyre. When I was ready to enter the fire, that very Vidyādhara couple arranged to bring me here in this form. Among the five souls agreed to enlighten one another, I was one: Mohadatta > God > Pṛthvīśāra > God > and, now finally, Kāmagajendra, to be enlightened here to attain final liberation. The lord also explained the peculiar conditions in the Aparāvideha (243.13-22) contrasted with those in the Bharata-kṣetra. I offered prayers to Jina; and when I lifted my head, I found myself back here.' The queen told Kāmagajendra that all this sounded like a miracle, beyond spatial, temporal and sequential proportions; but he assured her that all that was really experienced by him; and Sīmaṇḍhara was still in his heart. It was got verified from Mahāvīra as true, next morning. Kāmagajendra realized the vanity of worldly ties and pleasures, put his son Diggajendra on the throne, and accepted renunciation. Mahāvīra told him the whereabouts of the Five colleagues: one in heaven, with a short life now, and the rest on the earth here (enumerated 244.24 f.); and that he would attain liberation in this very life (Pages 232.23-244.28: *76.29- *79.40).

VAJRAGUPTA AND HIS RENUNCIATION: When Mahāvīra reached Kākandī with his Samavasaraṇa, he expounded there, in reply to a specific question of Gautama, how, in the same activity, different souls, according to their passionate intensity, incur the bondage of different Karmas, as illustrated by the theory of six *Leśyās* (§ 376); this carried great conviction upon the audience. Just then, there arrived a striking prince and inquired whether what was recited by a divine voice was true, blessed or not. Getting Mahāvīra's reply in the affirmative, he went away bent on doing according to the instructions,

Mahāvīra enlightened Gautama and others on his antecedents thus: 'He is Vajragupta, the son of king Candragupta of Ṛṣabhapura. One day the prominent citizens waited on the king and requested him to find out the robber who was regularly looting the town of its best things every night, but could not be noticed, as admitted, even by the city-guard. Vajragupta, however, came forth with a solemn pledge that he would either detect the thief within a week or kill himself in flames; and the king accepted his offer. Six days passed quietly, without any success; so, now, the prince felt anxious that death was inevitable for him. At last, he decided to propitiate with his flesh the Vetāla in the cemetery. Accordingly, he went there at night and appealed to Piśāca etc., to accept his flesh and give the required information. A Vetāla demanded his bony and roasted flesh, followed by a mouthful of his blood offered in his skull (Gautama got an explanation that this was just a joke of Vyantaras). As the prince, quite ready to fulfil this, was about to cut his head, a divine voice, pleased with his courage, promised him the boon; and thus he got the requisite details where that invincible thief lived. He reached cautiously the door of the cellar at the foot of a banyan tree. He smelt the fragrance of incense and heard sweet notes of music. He entered a rich hall there and attracted the attention of a charming girl whose glances were the veritable shafts of cupid. In course of mutual inquiry, he gathered that she was the daughter of Surendra, king of Śrāvastī, and was betrothed to Vajragupta; but, in the meanwhile, she was kidnapped by that gifted thief and pent up there. He could recognise that she was Campakamālā, his once-proposed beloved but was said to be carried away by a Vidyādhara. He disclosed his identity, and requested her to help him to kill that Vidyādhara thief, provided she continued to love him. She gave him some details about the ladies etc. there, and assured him her aid in this plot. She was not sure of the fidelity of other women (251.1 f.), but it was likely that they would love him. She appreciated his wisdom, and presented him with the miraculous sword etc. of the thief and substituted the ordinary ones of the prince in their place. Thus nicely equipped, and getting the necessary hints from her, the prince ambushed at the mouth of the cellar to strike that robber immediately on his entering there. Before daybreak, the robber returned kidnapping princess Campāvati, the very beloved of the prince, namely, Vajragupta, who was loudly crying for his protection from the robber. The prince thought that the robber was caught red-handed, and was about to cut his head; but, on second thoughts, he decided rather to give a fair fight than to murder him treacherously. He challenged the robber who was surprised by his presence there. The robber realized that his divine weapons were substituted. Reviling each other in a challenging mood, they fought like wild buffaloes. When the duel was being fought evenly, Campāvati [rather Campakamālā] hinted to him to remember (the power behind) the Khaḍga-ratna. When the prince did so, that robber suspected the treachery of Campakamālā, and rushed to strike her; but his head, in the meanwhile, was lopped off by the prince; and he fell dead on the ground. At Campakamālā's suggestion, the prince took also the miraculous pill from the mouth of the dead body, and thus gained additional lustre and strength. Thus triumphant and miraculously equipped,

he stayed in that underground cellar enjoying pleasures in the company of those beloveds and forgetting his parents and kingdom. Thus twelve years elapsed. One early morning, a voice of an unseen bard greeted him by his name, reminded him 1) of the rise and fall in Samsāra, and urged him to mind his benefit of the next world. That voice was heard by him for seven continuous nights, reminding him 2) to develop *virati* in his heart, 3) of the mockery of enjoyments, 4) that Dharma alone is the real shelter, 5) that worldly pleasures never give lasting satisfaction, 6) that *samsāra* has terrible miseries, and 7) that the enjoyment of sense-pleasures is fatal, and must, therefore, be followed by the practice of *śamiti*, *gupti* and penances. His mind was distracted; so next day, he questioned that voice why this renunciatory admonition was being given to him. The voice reminded him of the time he spent in the cellar, and requested him to get out of it and meet the Sarvajña. When his beloveds tried to come in his way, he made them ponder over the advice of that voice. They also agreed to follow his footsteps. So he came here for verification of the veracity of the bardic appeal. Thus this Vajragupta is enlightened along with his beloveds.' Mahāvīra reminded him of his past colleagues and the series of births. Maṇirathakumāra is here; Kāmagajendra is here; and he is Vajragupta, the soul of Lobhadeva. He is thus enlightened by the souls (in heaven) of Māyāditya and Caṇḍasoma, through that bardic voice. Vajragupta accepts renunciation, so also his beloveds (Pages 244,28-256,20; *79.40-*84.8)

MAHĀVĪRA'S DISCOURSE ON GODS; SVAYAMBHŪDEVA'S CAREER AND DĪKṢĀ:
In reply to a question raised by Gautama in the Samavasaraṇa, at Hastināpura, that gods, unlike kings, do not necessarily favour and punish when they are pleased and displeased, Mahāvīra expounded that there were two classes of gods, *sarāga* and *virāga*. The former (Govinda, Skanda, Rudra etc.) are full of attachment and aversion (*rāga* and *dveṣa*) and seem to bestow favours and frowns; but, really speaking, these are the coincidental results of one's own Karmas. The *nīrāga* gods preach the path of liberation, and those who worship them get the happiness of Mokṣa, in due course. These gods are indifferent to praise or blame, but he who offers these to them will get the fruits of his *bhāvanā*. Just then there entered a Brāhmaṇa boy who wanted to know from Mahāvīra what that bird was, whether it could use human speech, and whether its statements were true. To allay the curiosity of the audience, Mahāvīra narrated as below: 'This is Svayambhūdeva, the eldest son of Yajñadeva, a rich and learned Brahmin of Saralapura. Soon after the death of Yajñadeva, the family was reduced to poverty. Svayambhūdeva was urged by his mother to earn a prosperous living. He pleaded that prosperity depended on *punya* of which they were devoid now. Determined rather to die than to return home in poverty, he left home and, wandering for long, reached at last the town of Campā. He reached there rather late; so he decided to stay for the night on a Tāmāla tree. There he heard the conversation of two merchant youths who buried some treasure under that tree, covered it with earth, marked it with a creeper, appealed to divinity to guard it duly, and went away. Svayambhūdeva thought that his luck was favourable. After digging out the treasure, he found there five precious jewels. He took them, and started home with great joy. On

the way, he rested at night on a banyan tree; the tree was inhabited by many birds; and his mind was crowded with manifold thoughts. Just then a big bird came to its father and explained with joy how it visited the Samavasaraṇa of Mahāvīra who expounded various religious principles (261.1 ff) and explained its query that it would soon have right faith as well as partial conduct. The Lord explained to Gautama the four types of acts (261.9-14) which lead the soul to hell. In order to escape hell, the big bird, following the advice of the Lord, observed fast, and was now seeking permission of its father to die fasting and was offering final apology. The old bird with paternal affection tried to dissuade it with various reasons and arguments, but had to yield finally. Likewise it approached its mother, brother, sisters, wife, children, mother-in-law, father-in-law, friend and other birds; and offered (after touching conversations with them) *kṣamāpaṇā* to all of them. Then it flew up taking leave of them all. Svayambhūdeva was very much touched by the pious behaviour of birds, and started wondering whether it was proper for him to pick up jewels like that and live on them. He thus came here for enlightenment and renunciation. He is the same as the soul of Caṇḍasoma (Pages 256.21-268.8; *84.8- *85.41).

MAHĀRATHA'S DREAM AND DĪKṢĀ: Lord Mahāvīra reached Rājagṛha in Magadha; the gods arranged the Samavasaraṇa for him; king Śreṇika was very happy on the Lord's arrival: he attended on him and offered prayers to him; and the Lord gave him a discourse on *jñāna*, especially that branch of Śruta-jñāna whereby Naimittins read the past, future and present (288.25 f.). There entered prince Mahāratha, the eight-year-old son of Śreṇika, and wanted the meaning of a symbolic dream he had. Mahāvīra explained to him how he was the Jīva of Kuvalayamālā, how his other colleagues were there, and how he would duly attain liberation in this life. He received *dīkṣā* and met his other colleagues; they all moved with Mahāvīra for many many years (Pages 268.9-269.18; *85.41- *86.30).

THE FIVE ADOPT SAMLEKHANĀ AND ATTAIN LIBERATION: Advised by Mahāvīra, Maṇiratha-kumāra adopted *saṃlekhanā* and cultivated four-fold *ārādhanā* (with reference to *jñāna*, *darsana*, *caraṇa* and *vīrya*) on his pure death-bed (269.23 f), and became an Antakṛt Kevalin in due course. Likewise, the saint Kāmagajendra saw that his end was near, took the *saṃlekhanā* vow and on his death-bed offered Sāmāyika and *kṣamāpaṇā* in details (§414). He became an Antakṛt Kevalin. Similarly, the saint Vajragupta became an Antakṛt Kevalin after observing *saṃlekhanā* and duly offering *ālocanā* and *pratīkramaṇa* (§415). In the same manner, the saint Svayambhūdeva saw his end nearing, adopted *saṃlekhanā*; and on his death-bed, he reflected on the varieties of death (§416) etc. He developed omniscience etc., and became an Antakṛt Kevalin. Lastly, the saint Mahāratha also realized that his end was near, had his body emaciated with *saṃlekhanā*, and offered, in the end, detailed salutations to Arhat, Siddha, Ācārya, Upādhyāya and Sādhu (§§420-25). He adopted Kṣapaka-śreṇī. Thus they all attained final liberation (described §426) in the end (Pages 269.18-280.17; *86.31- *87.31).

[ix. Author's Conclusion]

UDDYOTANA'S PERSONAL OBSERVATIONS AND MAṄGALA: The author explains how different sections, episodes, characters and events of the plot serve different salutary purposes, ultimately intended to achieve the religious objective. Then, in anticipation of likely criticism, he justifies certain sentiments, contexts, discussions etc. saying that they all constitute *dharma-kathā* and are ultimately conducive to the development of *samyaktva* or right faith (§ 428). He who reads or hears sincerely this *Kuvalayamālā* either develops *samyaktva* or has it made more firm. If one is adept in Deśī-bhāṣās etc. one should recite it; otherwise one should read it from a Manuscript in order to appreciate its merits: it gives pleasure, if approached gently and intelligently. It is Hṛidevī who is instrumental for this composition: good people are requested to welcome and look after this, so that it may live long like the fame of Ṛṣabha (§ 429). Further, the author gives some details about his predecessors and himself and about the place and time of the composition of the *Kuvalayamālā* (§ 430). Then follows the concluding *maṅgala* (§ 431); and lastly the extent (§ 432) of this work is stated to be about 13 thousand *granthas* (Pages 280.18-284.9).

2. THE STORY RETOLD BROADLY

The *Kuvalayamālā* presents the biography, through a number of births, of five souls (1. Caṇḍasoma—Svayambhūdeva; 2. Mānabhaṭa—Maṇirathakumāra; 3. Māyāditya—Mahāratha; 4. Lobhadeva—Vajragupta; and 5. Mohadatta—Kāmagajendra) who, to begin with, degraded themselves (respectively) on account of intense anger (*krodha*), vanity (*māna*), deceit (*māyā*), greed (*lobha*) and infatuation (*moha*); but, with due guidance and mutual co-operation and help on the path of religion, they practised penances etc. and attained liberation in the end. The story is put in the mouth of the author, of saint Sāgaradatta, of Dharmānandana, and of various characters who figure in the narrative.

[1]

(i) Caṇḍasoma, alias Bhadrāśarma, from Ragaḍā in Kāñcī, was a naughty youth. His wife Nandinī was such a nice girl as to captivate the eyes of the village youths. He, however, doubted her fidelity without any reason; and one day, on returning from the theatre, where he heard some foul whisper, he hit, in a fit of anger, his sister and brother, thinking that they were his wife and her lover. Seeing both of them killed by his hand, at his own door, he felt remorse for his sin, and wanted to die with them. People prevented him, and Brāhmanas prescribed various *prāyaścittas* to get rid of the sin; but he was in a mood of despair and repentance. He went to the saint, Dharmānandana, from whom he adopted a code of religious behaviour and at last accepted renunciation (pp. 45.15- 49.21). He grew proficient in his religious practices (p. 91.30), though his anger was not altogether quieted (p. 92.8). In due course, he was born in the Saudharma-kalpa as (ii) god Padmacandra (p. 96.8); and from there, he took birth once as (iii) a Lion in the Vindhya (102.18). Being duly instructed (by Kuvalayacandra) the Lion died piously and was reborn as (iv) a god in the Vaiṣṇava-vimāna (pp. 111-12, 216.16). Thence, in course of time, he was reborn

as (v) Svayambhūdeva (pp. 256.26 f.) who had to leave home and wander about for a prosperous living. He reached Campā, but had to rest at night on a Tamāla tree. He saw two traders who significantly buried under that tree some treasure and went away. Svayambhūdeva found, to his good luck, five jewels there; he took them and started home. On the way he rested on a banyan tree. There he heard a touching conversation between a bird and its father, mother, wife etc. The bird succeeded in taking their permission to die fasting in order to escape from hell, as instructed by Mahāvīra. This conversation was a lesson for him; and it opened his eye that it was not proper for him to pick up jewels like that and live on them. Being thus enlightened, he accepted renunciation in the *samavasaraṇa* of Mahāvīra, practised penances, submitted himself to *saṃlekhaṇa-maraṇa*, became duly an Antakṛt-kevalin and thus attained liberation (§§ 416-19, also § 426).

[II]

Priyāṃkara and (i) Sundarī, of Sāketa, were a wedded couple, highly attached to each other. They would not tolerate separation even for a moment. As ill-luck would have it, Priyāṃkara fell ill and died. Sundarī could hardly accept the fact of his death. She would not agree to the cremation of her beloved's body which she closely guarded. None could convince her. Her father was helpless and appealed to king Madana for some way out. Prince Anaṅga (i.e., Mahāvīra himself in one of his earlier lives) took this responsibility on himself. He picked up a dead body of a woman, claiming her to be his wife, and behaved exactly like Sundarī. So they had a common cause and some understanding between them. At last Anaṅga managed to throw both the dead bodies in a well, and told Sundarī that her husband, as feared by them, eloped with his wife. So she was brought round to her senses (§§ 349-54).

Sundarī, in due course, was born as Mānabhāṭa, alias Śaktibhāṭa of Ujjainī who inherited the position in the royal Durbar from his grand-father, an eminent Thākūra. One day Mānabhāṭa found his seat in the Durbar occupied inadvertently by a Pulinda prince. Vain as he was, he took offence and hit that prince fatally on the chest in spite of the latter's apologetic promise that this would not be repeated. He came out successful in the fray that followed. For safety, he left that place along with his father and lived comfortably in a fortified village. One day, during spring-sports, he happened to sing on the swing complimenting a darkish beloved to the offence of his fair wife who felt humiliated and hanged herself, but was rescued by him in time. He tried to convince her of his bonafides, but without success. His vanity surged up, and he left home in sheer disgust. His wife followed him, and she was followed by his parents. To test her fidelity, he threw a big stone in the well and concealed himself behind a tree. Thinking that he jumped into the well, she threw herself there; his mother and father also did likewise. Mānabhāṭa realised that his vanity led to this fatal tragedy of the whole family. He was full of remorse, and, in a penitent mood, started out in search of a preceptor who would purify him. He gathered from a gossip of destitutes in Mathurā that a dip in the Ganges would cleanse him of his sin. But in Kauśāmbī, he heard the futility of such practices, adopted four-

fold Dharma and accepted *ḍīkṣā* from Dharmanandana (pp. 50.1- 56.10). In due course, after following the religious routine, he was born as god (iii) Padmasāra in the Saudharma-kalpa (p. 96).

From heaven, the soul of Mānabhaṭa was born as prince (iv) Kuvalayacandra, the son of king Dṛḍhavarman (who ruled at Vinītā in Madhyadeśa) and queen Priyaṃguśyāmā who got him through the boon of the Kuladevatā (pp. 15.12 f., 21.6 f.). God Padmaprabha was born as Sāgaradatta (p. 103.6) who accepted renunciation under Dhanadatta and, as a saint, developed clairvoyance: he visualised the career of his other colleagues. In consultation with god Padmakesara a plan to enlighten Kuvalayacandra was hatched (p. 110.3 f.).

One day, prince Kuvalayacandra went out for a ride with his companions; but his horse was possessed by Padmakesara: and he was carried to the Saint (<Sāgaradatta) who had reached the spot where the Lion (<Caṇḍasoma) had been dwelling on the eve of its career. The Saint enlightened, and prescribed pious life to Kuvalayacandra who, in turn, whispered sacred syllables into the ears of the dying Lion which consequently was born as a god (§§ 194-6, pp. 111-12). Kuvalayacandra (as he was given to understand his mission, a part of mutual agreement of the earlier life) travelled on and passed through the Vindhya during the summer. By the side of a lake he came across an image of Yakṣa crested with a pearl-statue of Jina. He met a Yakṣakanyā, Kanakaprabhā (§§ 199-205) who was appointed to worship Jina by a Yakṣa, Ratnaśekhara, who was highly benefited in his earlier life by the *namaskāra* offered to Rṣabha Jina, and, who, consequently projected himself into this image called Jinaśekhara. As they parted, Ratnaprabhā gave a coil of medical herb to Kuvalayacandra to guard himself on his journey (p. 120.30).

Kuvalayacandra crossed the river Narmadā. He met in a hermitage Enikā and her attendant Rājakīra (i. e. Royal Parrot). The latter narrated their biography. Enikā was the daughter of king Padma and his queen Śrīkāntā, but was picked up in childhood by her inimical husband of the earlier life and dropped in the forest where she was brought up by a deer. She was the sister of king Bhṛgukaccha who attained omniscience. Instructed by the Rājakīra she developed Samyaktva. On hearing from Kuvalayacandra that he was separated for long from his parents, she sent through Rājakīra the message of his welfare to his parents in Ayodhyā (§§ 207-22).

Kuvalayacandra reached the Sahya mountain and joined a caravan bound for Kāñcīpurī. When, on the way, they were attacked by a party of Bhillas, Dhanavatī, the nervous daughter of the trader, was so bravely sheltered by him that the Bhilla leader appreciated his valour and challenged him for a duel. The Bhilla chief realized that the prince was more than a match for him; so he suddenly withdrew from the field, and, as a pious follower of Jina, adopted *kāyotsarga*, meditating on *pañca-namaskāra*. The prince welcomed him as a co-religionist. They became friends. The Bhilla chief took the prince to his *pālī*, Cintāmaṇī, and there they lived comfortably and piously. The Bhilla chief was Darpaparigha, the eldest son of Ratnamukuta (brother of Dṛḍhavarman) who had become a Kevalin. Due to some palace-intrigue Darpaparigha was driven out almost insane. But, in due course, he was made a Bhilla chief; and

since then he had been residing here. The prince realized that Darpaparigraha was his uncle's son. He instructed him in the words of Jina and urged him to adopt good conduct. After the rains were over, Kuvalayacandra travelled to the South, and Darpaparigraha soon took to renunciation (§§ 223-41).

Kuvalayacandra reached Vijayāpurī. There he learnt from popular gossip that princess Kuvalayamālā was very beautiful; she had hung in public an incomplete verse; and she would marry him who completed it. When he came to the royal court-yard, he at once hit on the rest of the verse. Just then, the state elephant was running amuck. The prince brought it under control to the dismay of one and all. He recited the complete verse to the satisfaction of princess Kuvalayamālā who garlanded him and chose him as her bridegroom. Mahendrakumāra also was there by that time, and he gave an account of the prince etc. to king Vijaya. Though there was suspense of separation after the first meeting, Kuvalayacandra and Kuvalayamālā exchanged affectionate messages and love-presents, learnt more and more about each other, and at last their wedding was celebrated with great pomp. They had a happy time full of pastimes and enjoyments of various types. Finding an occasion the prince narrated their past lives and requested her to accept Samyaktva which she did (§§ 242-84).

On receiving a letter from Ayodhyā, prince Kuvalayacandra accompanied by his beloved and Mahendrakumāra, started to meet his parents. They had auspicious *sakunas* on the way. After reaching Sahya, they paid respects to a saint. They learnt from his autobiography that he was enlightened by seeing the paintings of the Samsāra-cakra, wherefore he entered the ascetic order. This made Mahendrakumāra firm in his Samyaktva. The prince met some alchemists on the way and helped them in their task. He reached the outskirts of Ayodhyā. He was lovingly welcomed by his parents, and was soon crowned as heir-apparent, to the joy of the whole town. After a good deal of discussion, the right Dharma was discovered as directed by the Kuladevatā. Putting the prince on the throne, Dr̥dhavarman practised religion and his Karmas were nearly destroyed. Kuvalayacandra ruled for many years. God Padmakesara (< Mohadatta) was born as a son to him, and he was named Pṛthvīśāra. Seeing the memento, he had detachment for worldly life right from the beginning. Both Kuvalayacandra and Kuvalayamālā remembered about their earlier resolve and decided to take to religious life. They happened to meet saint Darpaparigraha who told them that it was his Guru that gave *dikṣā* to Dr̥dhavarman, and consequently both of them became Antakṛt Kevalins. Inspired by this, Kuvalayacandra, Kuvalayamālā and Mahendra accepted renunciation and practised severe penances. Kuvalayamālā was born in the Saudharmakalpa. Kuvalayacandra was born as (v) a god in the Vaiḍūrya-vimāna which was reached by the Lion also. (§§ 285-336). Then, in the age of Mahāvīra, the soul of Kuvalayacandra came from heaven and was born as (vi) Maṇirathakumāra who became very much addicted to hunting. Mahāvīra informed his father, Kāñcanaratha, that, though addicted to hunting, he was a *bhavya* and would attain liberation in that very birth. A deer, once the husband when he was Sundarī in an earlier life, would make him religious-minded. Maṇirathakumāra soon accepted renunciation. Advised by Mahāvīra, he cultivated fourfold *ārāḍhanā*, became an Antakṛt-kevalin and attained liberation. (§§ 339-354, 413).

[III]

(i) Māyāditya, alias Gaṅgāditya, was a treacherous merchant from Vārāṇasī. He developed friendship with Sthāṇu of good nature. Both of them reached Pratiṣṭhāna for business. They earned five-thousand coins each and converted the cash into five jewels for each. They started home, dressed as friars for safety of travelling. Māyāditya attempted, more than once, to deceive his companion and deprive him of his share: he pushed him once into a well; but a party of robbers saved him once from that plight, gave him his share of five jewels, and warned him to beware of his treacherous associate whom they had already thrown in a thicket taking all the ten jewels on his person. Sthāṇu's behaviour was so straight and sincere that Māyāditya felt penitent. A dip in the Ganges was prescribed by the village elder as *prāyaścitta*. It was saint Dharmanandana who advised him to seek shelter in the words of Jina, and gave him *dīkṣā* seeing that his Karmas had sufficiently quieted (§§ 110-25). In the next birth, Māyāditya was born as (ii) Padmavara in the Saudharma-kalpa (p. 96.6). He constructed the Samavasaraṇa of Dharmanātha at which all the colleagues met and decided what they should do to get *samyaktva* (pp. 96.27 f.; 102.13 f.). Thence, in due course, he was born as (iii) Kuvalayamālā, the daughter of king Mahāsena (or Vijayasena) and his queen Bhānumatī of Vijayapurī in the South, born to them through divine favour (pp. 162 f.). She developed aversion for men. When, however, Kuvalayacandra overcame the mad elephant in Vijayapurī and completed the verse hung by her in public, she garlanded him as her bridegroom. Soon she was married to him. She had quite a happy time with him during the period of honey-moon. Reminded of their earlier resolve and receiving due instructions from him, she developed Samyaktva and followed Jinadharma. She left her parents with a heavy heart and accompanied her husband to Ayodhyā. On the way, she shared the adventures and experiences of her beloved. After king Rṣṭhavarman accepted renunciation, she enjoyed the kingdom with her husband for many years. God Padmakasara was born as a son to them, and became known as prince Pṛthvīsāra. As resolved earlier she took to religious life along with her husband and practised penances. She was reborn as (iv) a god in the Saudharmakalpa. Further that god took birth as (v) Mahāratha, son of king Śreṇika (p. 269.13 f.). As a boy of eight, he entered the Samavasaraṇa of Mahāvīra and sought the explanation of his dream. On hearing his future from Mahāvīra, he took *dīkṣā*, practised *samlehaṇa-maraṇa* and adopted Kṣapaka-śreṇī to get liberation (§§ 420 f.).

[IV]

(i) Lobhadeva, alias Dhanadeva, was highly greedy. For earning more wealth, he went to the South and camped with Bhadrāsreṣṭhin at Sopāraka. By selling horses in the local market, he earned enormous wealth there. He was given a reception in the Native Traders' club where he heard of still greater profits in distant countries. By prevailing upon Bhadrāsreṣṭhin to accompany him, he reached with him Ratnadvīpa where they had huge gains. While returning in a ship, he trickily pushed Bhadrāsreṣṭhin into the sea, so that he was no more to share his gains. The latter was reborn as a Rākṣasa, and took revenge on

Lobhadeva who floated unconscious to an island the residents of which took out periodically his flesh and blood for alchemical purpose. He was left just a skeleton and was picked up by Bhāruṇḍa birds. When he was dropped by them on a lonely spot, somehow he felt remorse for his ingratitude to Bhadrāsreṣṭhin. He wanted to purify his sin. Some mysterious conversation induced him to go to the Ganges to wash his sins. On the way, he paid respects to Dharmanandana under whose religious guidance he accepted *dhikṣā* (§§ 126-140). After a pious death, he was born in the Saudharma-kalpa as (ii) god Padmaprabha (p. 92.9 ff.). Thence he was reborn as (iii) Sāgaradatta in a banker's family at Campā. With his self-respect pricked and his vanity tickled, he left home with a resolve to die in flames failing to earn seven crores within a year. He reached Jayaśrī on the southern shore, and worrying about his gains he came across a significant Malūra tree with wealth beneath it. Guided by an anonymous voice, he took from there a handful of silver coins, won the favour (as well as the daughter) of a local merchant by his skill in salesmanship, and sailed to Yavana-dvīpa where he earned more than seven crores. But while returning, he lost everything due to ship-wreck. He touched alive Candradvīpa where he saved a lonely maiden who was about to hang herself being frustrated in her love. Both of them tried, in a mood of despair, to enter flames which were turned into lotuses. God Padmakesara (< Mohadatta) rebuked him for his cowardly attempt, reminded him of his responsibility, gave him 21 crores of coins, married him to both the girls, and reached him to Campā. In due course, Sāgaradatta accepted *dhikṣā* under Dhanadatta, and became a great Saint endowed with clairvoyance. He remembered his earlier colleagues and the mutual agreement. He went to the place where the Lion was staying. Through Padmakesara, who possessed the horse, Kuvalayacandra was brought there and enlightened by showing the jewels which were to serve as a memento (§§ 185-95). The saint Sāgaradatta was reborn in the Vaidūrya-vimāna as (iv) a god (p. 216-17 f.). Thence he took birth as (v) Vajragupta at Rṣabhapura (§§ 378 f.). When the town was being regularly robbed by a mysterious robber, Vajragupta openly resolved to burn himself in flames, in case he failed to spot the robber within a week. Six days passed without any success. At the risk of his life, he invoked the grace of a Vetāla. He found out the place of the robber, and, through the aid of Campakamālā who was once betrothed to him but was kidnapped by the robber, he successfully finished him. He stayed in that cellar enjoying various pleasures in the company of his beloved for twelve years. For seven mornings continuously, he heard an anonymous voice (that of the souls of Māyāditya and Caṇḍasoma in heaven) exhorting him to follow the path of true religion by meeting a Sarvajña. At Kākandī he went to the Samavasaraṇa of Mahāvīra who enlightened him on his antecedents and duties. He accepted *dhikṣā*, so also his beloved (§ 394). After practising *samlehaṇḍa-maraṇa*, he became an Antakṛt-kevalin and thus attained liberation (§ 415).

[V]

King Kosala gave capital punishment to his son Tosala for violating the chastity of Suvarṇadevī who was separated for long from her husband and

consequently loved Tosala intensely. The minister in charge of beheading Tosala allowed him to go scotfree provided he disappeared to an unknown destiny. Accordingly Tosala ran to Pāṭaliputra, and started serving under king Jayavarman as a common man. Suvarṇadevī, who was carrying, believed that Tosala was beheaded; and in sheer humiliation she ran away from the town and joined a caravan bound for Pāṭaliputra. Due to physical disability, she lagged behind; and one night she delivered twins, a boy and a girl; though in despair, she wanted to live now for them. When she went out for a wash, the garment in which the two kids were folded and tied was picked up by a hungry tigress. The girl was dropped on the road, later picked up by a messenger of king Jayavarman, and was nourished, at Pāṭaliputra, by his wife who named her Vanadattā. Śābarasimha, attached to Jayavarman, while out for hunting, picked up that boy who too grew in Pāṭaliputra as Vyāghradatta, alias (vi) Mohadatta. In due course, Suvarṇadevī also reached Pāṭaliputra and happened to serve as a nurse to Vanadattā, not in any way recognising her.

During spring, Mohadatta and Vanadattā saw each other at a festivity, and felt passionately attracted mutually; the separation was unbearable to Vanadattā. Later, Tosala saw Vanadattā (escorted by Suvarṇadevī who did not recognise him nor did he mark her), was full of passion for her, and rushed for her hand at the point of sword. There was a great commotion in the garden. Mohadatta came on the scene, and in a duel finished Tosala on the spot. As he started love sports with Vanadattā, a voice announced that it was unworthy of him to enjoy his sister, in the presence of his mother, and that too after killing his father. It was the voice of a monk in the vicinity who explained all the relations. Mohadatta felt remorse for his ignorance and wanted to expiate for his sin. He came later to Dharmanandana, and, with his *moha* sufficiently quieted, accepted *dīkṣā* (§§ 141-54). After an equanimous death, he was born as god Padmakasara in the Saudharmakalpa (p. 96.8-9). At that time, he dissuaded Śāgaradatta from entering flames (p. 109). Later he conferred with saint Śāgaradatta (p. 110), possessed the horse of Kuvalayacandra, and thus brought about the meeting of the three (i.e., the Lion, Kuvalayacandra and himself). Thence he was born as prince (iii) Prthvisāra, the son of Kuvalayacandra and Kuvalayamālā. Right from the beginning he had no attachment for the world; and he took the reins of the government much against his will (§ 330). Later, he put his son Manorathāditya on the throne, practised asceticism, and joined his colleagues as a (iv) god in the Saudharma-kalpa (§ 335). Thence he was reborn as prince (v) Kāmagajendra at Arunābha. He was highly passionate. His loving wife was Priyaṅumatī. Once he fell in love with a lovely girl from a merchant's family; his wife secured her for him in marriage, and took a promise from him that he would share all his experiences with her. Later, he wanted to marry a princess from Avanti. While he was going thither, he was carried away by a couple of Vidyādhara maidens saying that princess Bindumatī, who had heard about him, was pining for him in separation. When he reached there she was dead; the two maidens burnt her body; and they also entered the flames. He too wanted to follow them, but changed his mind, hearing the conversation of a Vidyādhara couple. As he entered a lake for funeral offerings,

he found himself transported to Aparavideha where he had strange surroundings and paid respects to Sīmandharasvāmin from whom he learnt his antecedents. Mahāvīra explained to him that because of his high passion, the Vidyādhara maidens played a trick on him. Kāmagajendra realized the vanity of worldly infatuation and accepted *dīkṣā*. When his end was near, he accepted *saṃlehaṇā*, became Antakṛt-kevalin and thus attained Liberation.

These five souls, with their respective passions somewhat quieted, met each other in the presence of Dharmanandana. There they took *dīkṣā* and were mutually attached. Caṇḍasoma was requested by others to bestow *samyaktva*, if circumstances permitted (§ 170). Lobhadeva was born in the Saudharma-kalpa where others also followed in their subsequent births. It was Padmasāra who constructed the *saṃavasaraṇa* of Dharmanātha. There they learnt from that omniscient Teacher (§ 184) that they were Bhavyas, that they would attain Liberation in the fourth Bhava thereafter, and what would be their subsequent births. Realizing the difficulty of developing *samyaktva* under the circumstances, they requested Padmakasara to do his best. For memory clue they prepared their counterparts in precious stones and buried them in the forest where the Lion was to be born, marking the spot with a stone (§ 184).

Sāgaradatta, as a clairvoyant saint, could visualize his colleagues in the third birth. He went to the spot where the Lion was dwelling; he conferred with Padmakasara (§ 194) who brought there Kuvalayacandra who helped the Lion to die piously. In due course, in the next birth, they were contemporaries in heaven (p. 216). They repeated their earlier resolve, and agreed that any one who had superior knowledge should enlighten the rest. Then in their last birth, they were (respectively) born as Svayambhūdeva, Maṇirathakumāra, Kāmagajendra, Mahāratha and Vajragupta. They were contemporaries of Mahāvīra, and gathered together in his Saṃavasaraṇa. They took *dīkṣā* and attained Liberation in due course.

3. JAINA DISCOURSES IN THE KUALAYAMĀLĀ

Jainism is called Ethical Realism, and this brings out its salient traits to the fore. The theory of rebirth, the Karma theory which automatically operates, moral responsibility of the individual and allied doctrines were the characteristics of Śramaṇic culture; and they are all inherited in Jainism. The Jaina Karma doctrine is most uncompromising and undiluted: every one is responsible for, and can never escape without reaping the consequences of his Karma. The soul is subjected to a sort of vibration operating through mind, speech and body as a result of which it incurs material Karmic bondage. Thus the Jaina teachers, therefore, have evolved philosophy of conduct and pattern of behaviour uninfluenced by any reliance on Supernatural intervention or guidance. First, the individual is made highly self-reliant, and the Teacher leaves no opportunity to put him on the right track of religion. The erring soul is shown the correct path through religious instruction. Secondly, the *Kuvalayamālā* is primarily a *dharma-kathā*; if it is called, and has become, *saṃkīrtṇa-kathā*, it is because the author has incidentally added contexts and topics of *artha* and *kāma*; and even those, in the long run, are conducive to the practice of Dharma. In this pattern

of narration, the various facets of *dharma-kathā* are as well included. Thirdly, the very objective of the tale is to illustrate the effects of morbid temper, i.e., of *krodha*, *māna*, *māyā*, *lobha* and *moha* under the sway of which are acting the chief characters in this story. If they are to be brought on the right track, religious instruction is the most effective remedy. Lastly, moral instruction is the chief aim of the author, and the entire tale is narrated in such a manner that the erring man and woman should learn the pattern of good behaviour by seeing and hearing what is happening to the characters under various circumstances. The Sramanic teacher is an adept in this art. The result is that the *Kunalayamālā* has become a huge repository of religious discourses put in the mouth of religious Dignitaries; and the element of story will not suffer much, even if these are excluded from the narration. All such discourses may be put together here to see what a vast range of Jaina dogmatics is covered by Uddyotana. First the pages and lines are noted, and against them are enumerated the topics under broad heads:

- 35.30 f.: The major types of *hihsā* and the reasons or pretexts with which they are committed.
- 36.14 f.: Hells, the tortures etc. therein.
- 39. 1 f.: The sub-human births (according to the number of Indriyas) and the miseries etc. therein.
- 40.13 f.: Human birth, its causes, grades, miseries etc.
- 42.29 f.: Gods, their anxieties etc.
- 44.15 f.: A discourse on *krodha*, *māna*, *māyā*, *lobha* and *moha*; and their fourfold gradation (*anantānubandhi* etc.) with illustrations.
- 90. 8 f.: An explanation of *abhavya*, *kāla-bhavya* and *bhavya*.
- 92.12 f.: A conventional description of [Saudharma-]Kalpa and [Padma-]Vimāna, the birth of a *jīva* there, the local environments etc.
- 95.12 f.: Some details of *pūjā*: see also 132.27 f.
- 95.24 f.: Five Paramēṣṭhins and the duties of laymen and monks.
- 96.28 f.: Details of the *samavasaraṇa*; See also 217.21 f.
- 97.27 f.: A discourse on *Jīva*, its nature, its relation with *Karman*, its migration through various births and its liberation.
- 142-21 f.: A discussion about *Dharma*, its practice and its objective.
- 177.28 f.: A graphic glorification of *samyaktva*.
- 185.22 f.: A detailed picture of hellish, human and divine beings: their acts and consequences.
- 192.27 f.: Symbolically spiritual interpretation of various vocations etc.
- 201.33 f.: A succinct exposition of the fundamentals of *Dharma*.
- 209.18 f.: Rarity of religious enlightenment in human birth, explained by *yuga-samīlā-drṣṭānta*.
- 217.27 f.: Discourse on twofold *Dharma*.
- 219. 9 f.: A discourse on five *mahāvratas* and the attendant *bhāvanās*.
- 227.19 f.: An exposition of twelve *anuprekṣās*.
- 230. 5 f.: A *samyag-drṣṭi* and his traits.
- .20 f.: Elaboration of the types of *Karmas* and their consequences.
- 242. 1 f.: An exposition of *udaya*, *kṣaya*, *kṣayopaśama* of the *Jñānāvara-*

- nīya and other Karmas with reference to *dravya*, *kṣetra*, *kāla*, *bhava* and *bhāva*.
- 243.13 f.: A contrasted picture of the conditions in the Aparavideha-and Bharata-kṣetra.
245. 6 f.: An exposition of the Leśyā doctrine, typically illustrated by the *leśyāvṛkṣa*; how the same act can incur different quantity of sin according to the temperamental state.
- 253.18 f.: Through the medium of a divine voice, a few religious discourses on the following topics are presented:
 i) One's benefit in the next world has to be ever remembered.
 ii) *virati* or detachment is necessary even in the midst of pleasures. iii) The practice of Dharma leads to Puṇya which brings pleasures; so Dharma is important. iv) Dharma alone, and not the lures of Indriyas, can save one from the pangs in hell. v) One thirst quenched leads to another; and there is nothing like satisfaction in this Saṁsāra. vi) One should get rid of the infatuation for pleasures recollecting the manifold tortures, ailments, humiliations and sufferings of the past. vii) The pleasures of sense-organs are fatal in their consequences; so one should be circumspect with restraint on mind, speech and body.
261. 8 f.: A discourse on the causes which lead to life in hell.
- 269.23 f.: A doctrinal exposition of the fourfold *ārādhunā*, namely *jñāna*, *darśana*, *caraṇa* and *vīrya*.
271. 1 f.: A discourse on *sāmāyika*.
272. 7 f.: An exposition of what may be called in general *pratikramaṇa*.
- 273.25 f.: Explanation of the two types of Death, namely, *pañḍita* and *bāla-maraṇa*.
277. 7 f.: Here is an elaborate salutation to Arhat, Siddha, Ācārya, Upādhyāya and Sarvasādhu; and a good many details about whom are recorded.
- 279.26 f.: Details about a soul's ascent on the *kṣapaka-śreṇī*.

All this shows that the author has snatched every opportunity to introduce Jaina dogmatical details to make his tale worthy of the name of Dharmakathā. The structure of the narrative would remain intact in most of the cases even if these contexts are skipped over. There are, besides, casual references to Jaina ideas here and there. A Jaina monk, who has pulled out his hair on the head, wears white garments and has a bunch of feathers (*piccha*), is distinguished from Tāpasa and Tridaṇḍin and considered to be honoured in view of his ascetic emblem. He blesses *dharmā-lābha* (185); and some details about his entry into the order and equipments are available (194.19). The Pañcanamaskāra is a shelter and has great miraculous potency in adversity (137); and the *karna-jāpa* (uttering of the *pañca-namaskāra* in the year) given even to an animal leads it to a better future birth (111.32). The way in which one takes to a asceticism and becomes a *pratyeka-buddha* is interesting (141.1-5, 142.17 f.). The idea of

sādharmika-vātsalyatva (116.23, 137.20) clearly indicates that Jaina religion was not a theoretical philosophy, but a way of living tending to community life. A *cāraṇa-śramaṇa* is gifted with certain miraculous powers; he has no *gaccha-parigraha*; and he does not initiate others into the order. (80.17 f.). The Jaina Tīrthakaras and saints are introduced here and there more than once. The saints staying in the forest have an atmosphere of peace and amity around them; and their routine of living is also interesting (28.22. 34).

4. RELIGIOUS TOUCHES IN THE KUALAYAMĀLĀ

Besides the insertion of Jaina dogmatical details, there are contexts in the *Kuvalayamālā* in which the author either criticises the views of other creeds or casually refers to them whereby we get a good glimpse of the contemporary religious ideas.

According to the *Lokaśāstra*, or scriptures current among the people, a son is necessary for the parents to reach better worlds and to satisfy the ancestors; so, for securing an issue (13.5 f.) various cults were current: flesh from one's body, dripping with blood, was offered as oblation in front of *Īśvara*; one's head was offered to *Kātyāyanī* who is stepping on a buffalo felled with *Trisūla*; human flesh was sold on the burial ground; *guggula* resin was burnt on the head as an act of devotion; *Bhūtas*, gods and *Mātr̥s* were pleased with blood; and prayers were offered to *Indra*. These are all risky practices (§ 32). Advised by wise ministers, king *Dr̥ḍhavarman* offers prayers, after due rituals (§ 34), to *Rājalakṣmī* (addressed by various names 14.16) and urges her to grant him an audience within three days; otherwise he would offer his head. This *Rājalakṣmī* is the spouse of ancient kings like *Bharata*, *Sagara*, *Mādhava*, *Nala*, *Nahuṣa*, *Māṃdhātṛ*, *Dilīpa* and others; and after a little joke with her, the king gets the promise of a son from the *Kuladevatā*. Once prince *Candragupta* passes through a fatal test and satisfies a *Veṭāla* (§ 379) from whom he gets the required details about a robber who could not be spotted by the city guards. The deities, the author tells us, are twofold: *śarāga* and *virāgin* (§ 395); and for worldly ends, the credulous people worship the latter of different names: *Govinda*, *Skanda*, *Rudra*, *Vyantara*, *Gaṇādhipa*, *Durgā*, *Yakṣa*, *Rākṣasa*, *Bhūta*, *Pisāca*, *Kinnara*, *Kimpuruṣa*, *Gandharva*, *Mahoraga*, *Nāga*, astral bodies, natural phenomena etc. Sailors in difficulty offer prayers and make propitiative promises to different deities (68.17 f.). A lady about to commit suicide appeals for grace to *Lokapālas* (53.6). *Yakṣa* worship is referred to; and there were *Yakṣa* statues with *Jinas* on their heads.

There is a substantial section (§ 322) in which the author reviews various tenets and practices of different religious schools rather than religious systems as a whole, and those too as contradistinguished from the Jaina ones. It is quite likely that these views are picked up and stated with the object of showing them to be contradictory and not acceptable to Jainism. Taking them seriatim, some of the systems reviewed are Buddhism, *Tridaṇḍin*, *Sāṃkhya*, *Upaniṣadic*, Vedic sacrifice, *Vānaprastha* creed, gifts to *Brāhmaṇa*, the alleged *Advaita* creed, extreme *Bhakti* cult, self-immolation or torture for divine propitiation, Digging of wells, etc., washing sips in the holy Ganges etc., *Cāturvarṇya-dharma*,

erecting earthen deity etc., extravagant Dhyāna, Vaināyika creed, Cārvāka view, gift of cows etc. to Brāhmaṇa, Karuṇā-dharma, killing of harmful beings, the Paṇḍarabhiṣṭu's view, Fatalism, Īśvara as the guiding spirit, extreme Jñānamārga etc. As against these the Dharma consisting of Five Vows is said to be acceptable.

A severe attack is levelled against the Brahmanic prescription of Prāyaścitta which is backed by great saints like Manu, Vyāsa, Vālmīka, and Mārkaṇḍeya, which has the sanction of Bhārata, Puṇḍra and the *Gītā*, and which consists in giving one's all possessions to Brahmins, in wandering a-begging, cleanly shaven and in bathing and offering oblations at holy places like Gaṅgā (—dvāra?), Bhadreśvara, Vīrabhadra, Someśvara, Prabhāsa, Puṣkara etc. (§§ 94, 107). As against this, the Śramaṇic prescription is different and consists of repentance, mental purification and penance in a proper perspective of religious virtues (49.14 f., 55.24 f., 90.21 f.).

Some interesting sidelight is available on the temples and holy places (p. 82): the former dedicated to Rudra, Jina, Buddha, Koṭṭajjā (Durgā?), Śaṇmukha etc.; and the latter, such as the sacrificial enclosures, Brahmanic schools, residences of Kāpālikas and lodges in which the *Bhagavadgītā* was recited. In the evening, Brahmanic houses resounded with Gāyatrī-japa. Elsewhere there is a nice glimpse of the Maṭhas or colleges for higher learning where students from different parts of India (150.20) flocked and were trained in handling weapons and in various fine arts, crafts and miracles (151.6 f.). There were held classes (*yakkhāṇa-maṇḍalī*) as well in advanced branches of learning such as grammar, Buddhism, Sāṃkhya, Vaiśeṣika, Mīmāṃsā, Naiyāyika, Jainism and Lokāyata the characteristic topics of which are enumerated (§ 244). The description of the students is quite typical; and some of them mastered Vedic recitation (151.12 f.).

5. DIFFERENT LORES, ETC.

The author makes a distinction between 72 *kalās* and 64 *vijñānas* (15.11 f.). Among the miraculous lores *prajñāpti* and *mahāśābarī-vidyās* are mentioned (236.22, 132.3, 133.5). The prince Kuvalayaçandra knows *dhātuvāda* or alchemy, turning baser metal into gold; and he comes across a group of people who are attempting that experiment, but without success. Their activities are described, and we get a good sketch of what is done in this process (§ 311 f.). The text *Joṃpāhuda* is said to be the source of this Vidyā (196.32, 197.6 & 19). The *Lakṣaṇāśāstra* is elaborated more than once (116.9 f., 129.3 f.): a branch of it is called *sāmudra* (129.3). There is mentioned a lore of detecting treasure-trove (*khanyavāda*) from the plant above; some characteristics of the latter are described as if some source is being quoted (§ 187; 104.23 f.). There is a prince highly skilled in the art of painting, and he has painted an elaborate scroll of the Samsāra-cakra (185.18 f.). There are repeated references to belief in astrology, and an astrologer is consulted on various occasions (§§ 47, 273). There is a good discourse on *rāśi-phala* (§§ 48-9), giving the traits and longevity of a child born on a particular *rāśi*, on the authority of Vamgāla-risi: may be that the name of his treatise was Vamgāla-jāyaga (20.2, 3, 24). The prince explains why one should not eat food or drink water or even bathe immediately

after one is over exerted and is hungry and thirsty; and he refers to Āsattha in this context (114.23 f.). The author has his own ideas about the digestive process inside (228.11 f.); and in one context, he describes graphically the predelivery signs (76.1 f.). Horse riding was quite necessary for princes. Possibly using some manual on Aśvaśāstra, the author enumerates eighteen breeds of horses (23.20-1); and he gives details about some of them with reference to their *varṇa* and *lāñchana* (§56.). Here and there, we have dreams and their symbolic interpretations (§41; 269.7 f.). The Nimitta-jñāna, which is a branch of Śrutajñāna, is potent enough to indicate *śubha* and *aśubha* of the past, present and future; and it is illustrated in details (§412). Besides the reference to Bhūrjapatra which was used for writing (the script being *avara-livī*) a love-letter (160.13 f.) there is a graphic and detailed description (a bit dignified) of a palm-leaf Ms. written in Brāhmī-lipi (201.28 f.).

6. SOCIO-CULTURAL GLIMPSES

The *Kuvalayamālā* bristles with striking social and cultural touches of great interest. The author draws his chief characters from the different well-known layers of the society. By birth Caṇḍasoma was a Brahmin; Mānabhaṭa, a Kṣatriya; Māyāditya, a Vaiśya; Lobhadeva, a Śūdra; and Mohadatta, a prince. The pilgrimage to Gaṅgā and other holy Tīrthas was prescribed by the priest as a *prāyaścitta* against various sins (48 f., 63 f., 72 f.), though not approved of by the author. A typical Tīrtha-yātrika is described with reference to his dress and equipments (58.1 f., see also 48.24 f.). A famine or draught of twelve years often led people to migrate for food and prosperity (§202). The author supplies a list of respectable ways of earning wealth (57.22 f., also 191.1 f.) and also of benevolent channels of spending it (65.8 f.). Though Benares had many good and bad openings for earning wealth (57.16 f.), it was Dakṣiṇāpatha, with Pratiṣṭhāna as an important town therein, that was looked upon as a prosperous territory by the traders (57.27 f.) whose preparations for a trade-trip and onward travel from camp to camp (65.13 f., 135.21 f., 198.23 f.) are noteworthy. We get a good sketch of the preparation of a traders' fleet; the rituals are interesting; and the various items in the boat deserve special attention (67.1 f.). Often the trade-routes pass through perilous forests (118). In the vicinity of Sahya mountain, there were Pallīs of Bhillas who often robbed the caravans (135.27 f.). Their Pallīs (for instance the Cintāmaṇi, p. 139) seem to be pretty prosperous *sammiveśas* (§227). The Bhillas are Mlecchas, but now and then, despite their wild habits (112.21 f.) in contrast to the respectable, they too have their code of behaviour (146.13-7). Traders had their clubs; and the custom at such a club in Soppārāya (i.e., Sopārā, near Bombay) was that the foreign traders narrated their experience and adventures and were honoured there with Gandha, Tāmbūla and Mālya (65.22 f.). These traders exchanged their information as to what commodities were available in different places and where they could be sold with greater profit. Horses were sold in Kośala in return for elephants; betel nuts were exported to Uttarāpatha in exchange for horses; and pearls were exported to eastern country (*pūrva-deśa*) in exchange for Cāmaras. Conchs were available in Dvārakā. From the Barbara-kūla

tusks and pearls were brought in exchange for clothes. Palāśa flowers could fetch gold in Suvarṇa-dvīpa.. Buffaloes and cows fetched *netra-paṭṭa* in Cīna and Mahācīna. Neem leaves could buy jewels in Ratnadvīpa. Men were in great demand in the kingdom of women etc. Some of these details cannot be accepted on their face value; they may be just exaggeration (§129). In the busy market places, men from different parts of the country came and had conversations in different languages (§246) which are interesting specimens of contemporary spoken idioms as the author could catch them. Their business conversations are quite lively and give some ideas about weights and measures (153.16 f.). Greedy merchants took risks of travelling on land and by sea of the dangers of which they were quite aware (65.15 f., 66.6 f.). Now and then there were ship-wrecks (§166). Traders went on long journeys, sometime for more than twelve years, leaving their young wives behind (74.12 f.). Various good and bad omens were attended to while going on a journey (for the preparation etc. see §285), and they are explained in short (§289).

The birth of a prince and the subsequent activities and festivities are elaborated in a stylistic manner (§§44-46.). Likewise, the wedding is described in all the details: the preliminaries of the marriage, the wedding function along with the rituals and concluding rites, the bed-ceremony, the couple enjoying the sea-sight from the palace-terrace and various pastimes such as *prahelikā* etc. (§§273-80.). A good description of the coronation of Yuvarāja is available (200.8 f.). There is a scene of the royal *āpāna-bhūmī* at which various sweet drinks are served (§50.).

Very interesting are the gossips of the village ladies bringing water and of the boys in residential schools (149.30 f., 151.18 f.). The parade of conveyances (§57) in the royal courtyard and the scene of the Jayavāraṇa running amuck (§248) reflect events in the contemporary capitals.

Playing on the swing was an important sport of the spring (51 f.) during which was celebrated Madanamahotsava, giving an occasion for youths to meet in the festive garden (77 f., see the reference to *madana-trayodaśī* in line 15). During the autumn, parties of dancers, actors etc. moved from village to village; and how a programme was enacted at a village is graphically described (46.5 f.). There was a festival on the day of the Śarat-paurṇimā (103.32). While describing the scenes and activities in the city, late in the evening, the author presents a picturesque sketch of the movements of the Kāminī (§§156-58.). There may be some exaggeration; still there are available some glimpses of the fashionable and luxury-loving section of the society. Festivities like the Indramaha, Mahānavamī, Dīpāvalī and Baladevotsava appear to follow in succession after the rainy season (148.11 f.).

There is a pretty good number of beliefs reflected in the *Kuvalayamālā* here and there. Blood and flesh were taken from a living body and used for alchemical purpose (69-24 f.). A robber possessed a miraculous sword and a pill, the latter being always placed by him in his own mouth (251.25, 253.18). More than once, a miraculous movement, jumping up like a flash of lightning (*vijjukkhittam karaṇam*) is mentioned (73.24, 87.13).

7. COURT, TERRITORIAL DIVISIONS AND GEOGRAPHICAL BACKGROUND

King Dr̥ḍhavarman possesses quite an imperial dignity (9). His council of ministers consists of eight members: Mantrin (like Br̥haspati), Mahānarendra, Mahāvīra, Mahāvaidya (like Dhanvantari), Mahābrāhmaṇa (like Caturvadana), Mahākavi (like Vyāsa), Mahāśenāpati (like Śaṇmukha) and Mahāpurohita (like Śukra) who are compared with their mythological counterparts, if not predecessors (§ 40). There is a scene of the court of Avantivardhana; and therein was observed the court-precedence who is to sit where in the audience hall. A Pulinda prince who occupied a higher seat by mistake was hit on the spot by Mānabhata who felt offended because his seat was taken by the former (50). The Yuvarāja appears to enjoy *de facto* powers of the king (213.7 f.). The rich encouraged poets with rewards for Subhāṣitas (103.19). The references to Magadha, Rājagṛha and king Śreṇika (contemporary of Mahāvīra) bring us to the historical period (268.9 f.).

The territorial (or what might be, in many cases, political) divisions and the geographical details referred to in the *Kuvalayamālā* deserve special attention. In the southern half of Jambūdvīpa, which is surrounded by the ocean, there is the Bhāratavarṣa, isolated by the Vaitāḍhya mountain (7.7 f.): the two Deśas, Uttarāpatha and Dakṣiṇāpatha (§ 430) are well-known. The town of Takṣaśilā is situated in the Madhyamakhaṇḍa of the Uttarāpatha (§ 127): the river Candrabhāgā flows there and conflows into the ocean (*jalahi-danyā*); on its bank there is the famous town Pavvaiyā where ruled Torarāya (§ 430).

To the South of Vaitāḍhya, in between Gaṅgā and Sindhū, there is the Madhyadeśa; its capital is Vinītā, the same as Ayodhyā; and it was being ruled by king Dr̥ḍhavarman (§§ 13-7, 156.26, § 285). Avantijanapada, possibly a part of Mālava-deśa, has Ujjainī as its capital (§ 97). Prince Mahendra is the son of the king of Mālava who is not on good terms with Dr̥ḍhavarman of Ayodhyā (§ 21 f.). From Ujjainī there was a highway to Pāṭaliputra (77). Vatsudeśa has its capital in Kauśāmbī, ruled over by Purandaradatta (§§ 67-69). The term Pūrvadeśa is used at times (62.17, 65-31). Dakṣiṇāpatha was looked upon as rich (104.6 f.): and there the town of Pratiṣṭhāna was prosperous, affording opportunities for earning wealth (§ 114). Sopāraka was a big emporium for traders who came there from different parts of the country (§§ 128-29). Lāṭa, which has its specialities of dress and *deśa-bhāṣā*, and in which Dvārakā is located (§ 291) is mentioned along with Karṇāṭa, Mālava, Mahārāṣṭra, Saurāṣṭra etc. (150.20, 185.8). Among other towns mentioned we may take note of Bhṛgu-kaccha (99, 123 etc.); Vārāṇasī in the territory of Kāśī (56.21 f.); Kośala in Kośala (73.30 f.); and Campā located in Dakṣiṇa-madhyama Khaṇḍa (96, 103, 109). Among the Jaina holy places, Sammeda-śikhara and Śatruñjaya (124.18; 80.18) deserve attention.

The author shows some acquaintance with the extreme South of India. Caṇḍasoma belonged to Ragaḍā (not a Sanskritic name), a village in the vicinity of Kāñcī, the capital of Kāñcī of Draviḍas (45.15 f.). Parties of traders used to go to Kāñcīpurī (134.32 f.). It is interesting to trace the route of Prince Kuvalayacandra. He is flown by the horse from the town of Vinītā or Ayodhyā

towards the South. He passes through the Vindhya forest (27.28 f.) which possesses camps of wild tribes (112.3-25). He crosses the river Narmadā or Revā (§ 206), on the banks of which there is a Mahātavī. Then he comes to the Sahya mountain (134.24-30) in the valley of which he stays with a Bhilla chief in his *palṭi* (138.11 f.). Then he reaches the country of Vijayā-puravarī on the southern coast (149.6 f.). Its capital is Vijayā (-nagarī, -puravarī or -purī), quite a prosperous town and situated right on the shore of the ocean the scenes of which could be witnessed from the terrace of the palace: in fact, its southern rampart-wall was washed by the waves of the ocean (173.32 f.). It is to be distinguished from Jayantī (183.19). Other towns named Jayaśrī (104.8), Śrītuṅga (107.16) and Jayatuṅga (109.26) are referred to, and they are all located on the southern shore.

The most important question is the identification of this port town Vijayā in the South. Uddyotana may not have personally visited the South, but it is quite likely that he had heard a good bit about it from the mouths of traders going to the South possibly travelling along the Western Coast. In the South of India there are some towns with their names beginning with Vijaya, such as Vijayapura, Vijayanagara, Vijayantī; and some of them pretty ancient. The proposed identification has to fulfil certain conditions: it is located on the Western Coast, as it is reached after crossing the Sahyādri; secondly, it is situated right on the sea-shore; and thirdly, its southern wall was washed by the waves of the ocean (173.31). One is inclined to identify it with Vijayadurga in the Ratnagiri District. Very interesting information about it is noted in the Ratnagiri Dt. Gazetteer (p. 379). It was known to the European travellers as the best of the Konkan ports. It is a rocky spot surrounded by sea practically on three sides: the river Sukhanadī (as it is locally called) flowing down from Khārepāṭṭan almost makes a good lake near the fort, and it is a safe haven for the boats plying along the Western Coast. Though the present structures belong to the Marāṭhā period, the port shows a good rocky base which must have been well-known and striking to the travellers along the Western Coast. It was under the rulers of Bijāpur (the former Vijayapura). Lately, I visited the place and was struck by the coincidental description in the *Kuvalayamālā* that the southern wall is washed by the waves of the sea. "A. HAMILTON (1710) mentions it as Gheria or Vizendruck, fortified by a strong castle washed by the sea (New Account L. 246). In 1756 Sir W. JAMES, surveying before the English attack, speaks of a very large town betwixt the fort and a hill to the South. The town seems to have been nothing but a large collection of palm-leaf huts (Lows' Indian Navy, L 133). Its great natural advantages make it probable that the mouth of Vaghotan river is one of the oldest coast settlements. There seems reason to suppose that it is Ptolemy's (150) Byzantium, a Greek corruption of Vijayanta (see WEBER in *Ind. Ant.* II. 148). Rashid-uddin's (1310) Karoba has been thought to be Gheria (YULE in *Ind. Ant.* III. 209)."

About the identification Vijayantī (mentioned in the Kadamba copper plates) and Jayantīpura (of the Vijayanagar grant) there is a difference of opinion. Some take them to be Banavasi, in the South Kanara District, while R. G. BHANDARKAR¹ proposes Vijayadurga. Uddyotana, as noted above, distinguishes

¹ *Early History of the Dekkan*, 3rd ed. Calcutta 1928, pp. 73 f.

Jayantī from Vijayā. The environments of Vijayā and the route to it from Ayodhyā, as stated by him in the *Kuvalayamālā*, very well suit the present-day Vijayadurga which was included in the Vijayapura territory.

8. AUTHORS AND WORKS REFERRED TO IN THE KUALAYAMĀLĀ

Uddyotanasūri is an adept in the Kathā branch of literature, and his *Kuvalayamālā* is a veritable gem in it. He enumerates various types of Kathās, and styles this work as Saṃkīrṇakathā (§§ 7-9.). He is a poet of wide learning; and he is fully acquainted with his predecessors and their works in this field. His references to them occur mainly in one paragraph (§ 6), at the beginning of this work :

1) Pādalipta (Pālitaya) is the well-known author of the *Taraṅgavaṇ* which receives here great compliments. He seems to have been taken as a contemporary of Hāla (=Sālāhaṇa) who is mentioned along with him. 2) Hāla had a great hold on the village folk, and his Kośa is an inexhaustible thesaurus. 3) Chappannaya is not the name of any author like Pādalipta or Hāla, but connotes a group of poets (to which Pādalipta and Hāla also could be assigned) adept in wise sayings; and lately, a *Gāthākośa* attributed to them has been brought to light. 4) The *Vaḍḍakahā* (i. e., *Brhatkathā*) of Guṇādhyā (who is called Kamalāsana) is a veritable mirror for poets and is likened to Sarasvatī. 5) Vyāsa and Vālmīka to whom we owe *Bhārata* (see also § 94) and *Rāmāyaṇa* are unsurpassed models. 6) Bāṇa's *Kādambarī* is brilliant with exquisite expressions. 7) Vimala (the author of *Paumacariya*) who is Vimalānka is complimented for his lucid Prakṛit. 8) Devagupta, a royal saint from the Gupta family (see also § 430), is well-known for his *Supurisacariya*. 9) Harivarṣa, the author of *Harivaṇśsupattī*, is complimented for his popularity and spotless expression. 10) The *Sulocanā* is a well-narrated Dharmakathā. 11) The royal saint Prabhañjana is famous for his *Yaśodharacarita*. 12) The charming *Varāṅga-* and *Padma-carita*s are composed by praiseworthy poets, Jaḍiya (=Jaḍila) and Raviṣeṇa. 13) The author of the *Samarāditya-kathā*,¹ (namely, Haribhūdra) who is Virahāṅka, is mentioned as a teacher or Guru (of the author, see also § 430 below) in scriptural instruction. 14) Other poets (whose names are not given) known as Abhimānāṅka, Parākramāṅka and Sāhasāṅka are also remembered (§ 6).

In other contexts some other works and authors find mention rather casually. A great authority on astrology is Vaṃgāla Risi, and long quotations possibly from his *Vaṃgālaṇyaga* are given (§§ 48-9). The *Joṇṇpāhuda* (=Yonīprābhṛta) is a work dealing with the *utpatti* of various Jīvas and about the fusion of metals etc. (34.24.). It was an authority on alchemy, turning baser metals into gold; and there were adepts in the study of this work (196.32; 197.6, 20). The *Gitā* or *Bhagavad-Gītā*, as a text which was recited, is referred to (48.17; 82.33). There is mentioned (56.28) Cāṇakya-śāstra (in plural): this may have the *Arthaśāstra* of Kauṭilya in view. In the light of the context,

¹ I have shown elsewhere (*Bhāratiya Vidyā*, Jan. 1947, pp. 23-4) how Samaramiyanṅka Kāhā stands for the *Samarāḍḍakahā*.

the reference to Kāmaśāstra (78.9) has possibly Vātsāyana's work in view. Some symbolic gestures to indicate that one wants to meet the lady in private are noted (73.12; 74.23 f.). The Nītiśāstra (255.26) must be a Sanskrit text allied to the *Pañcatantra*, a recension of which known as *Tantrākhyāna* is mentioned and quoted in this work (236-7, lines 30 & 1). There is a mention of Samudra-śāstra dealing with *puruṣa-lakṣaṇa* etc., which is too extensive but which is summarised here in one Sanskrit verse (129.3 f.), and when asked for, which is propounded in more details in Prākṛit verses subsequently (§ 216). There is a casual reference to Bhārata-śāstra (16.23), possibly the *Nāṭyaśāstra* of Bharata. What are looked upon as two parts seem to be mentioned as two works, *Vasudeva-hiṇḍī* and *Dhammilla-hiṇḍī*, indicated by the plural (281.11).

9. LANGUAGES AND DIALECTS USED BY THE AUTHOR

Uddyotanasūri presents, in this work, quite knowingly a vast range of linguistic material which has a special significance for the study of Middle Indo-Aryan in particular and of Indian Linguistics in general. The author tells us that this work is composed in Prākṛta-bhāṣā, and the patterns of description (*vaṇṇaya*) are of the Mahārāṣṭra-deśī type. In some contexts, just out of curiosity, some passages are composed in Sanskrit by way of quotations, something, i. e., some portions or passages are written in Apabhraṃśa, and Paisācī-bhāṣā is illustrated (4.11-2). He clearly recognises three literary languages: Prākṛta, Saṃskṛta and Apabhraṃśa; and bards reciting in these languages are introduced in the Āsthāna of King Dṛghavarman (16.22). By Prākṛta he means the standard Prākṛit dialect, Māhārāṣṭrī or Śaurasenī; so other dialects are Apabhraṃśa, Paisācī, Māgadhī, Rākṣasī (Cūlikā-Paisācī?) and some admixture of these (175.14). Besides he speaks elsewhere of Deśa- or Deśī-bhāṣās (281.23), the Lāṭa-deśa having the same in quite a charming form (185.8.). The traders from different territories (*desavāṇie*) spoke in their various Deśa-bhāṣās in the market place, and some eighteen of them the author illustrates by specifying their names (§ 246); and besides he refers to the languages spoken by Khasa, Pārasa and Barbara people (153.12). The languages spoken in the South India were also included among Deśa-bhāṣās (149.4). The knowledge of Deśī-bhāṣās was looked upon as a cultural equipment (128.17). These appear to be territorial spoken forms of speech, as distinguished from the literary languages having cultivated styles of their own.

On the style and structure of Sanskrit, Prākṛit and Apabhraṃśa, relatively viewed, Uddyotana has given his observations which are indeed classical and as such are presented here in free rendering. In his opinion, Sanskrit, with its manifold vocabulary, compounds, indeclinables, prepositions, cases and genders, is full of difficulties and dangers like a villain's heart crowded with hundreds of bad thoughts. The association with Prākṛit, like that with the words of good people, is a happy one: it is an ocean of worldly information crowded with the waves of discussions about various arts; it is full of nectar-drops that are oozing out on account of its being churned by great persons; and it is composed with a variety of nice arrangement of words. Apabhraṃśa is a balanced and pleasing admixture of the waves of pure and impure

Sanskrit and Prākṛit words; it is even (or smooth) as well as uneven (or unsmooth); it flows like a mountain river flooded by fresh rains; and it captivates the mind like the words of a beloved when she is coquettishly angry (§ 138).

Quantitatively the Sanskrit passages are few and mostly metrical. As a rule, they are quotations (*para-vayaṇa*, 4.12, as the author puts it). A few observations might be offered on them individually. i) In the discussion about *prāyaścitta*, the five sentences, which are metrical lines (48.18-21), appear to have been taken, perhaps in a mangled form, from some Smṛti works. The sentence *jighāṃsantam* etc. is found as the second line at III.20, *Vasiṣṭhasmṛti*. ii) The long verse in the *Sārdūlavikrīḍita* metre (103.17-8) is called a *Subhāṣita* by the author himself. It is not found in the centuries of Bhartṛhari. iii) This is a prayer (116.17-9) offered to the first Jina, Rṣabha or Ādinātha Tīrthakara. The author calls it *Dvipadī Khaṇḍa*, meant for singing. iv) This is an *Anuṣṭubh* verse (129.8) giving the gist of the *Sāmudra-Sāstra* which is very extensive. v) This is described as *Carcarikā* (145.7-8) sung to the accompaniment of dancing and is said to be composed of irrelevant expressions. The verse contains obvious mistakes, though metrically it sounds fairly well. vi) This (152.8) occurs in a jocular context. It is called *Gāthā* by one and *Skandhaka* by the other. It has a traditional ring; and obviously it has a mangled form, combining portions of a verse from the *Pañcatantra* and of another usually found in inscriptions (See Notes). vii) This is a *Śloka* (175.10) to illustrate the distribution of its 32 syllables in a diagram. It glorifies *Jinaśāsana* and might be an old verse; and there are available similar verses composed by *Akalāṅka* and others. Some prose sentences in Sanskrit are also found on this page (see II.4, 23). viii) This is a prayer (198.18-20) to be offered in the blessed morning. Similar *Suprabhāta-stotras* are current among the Jainas. ix) This is also a morning prayer (214.20) offered to the Jina. It is not unlikely that the author himself composed it. x) This (233.9) is obviously a quotation. xi) This is an important quotation (237.1). The source of this *śloka* is specified as *Tamṭakkhāṇa*, i. e., *Tantrākhyāna*. The Ms. J has originally *takkhāṇa ya* which, on the margin, is prefixed by *Paṃcatam* in a later hand. Including the additional marginal gloss, the reading would be *Paṃcatamtakkhāṇa ya*. The reading of P adopted in the text stands for *Tamṭakkhāṇa* i. e., *Tantrākhyāne* which was the title of a recension of the present-day *Pañcatantra*.¹ HERTEL has noted that the Buddhist version from Nepal was called *Tantrākhyāna*. The *Pañcākhyāna* of Pūrṇabhadra is assigned to A. D. 1199. The Ms. J is 116 years older. The verse in question is not traced in the text edited by HERTEL. xii) This sentence in Sanskrit (244.5) is a prose quotation. xiii) This piece (247.7), omitting the word *deva* is a metrical foot repeated in the Sanskrit text as well. The verse given by P (foot-note No. 7) looks like a parallel quotation. xiv) The source of this *Anuṣṭubh* verse (255.27) is *Nītiśāstra*. It is not traced in the *Pañcatantra* noted above.

The *Apabhraṃśa* passages, which are scattered practically all over the text, but mainly in the first half of it, fall into, or can be grouped into, some types in view of the form or contents.

¹) See HERTEL: *The Pañcatantra Text of Pūrṇabhadra*. HOS, Vol 12, Intro. p. 20.

The *dohaka* (47.6) sung by the *grāmanaṭṭ* is in Apabhraṃśa, so also the song put in the mouth of the *gūjara-pathika* (59.5). Then there are a few such verses which go along with the prose passages in Apabhraṃśa (6.9, 11; 31.26 f.). There is some uncertainty in view of the alternative readings whether 2.28 could be taken as in Apabhraṃśa: one Ms. reads *atthalū* but the other *attho*.

In some prose passages, Apabhraṃśa forms intrude here and there, may be that a few of them were current in the spoken idiom of those days. At 23.9 f., the king is addressing the Aśvapati, the chief of the stable; and he uses an Apabhraṃśa form, the Gen. sing. in *-ho*. The forms *ghari* at 79.30 and *aṇimittu* at 99.19 etc. are stray intruders. Then here and there, some short Apabhraṃśa sentences like *sā puṇa kasiya* etc. are followed by Prākṛit passages, 7.22, 60.16; etc.

There is a pretty good number of passages which freely use what are looked upon as forms special to Apabhraṃśa. They are often introduced with a question containing a Prākṛitic synonym of *kīḍṣa*, such as *kerisa*, *kaisa*, etc. in the required form, with or without the *k*-suffix. These passages (some of them including a verse or so) are usually descriptions: of *durjana* 5.27 f.; of *sajjana* 6.15 f.; of a horse 23.13 f.; of a *saṇṇiveśa* Ragaḍā by name 45.17 f.; of Avanti and Ujjainī 50.3 f., 11 f.; of Kāśī and Vārāṇasī 56.21 f.; 27 f.; of Kośala and Kośalā 72.31 f., 35 f.; of a *patṭi* 112. 9-12, 14-19, 21-24; of summer scenes 113.6-8, 10-12, 21-24; of a town struck with famine 117.20 f.; of Vindhyan forest 118.16 f.; of Narmadā 121.1 f.; of Ujjayanī 124.28 f.; of a caravan 134.33 f.; of the town Rayanāuri 140.2 f.; of the scenes of rainy season 147.24 f.; of Vijayāpurī, territory and town 149.6 f., 20 f.; etc. Then some other passages, which often go with the above, contain what might be legitimately called Apabhraṃśa forms. They describe situations or activities with short sentences following in quick succession (beginning with terms like *jā jahih* etc.), as at 50.15 f., 82.25 f., 169.13 f., etc.

In order to mark out the Apabhraṃśa traits all these passages can be studied together. The rules about Apabhraṃśa, noted by Hemacandra and other grammarians, are often optional; and later grammarians have recognised an admixture of Prākṛit and Apabhraṃśa to which a name Upanāgara is given by Kramadīśvara and Mārkaṇḍeya. Here many passages are in Prākṛit so far as the vocabulary and even some forms are considered, but they possess striking characteristics of Apabhraṃśa the presence of which gives them a label as Apabhraṃśa passages. The Apabhraṃśa, as Hemacandra presents it, is positively a remodelling of some popular dialect or dialects to the status of a literary language. Such a process must have gone for long in different areas, and all this on the pedestal of Prākṛit itself. This alone explains how Apabhraṃśa forms could encroach upon literary Prākṛit, a phenomenon which is seen even in the *Paumacariya* of Vimala who flourished much earlier than Uddyotana. By Uddyotana's time, Apabhraṃśa as a literary language, much closer to the spoken form of speech than the standardised Prākṛit, was a fact; and that is how it could affect some of the passages. It is perhaps for the first time that we are coming across a large amount of prose which shows Apabhraṃśa forms. The king uses Apabhraṃśa forms while addressing an Aśvapati; the *grāma-naṭṭ* sings

in Apabhraṃśa; and the Gūrjara traveller has his verse in Apabhraṃśa. This at once indicates the layers of the society in which Apabhraṃśa was favoured more, and it affected by proximity the literary Prākṛit now and then. The broad yet striking grammatical traits of all these passages studied together may be noted here preferably in comparison with the description of Apabhraṃśa given by Hemacandra in his grammar.

Some liberty of vowel changes is seen in forms like *varaii* < *varākāḥ* 6.9; *puṇi* < *punar* 6.22; *piyami* for *pibāmi* 112.23; *aṇṇi puṇi* < *anye punar* 149.15; and *bhaḍaraya* < *bhaṭṭārakāḥ* 147.28. The vowel *r* is retained in *ṭṛṇa* 31.12, and a conjunct group with *r* is noticed in a word like *prāṇa* 47.6 (cf. Hema. VIII. iv. 329, 398).

Coming to Declensional forms, Nom.sing. termination *u* (often with *k*-suffix) is seen besides *o* in the case of *a*-ending nouns: *dujjaṇu* 5.27; *jāṇu* 5.31; *vaṇu* 149.8, *lohiṇu* 112.23 (cf. Hema. VIII. iv. 331-2 also 354). Sometimes the termination in the Nom. and Acc. is absent, and besides vowel-variation is seen: *kājala ghūya* (for *kākāḥ ghūkāḥ*) 82.27 (see also 112.10, 15); *ṇavaṇkura-rehira puhai*, *vāvaḍa haliya* 147.25.27; *ekka, cciya koiḷā mottuṇ* 147.30 (cf. Hema. VIII. iv. 344, also 330, especially illustrations). The forms of the Nom. pl. of neuter nouns ending in *a* of the type *kesaraiṇ*, *bhavaṇaiṇ*, *gāmaṇ* (besides *gāmāṇ* 72.31) 31.16-7, 56.22 (see also 112.32 f., 117.21 f.) are found in plenty (cf. Hema. VIII. iv. 353). The Instr. sing. forms of *a*-ending nouns are of the type *mahallenaṇ sadden* 6.1 (Hema. VIII. iv. 342). The Gen. sing. forms of *a*-ending nouns are of the type *dujjaṇaho* 6.11, *deṇṭaho* 6.22 etc. The form *mayahiṇ* (*mṛtasya*) 5.28 is either a case of vowel-variation or of contamination with *i*-ending types; the pl. forms are of the type *ciḷāyahaṇ* 112.21 (cf. Hema. VIII. iv. 338-9, 341). The Loc. sing. forms of *a*-ending nouns show the types *cittae* 6.1, *saṃsuggi* 6.20, *ghari* 79.30, *gharoyare* 147-26 (cf. Hema. VIII. iv. 334). Pronominal forms like *juṣu* 47.6, *tahu*, 47.6; *jahiṇ* 31.15, *tahiṇ* 72.35 and *kahiṇ* 121.2; *jāha* 118.18; and *āyaho* 6.2 are found in our passages and have their correspondence in Hemacandra's rules. The *k*-suffix is used here quite in plenty *kaḍuyaii*, *mahuraii* 6.5, *juvalulla* 23-16. Participle forms with the suffix *alla*, *illa* or *ulla* etc. are quite interesting: *jāyalliya* 6.2, *bhariyallaii* 6.9, see also 112.11-12, *kaisiyao jāyalliyo* 113.10. Agreement in gender seems to be upset in *pahayaii ṇāyara-bāliyaii* 140.3 (Hema. VIII. iv. 445). The potential participle form type of *māriyavvaii* 112.21 is noted by Hemacandra (ibid. 438). In these passages though the vocabulary is the same as in Prākṛit, one is struck by the tendency to use Deśī words (112.22) and Dhātvaśeṣas (112.18 etc.). Forms like *jaisaii*, *kaisaiya* 5.27, 7.22 are sanctioned by Hemacandra in a special sūtra (VIII. iv. 403); and *saiṇ* (for *svayam*) 6.4 is found more than once in his illustrations (on sūtra 402). The words like *ghaiṇ* 5.28, *ji, jji* or *jje* (for *eva*) 6.25, 6.56 and *vuṇṇa* (= *viṣaṇṇa*) are noted by Hemacandra (VIII. iv. 420-21, 424). Onomatopoeic dhātvaśeṣas used by Uddyotana, such as, *karayara* 5.30, *caḍaphaḍa* 5.29, *khamakhama*, *phuraphura* 23.16, *cilicili*, *kilikili* 82.27-28, *maghamagha* 169.27 are perhaps colloquial. These characteristics of the Apabhraṃśa passages are covered by the rules of Hemacandra. The description of Apabhraṃśa given by Hemacandra is a bit more pervasive covering many dialects, or local variations,

without making any distinctions; any way it can safely be said that the Apabhramśa used by Uddyotana is duly covered by the rules given by Hemacandra; and this is but natural, because both of them hail from nearly the same linguistic area and belong to the same tradition of learning.

Uddyotanasūri has illustrated another *bhāsā*, namely, Peṣāyā, i. e., Paisācī, as we have it elsewhere: and the passages are included in §139. They have already attracted the attention of earlier scholars like L. B. GANDHI, A MASTER and F. B. J. KUIPER. The last two have attempted not only a critical constitution of the text based on JP but also discussed grammatical forms and presented a translation in English. Paisācī language and literature have been a matter of great scholarly curiosity, investigation and even speculation for one main reason, namely, the *Bṛhatkathā* of Guṇāḍhya was written in Paisācī.

The two Mss. J and P vary in details of readings; individually the Mss are not without faulty readings; and they seem to have suffered unconscious syllabic changes because the Paisācī passages come in the midst of non-Paisācī ones. As these passages are thoroughly scrutinised by MASTER and KUIPER, only a few observations will be added here in the light of the rules of Hemacandra. In these passages the tendency to retain invervocalic *t* (quite possible in Pāli—and now and then even in Ardhamāgadhi both of which form along with Paisācī an earlier stratum of MIA), to change even *d* to *t*, to use *n* instead of *ṇ*, to prefer *yy* (= *dy*) for *jj*, to use verbal forms like *lapṭyate*, *ujjhit* (*tju* [*ū*] *na*) and to use words like *Kusumotara tāmotara* in Hemacandra *sinnāna* and *hitapaka* is quite in tune with the rules of Hemacandra. The use of *l* for *l* and some traits of Cūlikā Paisācī are not noticed here.

Then may be studied together three contexts in the *Kuvalayamālā* in which some conversational passages occur; first (55.15 f.), talk of the decrepit-and-destitutes; secondly (63.18 f.), prescriptions of the Grāma-mahattaras for the purification of culprits who have committed the sin of *mitra-droha*; and thirdly (151.18 f.), the conversation between the boys belonging to a residential school. The grammatical substratum for these passages is literary Apabhramśa (the first passage could be easily styled as Apabhramśa); but there are certain elements in them which give a different tone and flourish to them. The Indian society has all along a two-fold current of languages: the literary and the spoken. In a way, they were independent, but all the while running parallelly with mutual interaction. These three contexts, under study, are a part and parcel of a

A. N. UPADHYE: Paisācī Language and Literature, *Annals of the B. O. R. I.*, XXI, parts i-ii, pp. 1-37, Poona 1940, in which are included some earlier references. A. MASTER: The Mysterious Paisācī, *JRAS*, 1943, 217 f. V. RAGHAVAN: The original Paisācī *Bṛhatkathā*, *Bhārata Kaumudī*, Allahabad 1947 pp. 575-588; see also his 'Bhoja's *Śṛṅgāra-prakāśa*' (Madras 1963), pp. 846ff. Āśaḍa, a commentator on the *Sarasvatīkaṇṭhābhūṣaṇa* believed that the Paisācī quotation *panamatha* etc., given by Hemacandra is the *ādi-namaskāra* of the *Bṛhatkathā*, *Bhāratiya Vidyā* (Hindi) III, i, pp. 231. Dr. SUKUMAR SEN (*Journal of the O. I.*, XI, 3, pp. 193ff, especially pp. 207-8) holds the view that what the Prākṛit grammarians call Paisācī 'was probably the early MIA literary language which after being cultivated by the southern schools of Buddhism later received the name Pāli in Ceylon'. There is no doubt, and it is accepted, that Pāli and Paisācī have much in common, and form perhaps the earlier group.

Prākṛit text which contains plenty of Apabhraṃśa elements; but they positively verge on what must have been the spoken form of speech. It may be called Middle Indo-Aryan colloquial, or even Mid-Indian colloquial. The orthodox authors, who are brought up in the tradition of conventional court poetry, would not like to admit such conversations; but Uddyotana has done it; and he must be complimented on his having given us such linguistic material which would not have been otherwise available. The growth of Middle Indo-Aryan languages shows many gaps, because the spoken predecessor stages are not preserved: and what is found by way of its counterpart in literary strata is only partial and inadequate in linking the continuity of the speech formation. Dr. A. MASTER has already studied and offered grammatical notes on these passages. It may not be out of place to look at these passages from the points of view of Sanskrit, Prākṛit (i. e., Māhārāṣṭrī and Śaurasenī) and Apabhraṃśa and observe their constituents with reference to their phonetic make-up, grammatical forms and vocabulary. The alternative readings only show that the passages have suffered changes in copying, because the dialect is not clear-cut as expected; and the forms are often obscure.

The first conversation is set in an orphanage at Mathurā, and the list of the destitutes is quite interesting. The names in the list stand perhaps without terminations as one would use ordinarily while speaking. This is not impossible even in Apabhraṃśa. Besides the Prākṛit forms, the Apabhraṃśa —*u*, Nom. pl. —*iṃ* (with *a* preceding), Gen. pl. —*haṃ*, the form *kahiṃ*, perhaps *je* or *jje* (standing for *ji* or *jji* in some cases), the retention *r* in Prayāga, and a word like *kheḍḍu* (Hema. VIII. iv. 422/9) are easy for detection. The verbal forms *miliellae*, *ruṭhellao* and *jampiellau*, *ekkekkaṃmahā* (Gen. pl. agreeing with the preceding nouns ?), *gayāham* (besides *gayāhaṃ*, repetition of *so*, and expressions like *kahio vuttantao*, *teṇa jampiellau*, *kāiṃ kajju* etc., add a positive colloquial tone to the passage.

The second context consists of four statements (63.18, 20, 22 and 25, which have perhaps a metrical ring) which are put in the mouth of Grāma-mahattaras, the last of whom, however, is a Draṃga-svāmin, Draṃga being a settlement of the Gūrjara tribe. The Prākṛit background of these speeches is clear. The Apabhraṃśa traits are seen in forms like *chaum*, *u*-endings, the word *kira* (Hema. VIII. iv. 419) and forms like *Gaṃga*, *brolla*, *prāvu* etc. The retention of *r* in a number of conjunct groups, alternative forms like *etu*, *eu* and *ehu*, Sanskrit tendency as in *protu* (—*proktam* ?), *saṃpratu* (—*sāṃpratam*, besides *saṃpratī*), *bhrāti*, retention of intervocalic *t* (once its softening in *viraiḍu*) etc., may be even dialectal traits (not unknown to Hemacandra) in the different sections of the society. But all these put together do point out to the colloquial format of the speeches uttered by people whose language is not standardised by some or the other grammatical discipline.

The third context is perhaps the most interesting conversation between the inmates of the residential school. They are all grown-up boys and are trained in reciting Veda (*veda-pādha-mūla-buddhi-vittharā*). Dr. A. MASTER has already studied some of the grammatical details. The Prākṛitic basis is obvious. The Apabhraṃśa characteristics like the *u*-endings, Gen. pl. in —*haṃ*, forms

without terminations (like *ka*, *bhaḍāriya*), Present 1st p. pl. in —*hum*, etc. The most striking aspect of these speeches is the sprinkling of Sanskrit pronunciation (*kīdrśam*, sometimes wrongly *sprṣṭa* from *prech*), introduction of Sanskrit words and also forms shaped after the Prākṛitic set up (*varṇhi* < *varṇaya*, *yadrśiya*, *parinetavya*, *vismṛtu*) and even broken sentences. A form like *pathasi* is quite usual in a variety of Prākṛit called Pāli on account of its use in the Buddhist canon. This colloquial speech is made to smack of Sanskrit learning and skill in metres, quite natural in a Vedic school. An old Sanskrit verse is a bit mangled; and what is put in Sanskrit must have been originally in Prākṛit (*tambola—raīya—rāyaṃ aharam daṭṭhūṇa kāmīṇiyaṇassa*). Here and there some Deśī words like *caṭṭa*, *siṃgha* etc., are used. An analysis of any Modern Indo-Āryan speech today will disclose elements more or less on this line. The alternative passage in P and alternative readings show that subsequent readers or copyists might have taken some liberty with the expression. May be that there is some exaggeration and artificiality in imitating the speeches of these boys. But that the author seems to have done his best to reproduce approximately the contemporary colloquial idiom used in an orphanage, by village headmen and by youths studying in a Vedic School, should be accepted as highly probable.

The prince reaches the market place in Vijayāpuri. There he sees country-traders who could be distinguished by their territorial speeches (*desa-bhāsā-lakkhie*) i. e., dialects and languages (their traditional or conventional number is eighteen) current in different parts of the country. He describes these categories of people, physically and temperamentally, and gives some words or so from their speech (p. 152, 1.24f.): 1) The Gollas are dark and of harsh words; they enjoy a number of skirmishes or fights and are devoid of modesty (*lajjā*); and they utter '*aḍaḍe*'. 2) Those from the Madhyadeśa are adept in state policy and in treaties of peace and war. They are talkative by nature. They speak '*tere mere āu*'. 3) Those from Magadha are pot-bellied, ugly and rickety, and yearning for amorous sports. They speak '*ege le*'. 4) Those from Antaraveda are reddish (in complexion), with brown eyes. They are actively gossiping about food. They talk sweet using the expressions '*kitto kamma*'. 5) The Kīras are characterised by lofty and fat nose and golden complexion; they carry heavy loads, and they speak '*sari pāri*'. 6) The Dhakkas lack in courtesy, generosity, manliness, skill and kindness; and they talk '*eham teham*'. 7) The Saindhavas are graceful, sweet and tender; they like singing and are homesick; and they utter '*caūḍaya me*'. 8) The Mārukas are crooked, dull and sluggish; they eat more and have their limbs rough and fatty; and they speak '*appām tuppām*'. 9) The Gūrjaras have their limbs nourished with ghee and butter; they are pious and skilled in treaties of peace and war; and they speak '*naū re bhallaūm*'. 10) The Lāṭas bathe, anoint and comb the hair, and thus make their limbs attractive; they speak thus '*amham kau tumham*'. 11) The Mālavas are slender and dark; they are irritant, fierce and leading a life of self-respect (or pride): and they speak thus '*bhāuyya bhainī tumhe*'. 12) Those from Karmāṭaka are excessively proud, too much given to pleasures, fierce and of fickle temper; and they utter '*āḍi pāmḍi mare*'. 13) The Tājikas

cover their bodies with bodice; they like flesh, wine and merriment (love ?); and they speak '*isi kisi misi*'. 14) Those from Kosala are adept in various arts, proud, irritable, and well-built; and they speak '*jala tala le*'. 15) Those from Mahārāṣṭra are hardy, lean, dark and enduring; they are proud and quarrelsome; and they speak '*diṇṇale gahiyalle*'. 16) Those from Āndhra like women and warfare; they are handsome and fierce in eating; and they utter '*aṭi puṭi raṭim*'. The prince observed these 18 (really 16) Desi-bhāṣās and those of Khasa, Pārasi and Barabara people. For some observations about these people and their speeches, one has to study the discussions of Dr. A. MASTER and the Notes at the end. The indefinite nature of the readings raises some problems which await further investigation.

Any way Uddyotanaśūri is one of those few authors who have shown not only that language-insight but also illustrated a number of languages and dialects which, in view of his definite age and locality, are a remarkable document for the study of Indo-Āryan in general and Mid-Indian in particular.

10. METRICAL FORMS IN THE KUALAYAMĀLĀ

The *Kuvalayamālā*, as a whole, looks apparently like a massive work in Prākṛit prose with a continuous narration uninterrupted by any division like the *ucchavāsa* or *pariccheda* etc. For a big work like this, this is a speciality and even a hindrance in following the complicated threads of the story which not only deals with a number of lives, but also embodies a large number of sub-stories emboxed here and there. The original *Bṛhatkathā* was possibly divided into Lambhas. The *Vasudevahimṇī*, which is looked upon as the Jaina prototype of Guṇāḍhya's great work, has also suitable Lambhas. The *Kādambarī* of Bāṇa is one continuous story, and this looks like a good prototype for our author who is quite acquainted with Bāṇa and his works. The *Vāsavadattā* of Subandhu does not, somehow, find a place among the works referred to in the *Kuvalayamālā*. A Kathā, according to Bhāmaha, does not contain Ucchvāsas; and it is to be remembered that the *Kuvalayamālā* is a (Dharma-) Kathā of the Saṃkīrṇa type. The *Taraṃgavat* of Pādalīpta, there are reasons to believe, was also a continuous narration without any sections. The *Samarāñcakahā* of Haribhadra is, however, divided into Bhavas, which serve the purpose of Adhikāras. In a number of Prākṛit and Apabhraṃśa works the division of Paricchedas or Saṃdhis is rather artificial.¹ Any way this *Kuvalayamālā* is a prominent example of a continuous composition in Prākṛit. A closer scrutiny shows that it is composed partly in prose and partly in verse: both the types get mixed up without any clear-cut restrictions. In view of its poetic qualities and free admixture of prose and verse, it can be called Campū, which style is cultivated by a number of Jaina authors in their religious romances. The verses here come some time to continue the narration, now and then by way of an effective description, often as gnomic, religious or didactic

¹ See the Introduction pp. 41 ff., to the *Līlāvatī* edited by A. N. UPADHYE, Singhi Jain Series, No. 31, Bombay 1949.

sermons and at times by way of clarificatory elaboration. Uddyotanasūri mixes up various stylistic and metrical forms of composition; and he has made a pointed reference to this at the beginning of his work (§ 7). In fact some metrical forms are specified by him, though a few of his expressions are open to different interpretations.

The total number of verses in this work is not less than 4180, the major bulk of which is made up of Gāthās, the predominant Prākṛit metre. Uddyotanasūri has such a remarkable hold on the composition of Gāthā that it comes to him most naturally. The liquidity and smoothness of his Gāthās stand unparalleled, if not unsurpassed. Besides the Gāthā, the metrical forms used by him are listed below alphabetically; and a few observations are added on some of them in the Notes at the end.

adhikākṣarā: 25.30

anuṣṭubh: 129.26, 29; 130.27, 131.11, 152.8, 214.20, 230.12, 237.1

avalambaka: 94.11

avaskandhaka: (32/29): 9.9

carcarī: 4.27 (*dhuvayaṃ*)?

cāru: [10(5, 5)], 10.7

chittaka see also *toṭaka*; 28.19f., 38.21 f., 144.7

daṇḍaka: 18.11f. (see Notes); 28.11f. (*bhujamga*), 68.24, 174.7f. (*pracita*)

dohaka: 47.6 (see Notes), 152.11

dvipathaka: 47.6 (see Notes), 59.5

dvipadī: 31.30f., 41.33-4, 78.13f., 84.12f., 84.22f., 95.15f., 116.17, 160.24
(called *duvat-khaṇḍalayaṃ*)

galitaka (with four lines, each having 21 mātrās: 5, 5, 4, 4, 3): 4.28, 4.31, 5.3, 5.6

gīti: 14.15, 33.17, 37.9-10, 42.1, 60.17, 61.28, 76.19f. (?), 94.23), 120.4, 134.26

gītikā (This differs from the *gīti* type. Its third and seventh *caturmātrās* have in fact five mātrās): 2.8 (see the Notes)

hariṇīkula (having thirty mātrās in a line: 4 7, 2): 8.29 (see the Notes), 235.16

indravajrā: 43.18

jaṃbheṭṭikā [9(4, 5)], 10.7f.

lalitā: 33.17 (see Notes)

mātrāsamaka: 18.19

nārāca: 154.12; see also *pramāṇikā*

pañcacāmara: 24.20

pañcapadī: 63.18, 20, 22, 25

pramāṇikā: 154.12; see also *nārāca*

saṃkulaka (6, 4, 4, 2): 14.26, 18.2f., 18.19, 171.18f., 174.14.

śārdūlavikṛīḍita: 103.17

skandhaka: 152.9 (see Notes)

srāgḍharā: 19.13, 19.16, 19.19, 19.22, 19.25, 19.28, 20.5, 20.11, 20.14, 20.17, 20.20, 20.28, 40.9, 44.9.

sumanā (see *Vṛttajātisamuccaya* III, 1. It has four pādas, each having three *caturmātrās* and a *guru*, thus in all fourteen mātrās): 2.7

toṭaka, see *chittaka*

udgīti, see *vigāthā*: 26.18

upagīti: 9.12 (see Notes), 25.16

ullāla (with 27 mātrās in each foot, with a pause after the 15th): 6.11

vandanaka, see *saṃkulaka*

vigāthā, see *udgīti*

vipulā (only a speciality of the *gāthā*): 29.13, 15, 21; 30.18, 22; 31.6, 22; 32.26, 33.6, 21; 42.25 (?), 45.10, 146.21, 161.18, 166.16, 211.25, 238.1.

Besides the above, which could be identified more or less with the known types, there remain some unidentified metrical forms: 6.9, 6.17, 12.21, 30.27, 31.26, 54.8, 127.11 and 236.12.

11. THE KUALAYAMĀLĀ INFLUENCED BY EARLIER WORKS

It is seen above (pp. 76 f.) how Uddyotana respectfully refers to a number of earlier authors and works. He is widely read, and consequently he has enriched his composition with a vast range of information and a variety of contexts many of which are inherited from earlier works, consciously or sub-consciously.

Uddyotana's reference to the *Taraṅgavatī* with an adjective *cakkāya-juvala-suhayā* has in view the central idea of that romance which gives the biography of a beautiful nun, Taraṅgavatī by name, more or less a contemporary of Mahāvīra. The original work of Pādalipta with plenty of Deśī words is no more available; but what we possess today is only a digest in Prakṛit, (*saṃkṛitta*-) *Taraṅgavatī*, also called *Taraṅgalolā*, in 1642 Prakṛit stanzas¹. The concluding verse yields no satisfactory meaning: the author may be Nemicaṇḍa (or his pupil Jasa or Yaśas, in case he is not only copying it for his teacher), the pupil of Vīrabhadra. Comparing the *Kuvalayamālā* (*Km*) with the *Taraṅgalolā* (*T*), it is seen, Uddyotana directly or indirectly owes some contexts to Pādalipta. The motif of *jāti-smaraṇa* plays an important rôle in *T* which further illustrates that the law of Karman is inviolable, that none escapes the consequences of one's own thoughts, words and acts, and that renunciation is the only panacea against all the ills of Saṃsāra. These items are found in plenty in *Km* as well. Both are *Dharma-kathās*, though *Km*, on account of its varied contexts, has assumed the form of *saṃkīrṇa-kathā*. Princes and girls from distinguished families are trained in various *Kalās* (*T* 8.17; *Km* 22. 1-10). The thoughts of onlookers while Taraṅgavatī (*T* 15) was passing by the road in a chariot have close resemblance with a similar scene in *Km* (182.4 ff.). The religious and cultural background is identical in both *T* and *Km*; and the tendency to introduce religious details is quite patent in both the texts (*T* 83.18 f.; *Km* 142.21 f.; see Intro. pp. 68 f.). The effects of *pūrva-kṛta-karman* are often elaborated (*T* 81.79 f.;

¹ E. LEUMANN: *Die Nonne, Taraṅgalolā* (from Mss.) Translated into German, Zeitschrift für Buddhismus, III, pp. 193 ff., 272 ff., München 1921. N. I. PATEL: LEUMANN'S German Essay Translated into Gujarati and included as a Supplement in the *Jaina Sāhitya Saṃśodhaka*, II, 2, Poona 1924. The Text in Prakṛit is published in the Śrī-Nemivijñāna-Granthamālā, No. 9, Surat 1944. Though said to be based on five Mss., the text presented is far from satisfactory. A critical edition of this beautiful romance is an urgent desideratum. Some mature Prakṛit scholar has to undertake it.

Km 129.12 etc.). Taraṅgavatī escaping with her spouse reminds us of Suvarṇa-devā going out with prince Tosala, though the circumstances are somewhat different. A Śabara chief looting the caravan and retiring to his *paṭṭi* is referred to in both the texts; and so also therein figures the deity Kātyāyanī. Relatives dissuading one from taking to renunciation are introduced in both the works. That a woman is not to be taken into confidence is a common idea in both (*T* 54, *Km* § 364). Some striking points of difference in both the works may as well be noted. The *T* is essentially a *mānuṣī kathā* with a few characters introduced, while *Km* is *divya-mānuṣī kathā*, and the number of characters is too large to be easily managed. The *T* has a compactness; and its descriptions are so worldly, natural and catching that it is these which appear to have made *T* so memorable. Uddyotana's canvas is vast; and his descriptions are grafted as pieces of style and beauty, at times even in a detachable manner. The geographical background of *Km* is far wider than that in *T*. As the original *T* is no more available, verbal agreements here and there carry no special significance.

Uddyotana refers to the *Kādambartī*¹ of Bāṇa whose well expressed style is complimented for its grace. He imitates Bāṇa in his descriptions of town etc. loading them with similes and *śleṣa*. The description of Viñitā in *Km* (§ 14) resembles that of Ujjayanī in *K*. The *pratihārti* ushering in Śabarasenāpati in *Km* (§ 20) reminds one of the entry of Cāṇḍāla-kanyakā in *K*; and even some expressions are common (See Notes at the end on 9. line 21.) Uddyotana's details at *Km* 27.30 f. reminds one of Bāṇa's pattern of description of the Vindhya: *kahiṃ* here corresponds to Bāṇa's *kvacit*; and even some expressions are common to both (See Notes on 27.30 f.). The context in *Km* at 127.7 f. resembles the parrot episode in *K*; and there is close agreement in some words as well (See Notes on 123.14).

Uddyotana is Dākṣiṇya-cihna just as Vimala is Vimalāṅka; and he has great praise for Vimala's sweet Prākṛit style and clarity of meaning seen in the *Paṭmacariya* (*P*)². Narration of earlier lives and *jātismaraṇa* are common to both. Sections on Jaina dogmatical topics are found in both. The conventional *śakunas* are common to both (*P* 94.35 f., *Km* 184.10 f.). Different acts lead to different grades of existence (*P* 14; *Km* 185.21 f.). Certain episodes and tales closely resemble in both the works. The context of Kuvalayacandra concealing

¹ P. PETERSON, Bombay 1883, and subsequent Reprints and revised editions. P. M. UPADHYE: Influence of Vimalasūri's *Paṭmacariya* and Bāṇa's *Kādambartī* on Uddyotanasūri's *Kuvalayamālā*, J. O. I., XVI. 4, Baroda 1967. Still there is scope for a more detailed comparative study in this regard.

² Edited by H. JACOB, Bhavnagar 1914. Edited by Muni PUNYAVIJAY. Published in the Prākṛit Text Society, No. 6, Varanasi 1962, with Hindi Translation and an Introduction in English by Dr. V. M. KULKARNI. Lately, a good deal is being written on this work. P. M. UPADHYE: The Sect of Vimalasūri, *Oriental Thought*, pp. 17-27; Some Glimpses of the Society and Culture as Reflected in the PC, *J. of the Uni. of Bombay*, XXX. 2, pp. 81-105 Bombay 1961; *Paṭmacariya* and *Padmapurāṇa*, *Ibid.* XXXI. 2, Bombay 1962; Geography Known to the *Paṭmacariya*, pp. 46-51, J. O. R., XIV. 1, Baroda 1964; Maxims and Pithy Sayings in the *Paṭmacariya*, *J. of the Uni. of Bombay*, XXXII-XXXIII, 2, pp. 165-76, Bombay 1963. K. R. CHANDRA: New light on the Date of PC, also Sources of the Rāma-Story of PC, J. O. R., XIII. 4, pp. 134-47 and XIV. 2, pp. 378-86, Baroda 1963-64,

himself in the temple of Rṣabha and Kanakaprabhā and party worshipping the Jina (*Km* § 200) very much resembles the one in *P* where Janaka hides himself and Candragati offers the Pūjā (28.44 f.). It is interesting that both Kuvalaya-candra and Janaka were flown by a miraculous horse. Certain descriptions in both the works show resemblance and even common ideas and expressions: description of the Vimāna (*P* 14.89 & *Km* 92.21 f.); of *hemanta* (*P* 31.42 f. & *Km* 169.19 f.); of the forest with a long Daṇḍaka metre (*P* 53.79-80 & *Km* 28.11 f.); of battle (*P* 53-107 & *Km* 10.7 f. rather short etc.) Both the authors have much traditional knowledge, more or less common; and onomatopoeic expressions are used by both.

Uddyotana refers to Jaḍiya (= Jaḍila or Jaṭila) and his *Varāṅgacarita*¹ which is available in print and is specifically called a *dharma-kathā*. The *Varāṅgacarita* (*V*) and *Kuvalayamālā* (*Km*) have a number of common points. The story in both starts in the metropolis Vinītā. The heroes in both, Varāṅga and Kuvalaya-candra, are carried away into wilderness by a horse (though the antecedents of the event are different with them). What Varadatta preaches to Dharmasena (*V* v-ix) runs quite parallel to what Dharmanandana discourses to Purandaradatta (*Km* §§ 75-84). If Varāṅga inquires about *samyaktva* and *mithyātva* (*V* xi), the minister wants to know about the causes etc. of *saṁsāra* (*Km* § 86 f.). Both Varāṅga and Purandaradatta (*V* xi, *Km* 91.21-2) accept the vows of a Śrāvaka. Varāṅga as well as Kuvalayacandra (*V* ivx, *Km* 135.27 f.) fight the Bhillas and oblige a merchant. The lamentations of the parents etc. consequent on the prince being carried away by the horse are expressed in similar terms (*V* xv, *Km* 155.21 f.). Both the heroes enjoy rich pleasures on their return to the capital. Both *V* and *Km* are basically *dharma-kathās* (though the latter has assumed the form of a *saṁkīrṇa-kathā*), and as such they are impregnated with Jaina dogmatical discourses and religious sermons. The topics tabulated in the Introductions of both (*V* pp. 29 f. and *Km* pp. 68 f.) bear close similarity; and in different contexts also they possess dogmatical details which deserve mutual comparison.

Though there is so much similarity between *V* and *Km*, some striking differences deserve to be noted. Prince Varāṅga reminds us of Rāma both of whom have to leave home on account of the jealousy of a step-mother; and his consequent sufferings are a clear testimony of the law of Karma which the author demonstrates to be supreme. But after all it is the tale of one life only unlike the journey of five souls over a number of births in *Km*. The *V* has a simple thread of the story, while in the *Km* it is a highly complicated network in which a number of other episodes are interwoven. If *V* is a *dharma-kathā* following the pattern of a *mahākāvya* in Sanskrit, the *Km* is a narrative mosaic of great magnitude, apparently Campū in form, but a veritable *kathā-bandha* or *-prabandha* of the *saṁkīrṇa* type, in Prākṛit, with touches of different dialects given here and there out of curiosity and for popularity.

Uddyotana looks upon Haribhadra as his Guru in Jaina (*samaya-saya-sattha*) scriptures as well as in *yukti-śāstra* or *pramāṇa-and-Nyāya*. He is aware of

¹ A. N. UPADHYE: Jaṭā-Siṁhanandī's Varāṅgacarita, Māpikachandra D. Jaina Grantha-mālā, No. 40, Bombay 1938.

extensive contributions of Haribhadra to various branches of learning, and refers to his *Samarāiccakahā*¹ specifically. It is necessary, therefore, that the *Samarāiccakahā* (*Sk*) of Haribhadra (*H*) and *Kuvalayamālā* (*Km*) of Uddyotana (*U*) are studied side by side. *H* refers to three *kathā-vastus* and four kinds of *kathās* (*Sk* 2-3) with their details. His work is a *dharma-kathā* with *divya-mānuṣa-vastu*. *U* presumes all this and gives some further types of *dharma-kathā*: his *Km* is, however, a *saṃkīrṇa-dharma-kathā*.

Rebirth accompanied by consequences of one's own Karmas is the backbone of the tales in both *Sk* and *Km*. If in the *Taraṅgalolā*, as observed by JACOBI, 'Karma, remembrance of a previous birth and its consequences etc. serve to motivate the story, in the *Samarāiccakahā* the story serves to illustrate those ideas and to impress the hearer with certain moral principles'. Uddyotana follows Haribhadra in whose *Sk* the idea of retribution underlies the main story and a number of sub-stories. It is the *nidāna*, remunerative hankering, of Agniśarman, through intense hatred, that takes revenge on Guṇasena in different births. These two souls pass through nine births: the hereditary revenge manifests through anger (*krodha*), deceit (*māyā*), greed or avarice (*lobha*) etc. in different births. If there are two souls, one urged by *nidāna* and the other suffering consequently, in the *Sk*, there are five souls suffering the consequences of *krodha* etc. and passing through a series of births, meeting each other here and there till they reach Liberation in *Km*. Both *H* and *U* have not missed any opportunity to stuff their works with sub-tales, *dr̥ṣṭāntas*, parallel episodes etc. Both the works are 'evidently intended to illustrate the evil consequences of vices, sins and all transgressions of the Jaina code of morals, and to warn the reader or hearer of it against carelessness in conduct'; and in this sense, both are eminently *dharma-kathās*.

The love-presents and the metrical message of *Kuvalayamālā* (*Km* § 259) remind us of those of Kusumāvali (*Sk* 72: and the *dvipadī* verse has some striking common words). Here and there some verses have common expressions: the one under reference (*Sk* 115.1-2 & *Km* 96.1) is possibly an inherited traditional Gāthā. Though in a different context, the idea of *danta-vīṇā* is found in both the works (*Sk* 180.7-8; *Km* 169.21). The descriptions are generally introduced with phrases like *avi ya, taṃ ca kerisaṃ* etc., and those of seasons and scenes are often in a heavy style in both the works (vide *śarad*, *Sk* 195-6; *gr̥ṣma*, *Km* 113.10 f.). A context of putting questions with answers concealed in them in a subtle manner is found in both the works (*Sk* 611, *Km* 175.18 f.). The *Sk* (616.3 f.) has a *gūḍha-caūṭha-goṭṭhī* which corresponds to what is found at *Km* 176.10 f. Now and then, especially in descriptions, common ideas are found in both the works.

Religious background is the same in *Sk* and *Km*. *H* presents it uniformly in a serious and classical form, but *U* might often do so even in a light vein. The *Samavasaraṇa* is described in both the works (*Sk* 139 f., 644 f.; *Km* § 178); and some expressions are inherited from the canon. *Dharma* consisting of *dāna*, *śīla*, *tapas* and *bhāvanā* is mentioned by both (*Sk* 154.9 f.; *Km* 3.2 f.). The

¹ H. JACOBI: *Samarāiccakahā*, B. I., No. 169, Calcutta 1926. References are to pages and lines of this edition.

external characteristics of *samyaktva* are given in both the works (*Sk* 48-9, *Km* § 337). If H describes the birth of a god in short (*Sk* 56-7), U gives elaborate details (*Km* §§ 172 f.). In *Sk* (488 f.) a friend of the earlier birth comes to enlighten and put the other on the right track: this, of course, is the very contract between the five souls whose biographies are narrated in *Km*. There is a context of enlightenment by seeing some memento, ear-rings in *Sk* (477.15) but jewel images in *Km* (102.29). Memory of earlier life, often given by a Kevalin, and confusion of relations in the same birth are seen in both the works (*Sk* 476.7 f. & *Km* 93.34 f., 79.12). A contemporary Tīrthakara in Videha is consulted in *Sk* (473.16 f.), so also in *Km* which graphically describes the conditions in that area *Km* (243.13 f.). The *dikṣā* ceremony described in *Sk* (181.16 f.) deserves to be compared with that in *Km* (208.30 f.) and elsewhere. What Śikhikumāra observes about inescapable Death (*Sk* 186) is very close to what Ratnamukuta has realised in his attempt to save the butterfly from death (*Km* § 230). Religious discourses on the duties of laymen and monks (*Sk* 48-49, *Km* 91.21 f.) are usual in both the works.

Certain characters, contexts and motifs in *Km* remind the reader of similar ones in *Sk*. Māyāditya pushing Sthānu into the well (*Km* 61.21) has his counterpart in Anahaka doing the same for Candrasāra (*Sk* 99). Labhadeva pushing down Bhadra on high seas (*Km* 67.15 f.) is something like Droṇaka pushing down Vīradeva from a jutty (*Sk* 105: the word *nijjūhaga* occurs in both the contexts). A confused treacherous friend, Dhanadeva, figures in Amaragupta's tale (*Sk* 104) and resembles Māyāditya (*Km* 58.22 f.). Dhana and Sāgaradatta are similar characters who want to give *dāna* from the wealth earned on personal initiative and not out of ancestral property: the idea is expressed almost alike in both the works (*Sk* 195.15-6, see also 409.9 f.; *Km* 103.23). Though the contexts are somewhat different, a girl is hanging herself for the sake of her lover (*Sk* 346.12 f.; *Km* 53.6-9, 107.10 f.). In *Sk* (469.17 f.) a monk is made to dance, while a monk enacts *rāsa-ṇaccana* in *Km* (4.25 f.) to enlighten a band of robbers. The details of the attack of Śabarasa in both the texts have some common words (*Sk* 537.4 f., *Km* 135.27 f.) apart from the similarity of the context. The idea of a horse carrying the prince into the forest is common to both the texts (*Sk* 671.11 f. *Km* § 61).

The religious, social and cultural background in *Sk* and *Km* is nearly the same. In the details about marriage, of a party of merchants preparing for land or sea travel, the procession of a prince entering the metropolis etc. have much in common both with H and U.

Taking an overall view certain areas of difference are striking. H is more self-confident in narrating his tales: that may be the reason why he does not introduce the *sajjana-durjana* topic, and why he does not make any reference to earlier authors and works. His build-up and narration of stories have a classical background and training; while U is popular in taste and aiming at wider appeal. The Gāthās of H are metrically perfect, but they do not possess the liquidity, smoothness and ring of those of U with whom they have a natural outflow as it were from the mouth of a gifted singer. Both H and U are contemporaries. The language of H, however, is more learned in its make-up and style,

while the expression of U has a popular character, showing forms, vocabulary, expressions and stylistic features drawn from Apabhraṃśa and Deśī stock. Hari-bhadra shows maturity and serious temper, while U adds a number of contexts in a light tone and even tries to justify their presence in a *dharma-kathā*. The wider and popular appeal of *Km* is further apparent from its miraculous, erotic and jocular touches which are not very much favoured by H. Though U has received lessons in Jainism and Pramāṇa-Nyāya from H, he outshines his teacher in his liquid Gāthās and catching contexts with which he has embellished his Prabandha.

In many a context in *Km* we find ideas and expressions echoed from the canonical texts, Nirvyūktis, Smṛtis and from classical works like the *Śākuntalam* etc. as indicated in the Notes here and there.

12. THE KUVALAYAMĀLĀ-KATHĀ OF RATNAPRABHASŪRI

May be under the impetus given to Sanskrit learning under the Paramāra rulers of Malwa like Muñja and Bhoja and the Chālukya kings of Gujarat like Siddharāja and Kumārapāla, there was seen an attempt to put into Sanskrit some of the earlier works in Prākṛit and Apabhraṃśa. For instance, Amitagatī¹ wrote his *Dharmaparīkṣā* in Sanskrit (A. D. 1014); and it is obviously based on earlier Prākṛit and Apabhraṃśa works of the same name composed by Jayarāma and Hariṣeṇa. Jayarāma's work in Prākṛit is not discovered as yet, but Hariṣeṇa specifically refers to it. Likewise Amitagatī's *Pañcasamgraha* and *Ārādhana* are Sanskrit versions of earlier Prākṛit works of those titles. In Gujarat it is found that Pradyumnasūri² prepared a Sanskrit digest or epitome, the *Samarāḍītya-saṃkṣepa* (A. D. 1268) of the *Samarāḍīcakahā* of Haribhadra (c.A. D. 700-777); and amongst his contemporaries and colleagues Munideva epitomised in Sanskrit the *Sāntināthacaritra* (A. D. 1265) of *Devacandra* who had written it in Prākṛit, so also Ratnaprabha presented in Sanskrit, *Kuvalayamālā-kathā-saṃkṣepa* (*Kmk*) a stylistic digest of Uddyotana's *Kuvalayamālā* (*Km*) in Prākṛit. It is interesting to note that both of them had their works corrected by Pradyumnasūri. It is such Sanskrit adaptations that gave a set-back to the study and circulation of earlier Prākṛit works which, in due course, were neglected and some of them even lost into oblivion. Many Mss. of them were not prepared, because the thirst for their contents was satisfied by the Sanskrit versions.

The Prākṛit work of Uddyotana and its stylistic Sanskrit digest by Ratnaprabha, both of which are edited here need a comparative study. The *Km* has 13,000 or 10,000 *granthas* according to the Longer or Shorter Recension, but the *granthāgras* of *Kmk* are given differently as 3,804, 3,894 and 3,994 in different Mss. Any way *Kmk* is roughly one-third of the extent of *Km*. The *Km* is one-whole text without any formal divisions of chapters etc., while *Kmk* is divided into four Prastāvas: the second and fourth are nearly of equal length; the first is almost half of them; and the fourth is a little less than double of them. Both *Km* and *Kmk* are apparently in mixed prose and verse. The structure of

¹ N. PREMI: *Jaina Sāhitya aur Itihāsa* (Bombay 1956), pp. 275 f.; A. N. UPADHYE: Hariṣeṇa's Dharmaparīkṣā in Apabhraṃśa, *Annals of the B. O. R. I.*, XXIII, pp. 592 f.

² H. JACOB: *Samarāḍītya-saṃkṣepa*, Ahmedabad 1906; *Samarāḍīcakahā*, B. I. Calcutta 1926.

the tale is such that it presents inherent difficulties for dividing it properly in different sections.

Ratnaprabha compliments the *Km* for its captivating contents. He plainly states how he is composing his Campū in Sanskrit based on the earlier Prākṛit work of the saint (Uddyotana), known as Dākṣiṇyaciḥna (1.9-10). He is quite modest about his poetic abilities (*asāra-vacasā'pi mayā* *2.34). He is after all summarising for his spiritual benefit (*asyāḥ kathāyāḥ saṅkṣepaḥ kriyate svārtha-siddhaye* 1.13b) the tale composed by (Uddyotana-) Sūri, Dākṣiṇyaciḥna, who received it from Hrī-devatā. In this tale, the importance of acquiring Samyaktva is emphasized; friends discharge their responsibility of mutual co-operation; and the essential objective is the attainment of Nirvāṇa (*2.27-8).

Uddyotana describes the *Km* as a *dharma-kathā* which has assumed the form of a *saṅkīrṇa-kathā* (4.16); because it inherits the characteristics of different Kathās, it uses different metrical forms, it employs different narrative styles, and in it various languages (and dialects) are used (4.5 f.). The label *saṅkīrṇa* is all the more confirmed by the complex threads of the story which covers many lives of five souls, by author's richness of information and proficiency in different lores, by varied situations and descriptions, by manifold episodes and religio-didactic exhortations, by parables, sub-tales and conversations depicting different poetic flavours, and by religious elements seen everywhere in this work. Ratnaprabha does not describe his work in these terms, though he inherits some of these contents. However he calls his work a Campū. An admixture of prose and verse is the usual definition of a Campū. But this blending can be effected even in different ways. It appears that the Prākṛit work, viz., *Km* was intended more for recitation than for a learned man's reading. That explains why some time the verses repeat the ideas from the earlier prose, why more than one piece of description is added in a context, why questions are put and followed by details and descriptions, why conversations are added, and why different languages and dialects are employed. The *Km* is both instructive and entertaining; it is informative enough to attract the intellectual aristocrat; but more than that, it caters to the tastes and sentiments as well of the popular sections of the society. The *Kmk* is essentially a Campū, written in a learned style following earlier models in elegant Sanskrit, though the religious teacher in the author is obvious in more than one place.

Ratnaprabha's object is to narrate the tale of *Kunalayamālā* in an ornate style so characteristic of Campū works in Sanskrit: thus every attempt is made to present the structure of the story in its fundamental details, incidentally incorporating the didactic, religious and entertaining touches as concisely as possible. He closely follows the Prākṛit text so far as the narration of the events is concerned; and the matter in both the works can be easily compared paragraph to paragraph.

Descriptions in Apabhraṃśa, conversations (sometimes in Paisācī and often in colloquial Mid-Indian), elaborated details, contexts full of information from various lores and walks of life and long-drawn religious sermons are some of the specialities of Uddyotana. But longish descriptions of urban and natural situations, series of similes and strings of *utprekṣās* of *Km* are often passed over

by Ratnaprabha who gives at the most a few adjectives and similes to suit the idiom. The *Km* has a few paragraphs for describing Madhyadeśa and Vinīṭā (§§ 13-17); some descriptions seem to be put together for stylistic effect; they are detachable partly or wholly, without much loss to the narration; and they are richly embellished with *śleṣa* and *parisaṃkhyā*. The *Kmk*, however, has just some sentences rounded with a few verses with *śleṣa* (*3.1-18). Likewise Ratnaprabha gives the description of the river Narmadā in four lines (*52.36-39), but in *Km* nearly a full page (121) is occupied with what may be called alternative patches of description of a river. Uddyotana's elaborate description of Vijayāpurī (referring to such details as buildings, talks in the street, schools of study, gossips in Boys' hostels, conversation of merchants from different parts of the country, traders' dialogues, a mad elephant running amuck etc., 149.20-154.24) is covered in *Kmk* in half a page (61.13-30). Ratnaprabha has stood the temptation of describing the Saudharma-vimāna (92.12 f. & *39.55), though he has devoted nearly a page for the details of the Samavasaraṇa (*41). In such descriptions the *Kmk* does inherit some words, ideas, similes etc., but these are well digested and expressed effectively to suit the Sanskrit idiom.

Ratnaprabha's verse-for-verse renderings (for instance, 10.17 & *4.14) are quite catching. Often Uddyotana heightens curiosity and skilfully pushes the reader into entertaining and interesting contexts, while Ratnaprabha goes on narrating the story in a likable manner (cf. 28.20 f. & *10.7 f.). Ratnaprabha effectively summarises the elaborations of *Km* (31.3 ff. & *11.7 ff., this being the description of Kauśāmbī). What are series of simple narrative sentences in Prākṛit become, at times, gerundive clauses in the Sanskrit style which is more terse and compressed (for instance, 62.17 f. & *20.26 f.). Even in narrative contexts, in some places, the Prākṛit text is closely followed by Ratnaprabha (10.18 & *4.15, 17.4 f. & *7.23 f., 23.12 & *9.11 f., 27.28 & *10.2, 31.1 & *11.5-6, 51.19 & *16.3, 63.5 & *21.2, 77.32 & *28.15 etc.). In a few cases, even conversational contexts which heighten the effect of narration are closely followed by Ratnaprabha (cf. 10.24 f. with *4.21 f.). Some of the catching conversations (53.18 f. & 17.1 f.), a number of descriptions in Apabhraṃśa (for instance, 8.18 f. & *6.24), talks in Mid-Indian colloquial and Paisācī (for instance, 55.12 f. & *17.31, 71.9 f. & *24.17 f.), interesting situations (14.24 & *6.24 f.) and informative details and contexts (16.17 f. & *7.16, 23.21 f. & *9.17 f., 129.4 f. & *55.36 f.) of the Prākṛit original are not allowed in *Kmk* to subordinate the narration of the story. Sometimes Ratnaprabha has his independent ideas (17.20 & *7.28 f., 54.3 & *17.12 f., 74.18 & *26.20 f.). Though such contexts are rare, they testify to Ratnaprabha's poetic talents and literary training (see also his description of Bhṛgukaccha, *42.36). He has a classical touch about his descriptions as against the homely and rural affectations of the Prākṛit original (51.32 ff. & *16.9 f.). Now and then, he catches the style of short sentences in quick succession so often used in the Prākṛit original (119.10 f. & *52.6). Thus in *Kmk* the story element, the current of narration, neat spicing of expression and embellished ideas are mainly attended to. Ratnaprabha's narration is less distracted by digressions, descriptions, religious details, language puns, jocular contexts, subordinate episodes and poetic flourishes than in *Km*.

What Uddyotana elaborates poetically is narrated by Ratnaprabha in a nutshell. The fourfold Dharma, detailed compliments to literary predecessors, references to *sajjana* and *durjana* (§§ 11-12), miseries of *saṃsāra* in four grades of existence (§§ 75-85), enumeration of *kalās* (22.1 f. & *8.34), types of horses (23.22 f. & *9.17), details of *rāśi-phala* (19.12 f. & *8.14 f.), religious, philosophical (203 & *71), dogmatical and technical discussions like those on *kaṣāyas* (81.1 f. and *30.8 f.), *leśyās* (245.6 f.), *ārādhana* (269.23 ff. etc. are duly curtailed in *Kmk*. Ratnaprabha just refers to *garbha* (*7.26-7), but the Prākṛit text describes it elaborately, along with the activities in the palace (17.15 ff.: one has to compliment the wide range of information of Uddyotana).

As contrasted with Uddyotana's elaboration of religious ideas and ideals throughout his work, Ratnaprabha's exposition of them in *Kmk* has to be called 'moderate', because he has not been able to avoid them altogether in his Campū. In one or two contexts he has added them to such an excess (*36-*38.5) that he should have avoided them altogether in a stylistic Campū, so ably attempted by him.

Here and there one finds some differences in details between *Km* and *Kmk*. In *Km* Tārācandra was initiated under Sunanda (100.5), but in *Kmk* he is called Dharmanandana (*42.31). While contracting the details Ratnaprabha describes Bhogavatī as *jananī* of Kuvalayamālā (*64.13), but the *Km* correctly describes her as *jananī*, *dhātī* etc. (161.26 f.). In one case the confusion of details noticed in *Km* (244.24) is duly set right in *Kmk* (*79.36): possibly Ratnaprabha could have better control on his details, because his work is smaller. Ratnaprabha tries to stick to the conventional list of four *kaṣāyas* (*12.23), though Uddyotana adds *moha* in a separate verse (44.16). It is interesting to note that the scheme of illustrations of *anantāmubandhi* etc. has reference to four *kaṣāyas* only (44.24 f.). The *Km* has five *āścaryas* following the tradition, but *Kmk* has six of them (*62.17-8). The *Km* has casual reference to Settuṃje (80.18), but *Kmk* adds a few verses on it (11.162-72). May be that Śatruṃjaya became more famous as a *kṣetra* by the time of Ratnaprabha. The *Kmk* adds what is called *Vrata-dṛṣṭānta* (*31.40 ff.) which is absent in *Km*. This story of four daughters-in-law is an old one, found in the *Nāyādhammakahāo* VII. The *Kmk* has also an additional discourse on *vinaya* and tale of Vinītā (*33.32-9, *33.40-*39.33). The Jaina dogmatical details added by Ratnaprabha (*36.1-*38.5) may indicate his learning, but they are a positive hindrance in the narration of events in a stylistic manner.

Some words and expressions in *Kmk* look like back-formations of their Prākṛit counterparts: they could not have been used by Ratnaprabha, if he did not have Uddyotana's text before him. Some of the words etc. used by Ratnaprabha may be just listed here with their counterparts in Prākṛit: *koṭī-sāstra* (*14.16) for the Pk. *koṃṭī* of *koṃṭī* (§ 92); *krayāṇakam* (*46.30); *khaṭikā-khaṇḍa* (*45.30, Pk. *khaṭiyā-khaṇḍalaya* 104.3); *caccara* (*42.11, *45.17, the same in Prākṛit 99.22); *poṭṭala* (*21.2, *poṭṭalao* in Pk. 63.5); *bohūtha* (*46.36); *bhāṭakena* (*46.31, Pk. *bhaṇḍeyavvāim*, P *tāḍeyavvāim* for perhaps **bhāḍeyavvāim*, 105.27); *bhāra* (= *bāra*) *paṭṭe* (*45.36, Pk. *dāre* or the reading might have been even *bāre*, 104.3) *vāha-keli* (*9.7, Pk. *vāhiyālī* 23.7 for which the usual Sk. word is *vāhyālī*).

In this connection a peculiar usage of Ratnaprabha catches our attention: *anveṣayāmi lagnaḥ* (*26.37), *vilokyate lagnaḥ* (*80.39). The use of *lagna* with Infinitive has its counterpart in New Indo-Aryan; but its use with verbal forms of the Present tense needs explanation; and many such cases are noticed by me in the *Ārādhana Kathakośa* of Prabhācandra (c. 11th century A. D.).

Then in the *Kmk* we are attracted by certain expressions which are not quite appropriate renderings of the Prākṛit original, *uccatthala* (65.10), Sk. *uccala* (*21.35), correctly *uccasthala*. — *kūvavandra* (50.20), Sk. *kūpapadra* (*15.20), correctly *kūpavandra*. — *Khettabhaḍo* (50.22), Sk. *Kṣatrabhaṭaḥ* (*15.21, perhaps following the reading of P, *Khattahaḍo*), correctly *Kṣetrabhaṭaḥ*. — *cittaviyā āḍiyattiyā* (65.14) does not seem to be correctly rendered, if the equivalent is as in Sk. *vahannāḍikādatapadaḥ* (*22.4). — *Dappaphaliha* and *Bāhuphalīha* (104.8), Sk. *Darpaphalika* *Bhujaphalika* (*58.36), but correctly, *Darpaparighaḥ* and *Bāhuparighaḥ* (See Hema. Prākṛta Grammar, I. 232, 254). — *Bārayāurī* (185.9), Sk. *Pārāpurī* (*67.35), correctly *Dvārakāpurī*. — *Bhaddasetṭhī* (70.28), Sk. *Rudrasreṣṭhī* II. § 25): this has arisen from the orthographical confusion between *bh* and *ru* which are alike (p. 73, reading 7). — *mahāsuṇṇāraṇṇa* (53.27) is rendered as *mahāpuṇyāranya* (*17.6), really *suṇṇa* stands for *sūnya*. — *Vairagutto* (247.2), Sk. *Vairiguptaḥ* (*80.35), more appropriate *Vajraguptaḥ*. — *Sattibhaḍo* (50.28), Sk. *Śāntibhaṭaḥ* (*15.25), correctly *śaktibhaṭaḥ* (*nti* and *tti* are very similar in writing).

It is seen that J and P present almost two Recensions of the Text of the *Kuvalayamālā*. The *Kmk* of Ratnaprabha deserves to be studied in comparison with these two recensions and see which of them is being followed by it. Below are listed a few crucial contexts from J and P and the corresponding one in *Kmk*.

- i) 32.30: J. *imassa cammarukkhaṣsa dīṇārāṇaṃ addhalakkhaṃ*; P *imassa su (= mu) rukkhaṣsa keūraṇe (= rāṇa) addhalakkhaṃ*; *Kmk* *11.34: *kedārāṇaṃ lakṣārdhaṃ tvaritaṃ dāpaya*.
- ii) 47: J. *koṃkī*; P *koṃṭī*; *Kmk* *14.16: *koṭi-sastra*.
- iii) 50.22: J *Khettabhaḍo*; P *Khattahaḍo*; *Kmk* *15. *Kṣatrabhaṭaḥ*.
- iv) 50: J omits but P has *tassa a se puttassa Sattibhaḍo nāma*; *Kmk* *15.25: *tasyāpi śāntibhaṭaḥ sūnur asti*.
- v) 54.11 f.: J omits *cintayaṃto maggālaggo so vi Vṛtabhaḍo* which is found in P; *Kmk* *17.23 f. has *iti cintayan so'pi teṣāṃ mārga lagnaḥ*.
- vi) 61.17 f.: J omits *iminā Māyāicceṇa to thoya-salilaṃ pecchaī, kūvodaraṃ Thānū* found in P; *Kmk* *20.6 f.: *bhaṇitaṃ Māyādiyena* etc. which closely corresponds to the above.
- vii) 67.2: J omits *thāviyaṃ laggaṃ* found in P; *Kmk* *23.2: *sthāpyate lagnaṃ*.
- viii) 74.26 f.: J omits *jāva tumaṃ āgao tti to tao tuha pacchā* found in P; *Kmk* 26.29-30: some ideas corresponding to the above are there.
- ix) J *Sabarasiṇṇa*, P *Sabalasiṇṇa*: *Kmk* 27.35: *Śabarasīlena*.

The above points clearly indicate that Ratnaprabha is composing his *Campū* with the recension of P before him.

Just as Ratnaprabha composed a Sanskrit digest, namely, *Kmk*, Āmradeva (A. D. 1134), who wrote a *Vṛtti* on the *Ākhyānamāṇikosa* of Nemicandra

(A. D. 1073-83)¹, includes therein the tale of Māyāditya in Prākṛit verses, (97 gāthās and 1 śloka in Sanskrit) which is based on Uddyotanasūri's *Km*, §§ 110-125. Āmradeva closely follows this text while writing his gāthās in which many words, poetical devices etc. are inherited from the *Km*. He is interested in the narration of the story and its moral, so he passes over conversational contexts. The gāthā No. 21 is obviously a quotation, found also in the *Vaijālaggaṃ* (XIV.7). The concluding portion imitates *Km* too closely by repeating almost as it is *katto tāṇaṃ tāṇaṃ mottuṃ* etc. In another context, Āmradeva (p. 363, verses 35 f.) appears to have before him the text of *Km* (129.6 f.) while giving details from *Sāmudraśāstra*. There are no clear indications to say whether he is following the recension of J or P.

Ratnaprabha gives meagre details about himself in this work. In the colophons, he calls himself the śiṣya of Paramānandasūri, and further states that this *Kmk* was corrected by Pradyumnasūri. No other work of Ratnaprabha is known so far, nor do we get any more details about him from any other source. It is highly probable that this Pradyumnasūri² is the same as that great critic who corrected *Vivekamañjarī-śikā* (c. 1222 A. D.), *Śāntināṭhacarita* of Munideva (c. 1265 A. D.), *Dharmopadeśamālā-vṛtti* (c. 1268 A. D.), *Śālibhadracarita* (c. 1278 A. D.), *Upamitibhava-prapañcā-kathā-sāroddhāra* (c. 1242 A. D.), *Prabhāvaka-carita* (c. 1278 A. D.) etc. He belonged to the Candragaccha. He seems to have been highly esteemed by his contemporaries as a critic of so much authority that some of them own to have submitted their works to him for correction. He is the author of the *Samarāditya-saṃkṣepa* (completed in A. D. 1268), a Digest in Sanskrit, of the *Samarāñcakahā* of Haribhadra in Prākṛit, as already noted above. Ratnaprabha was a contemporary of Pradyumnasūri at whose hands was corrected the *Kmk*; so he is to be assigned to the middle of the 13th century A. D.

6. UDDYOTANA: THE AUTHOR

Unlike many of our eminent authors, who are usually silent about their biographical details, Uddyotana has obliged the posterity with some factual information about himself and his contemporaries etc. All this is found in his *Prāśasti* (§ 430) which is entirely biographical. It is not identical in both the Mss. But, as already noted above, the basic textual tradition in both of them goes back to the author himself; and the most significant feature is that the details in both being supplementary, and not at all in any way contradictory, give a more complete sketch of the situation.

At Mahādvāra, there lived a famous Kṣatriya, devoted to three *karmas* (viz., performing ceremonies, repeating the Veda and gifts), Uddyotana by name

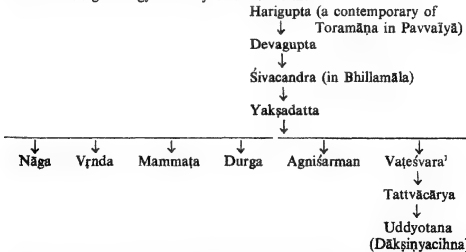
¹ Ed. Prākṛit Text Series, V, Varanasi 1962, Story No. 78, pp. 222-25.

² For these details about him see H. JACOBI: *Samarāditya-saṃkṣepa*, Ahmedabad, 1906, Intro. pp. 2 f.; C. D. DALAL & L. B. GANDHI: *A Catalogue of Mss. in the Jaina Bhandaras at Jesalmere, Baroda 1923*, pp. 52 ff.; M. D. DESAI: *Jaina Sāhityaṇo Saṃkṣipta Itihāsa* (in Gujarati) Bombay 1933 (see the Index of authors etc.); H. D. VELANKAR: *Jinaratnakōśa*, Poona 1944 (under different works); *Dharmopadeśamālā-vivaraṇa*, Singhi Jaina Series No. 28, Bombay 1949, Intro. pp. 19-20.

who, then, enjoyed (suzerainty over) it. He had a son Samprati by name, but far-famed as Vaṭeśvara. And our author Uddyotana is the son of this Vaṭeśvara. Thus Uddyotana hails from a ruling Kṣatriya family (from Mahādvāra the identification of which is a desideratum), quite pious in its traditions. He was given the name of his grand-father, quite a normal practice in many a renowned family.

Uddyotana gives more details (going back a few generations earlier) about his *dikṣā*- and *śikṣā-gurus*, i.e., his ascetical and tutorial parentage, as distinguished from the natural one noted above. In the Uttarāpatha, there is a famous town, on the bank of Candrabhāgā, Pavvaīyā by name. It is from there that Torarāya, or Toramāṇa, enjoyed suzerainty over his kingdom (over the earth). His preceptor was Ācārya Harigupta who hailed from the Gupta-vaṃśa; and at that time (i.e., when Toramāṇa was ruling there), he had his camp (possibly during the rainy season) in that town. His famous pupil was Devagupta, a *mahākavi*: according to Ms. P, he was expert in various Kalās, well-versed in the Siddhānta and a poet whose fame persisted (even at the time of Uddyotana). Devagupta's pupil, Śivacandraṇin, who in his wanderings for paying respects to (the temples of) Jina, stayed, like a veritable wish-fulfilling tree, in Bhillamāla-nagara. Śivacandra's pupil was Yakṣadatta, a *kṣamā-śramaṇa*, of great glory and far-spreading fame. This Yakṣadatta had many pupils endowed with penance, spiritual ability and miraculous gift (in their words); and they rendered the Gūrjara country beautiful by (being instrumental in constructing Jaina) temples. Amongst them the following pupils were like the six faces of Śaṇmukha: Nāga, Vṛnda, Mammaṭa, Durga, Agniśarman, and the sixth Vaṭeśvara. This Vaṭeśvara had got constructed in the town of Ākāśavapra an attractive temple of Jina the very sight of which would pacify the Karmas of even an Abhavya. He had a pupil Tattvācārya by name who was highly merited, effective with penancial lustre and firm in his religious practices even under adverse times. It is his pupil (namely Uddyotana, having a pen-name or title) Dākṣiṇya-ciḥna that composed the *Kuvalayamālā*, with the presence of Hṛī-devī in his heart.

The ascetic genealogy of Uddyotana stands thus:



¹ It is an accident that the name of the father of Uddyotana is Vaṭeśvara, and his grand-teacher also bore the same name. Names like Vaṭeśvara, Uddyotana etc. seem to be of frequent occurrence in certain families in those days.

As to the instructional heritage of Uddyotana, he received lessons in Siddhānta (i.e., in Jaina scriptures) from Ācārya Vīrabhadra who was like a moving wish-fulfilling tree satisfying all (spiritual needs) and shining with great fame; and his Guru in Pramāṇa and Nyāya (i.e., *yukti-śāstra*) was Haribhadra who has propounded most of the principles (of Jainism) in his vast range of works.

Uddyotana gives some specific details as to where and when he composed the *Kuvalayamālā*. Comparable to Aṣṭāpada, or mount Kailāsa, there is Jābālīpura (possibly including also the township on the hill itself) which is lofty, insurmountable, charming with Jina-temple(s), full of Jaina house-holders (*śāvaya=śrāvaka*) and inaccessible. Vīrabhadra had got constructed a temple (there) dedicated to Ṛṣabha-jinendra which is lofty, white and fluttering with charming and rich banners. While staying there (at Jābālīpura, in that temple) this *Kuvalayamālā*, which is expected to be instructive and enlightening to all the pious people, was completed on the fourteenth day of the *kṛṣṇapakṣa* of Caitra, during the afternoon, when one day was less for the śaka year 700. At that time (*jaiyā*) the (ruling) king was (Śrī-) Vatsarāja, the (proud) elephant on the battle-field, who crushed the enemical and loved the friendly.

In conclusion, Uddyotana expresses his modesty and acknowledges his inspiration to Hrīdevī: he calls himself (at the fag end of his career, perhaps when or after he completed the *Kuvalayamālā*) an Ācārya of the Cāndrakula.

That Toramāṇa, or Torarāya, is referred to by Uddyotana is an important piece of information.¹ He was the chieftain of a Hūṇa invasion of India and is known to have been established as a ruler of Mālwa in Central India prior to A.D. 500. Lately we have some detailed study about Hūṇas and their invasion of India.² Dr. D. C. SIRCAR observes: "That the Hūṇas were a patent force in the social and political life of the Punjab—Rajasthan—Malwa—Gujarat region during the early medieval period seems to be clear from their mention in a large number of epigraphical and literary records." Toramāṇa assumed the style and titles of an Indian 'sovereign of *māhārājas*.' He died about A.D. 502. His dominion passed on to his son Mihiragula whose capital in India was modern Siālkot in the Punjab. His Guru was Harigupta who came from the Gupta-Vaṃśa and was initiated as an *ācārya*, in the Jaina order of monks. Harigupta stayed at Pavvaīyā, the capital of Toramāṇa. It is not pretty clear what exact relation he had with the then Gupta dynasty. Any way the age of Harigupta is to be assigned to c. A.D. 500. Taking into account the general longevity of life among Jaina monks, a period of 250 years, for six generations, between

¹ V. A. SMITH: *The Early History of India* (4th ed.), pp. 335, 346, Oxford 1957. Three inscriptions naming Toramāṇa are known: Ibidem f. n. 1, p. 335. For the texts of these inscriptions, D. C. SIRCAR: *Select Inscriptions*, pp. 396 f., University of Calcutta, Calcutta 1942. Dr. N. SHASTRI alleges (*Haribhadra ke Prākṛta kathā-sūhitya kā ālocanātmaka parīkṣā*, p. 64, item No. 8, Varanasi 1965) that the *Kuvalayamālā* gives historical facts like the looting by the Hūṇa king Toramāṇa; but nothing like this is found in our text.

² R. K. CHOUDHARY: *The Hūṇa Invasion of India in the J. of the Bihar R. Society*, Altekar Memorial Volume, Vol. XLV, i-iv, pp. 112-42, Patna 1959. U. THAKUR: *The Huns in India*, Chowkhamba Publication, Varanasi 1967.

Harigupta and Uddyotana, is quite natural. Harigupta's pupil was Devagupta who is called Mahākavi and who seems to be identical with one referred to by Uddyotana at 3.28. Devagupta also came from the Gupta-vaṃśa, a ruling family, for he is called *rājaṛsi*: possibly he had composed a work with some title like Su- or Tri-puruṣacarita.

The note on Toramāṇa by N. C. MEHTA¹ who depended mainly on an article of Muni JINAVIJAYAJI has been sharply criticised by some scholars; and their views require to be scrutinised at this stage. Some of the statements of N. C. MEHTA are half-truths, and some bold conjectures. K. P. MITRA² has been hypercritical and is not quite fair to the facts. N. C. MEHTA apparently considers that Uddyotana was a southerner, because he writes a kind of Prākṛit which is of the southern type Māhārāṣṭrī, because he uses the Śaka era, and because he is *dakṣiṇa-ciḥna*. All these are partial truths. Once Māhārāṣṭrī became a literary language, it could be used by any author, staying anywhere. As a matter of fact, Uddyotana tells us that he composed his work in Prākṛta (*pāīya-bhāsā-raīyā*, 4.11). Some Jaina authors have used Śaka era in the north as well, for instance, Jināsena just five years later, uses the śaka era; and he is writing his Harivaṃśa at Vardhamāna.³ Lastly, the title *dakṣiṇa-iṃdha* really stands for *dākṣiṇya-ciḥna* which has nothing to do with his being a southerner. Ratnaprabhasūri, who prepared the Sanskrit Digest of the *Kuvalayamālā*, clearly describes its author as *dākṣiṇya-ciḥna-munipa*. So MITRA's argument how Uddyotana hailing from Deccan could have been known about Toramāṇa loses all force. Now as to the readings, J gives Torarāyeṇa and P Toramāṇeṇa: *s* and *m* are very much alike in appearance. In the light of what I have observed about the authenticity of the readings of both P and J,⁴ I do not see any reason why this reference to Toramāṇa should be doubted. It is true that *Kuvalayamālā* is a religious romance: this reference does not come in the story of the text, but occurs in a paragraph where Uddyotana is giving biographical details, almost at the close of his work. He is primarily mentioning his ascetic ancestry. His Teacher-ancestor, Harigupta, an Ācārya of the Jaina Church six or seven generations earlier, was camping (obviously during the rainy season) at Pavvaīyā, the metropolis of Torarāya or Toramāṇa. This Harigupta is described as the Guru of Toramāṇa and as having hailed from Guptavaṃśa. There is no eulogy bestowed on Toramāṇa by Uddyotana, nor there is any hint that the king was converted to a creed of 'kind-heartedness'. All that Uddyotana says is that Harigupta was a Guru of Torarāya or Toramāṇa; and if one is aware of the rigorous life of detachment which a Jaina monk leads, there is nothing improbable that Toramāṇa respected him as Guru, even as matter of expediency, as some have tried to understand it. There are many instances of Jaina Teachers winning royal respects like this. There is no doubt

¹ N. C. MEHTA: Jaina Record on Toramāṇa in the *J. of the Bihar O. R. Society*, Vol. XIV, pp. 30 f., Patna 1928; also *Jaina Siddhānta Bhāskara*, XX, 2, pp. 1-6, Arrah 1953.

² K. P. MITRA: Toramāṇa in *Kuvalayamālā* in the *I. H. Quarterly*, Vol. XXXIII, 4, pp. 353-59, Calcutta 1957.

³ N. C. MEHTA himself quotes this verse.

⁴ See above pp. 12 f.

that Uddyotana tells us that Harigupta came from Guptavarmśa and Devagupta was a Mahākavi (who elsewhere is assigned to Guptavarmśa and is called Rājarṣi): but there is no sufficient evidence before us to connect them with one or the other namesake from the Gupta dynasty known to us. What was a conjecture put in a question form has been taken almost as a fact by MITRA and elaborately refuted. This all belongs to the realm of conjecture and probability. We must wait for more positive evidence. There might have been many persons belonging to the Gupta family, and we have hardly any contemporary census to come to positive conclusions. We should not hesitate to accept what is plainly stated by Uddyotana.

Though the Indian capital of Mihiragula was known to be Sākala or Siālkot, Uddyotana is the first to tell that Toramāṇa ruled from Pavvaīyā and it was on the bank of the river Candrabhāgā. The Candrabhāgā is the modern Chinab, the Asikni of the Vedic literature and the Acesines of the Greeks. Ptolemy calls it Sandabala or Sandabal.¹ It sometimes stands for the united stream of the Jhelum and Chinab.² The location of Pavvaīyā is to be sought on the bank of this river. A territory in Punjab to the north-west of Multan between the Ravi and the Sutlej was called Parvata:³ may be Pavvaīyā = Pārvatikā⁴ was located in that area, down the stream where Sutlej conflows into Candrabhāgā. Pt. DASHARATH SHARMA⁵ has drawn our attention to a very good context that Sīharas⁶ had established four maliks, or governors, in his territories. The first at Brahmanābād and the forts of Nīrūn, Debal, Lohāna, Lakha and Samma, down to the sea (*daryā*), were placed in his charge. The second at the town of Siwistān: under him were placed Būdhpūr, Jankān, and the skirts of the hills of Rūjhān to the borders of Makrān. The third at the fort of Askalanda and Pābiya, which are called Tatwār and Chachpūr; under him were placed their dependencies to the frontier of Būdhpūr etc. According to ELIOT 'Māībar and Chachpūr still exist, under the modernised names of Mīrbar and Chāchar, close together at the very junction of the Acesines and Indus, on the eastern side of the river, opposite to Mittankot.' All this means that Pābiya is possibly our Pavvaīyā and identical with modern Chāchar. The

¹ D. C. SIRCAR: *Studies in the Geography of Ancient and Medieval India*, p. 40, 44, Varanasi 1960.

² N. L. DEY: *The Geographical Dictionary of Ancient and Medieval India*, p. 47, Calcutta Oriental Series, No. 21. E. 13, 1927.

³ Ibidem, p. 150.

⁴ Muni JINAVIJAY and N. C. MEHTA had observed that this might be Po-fa-to or Po-la-fa-to of Hiuen Tsang, but left its modern equivalent to future investigation.

⁵ *Bhāratiya Vidyā* (Hindi), Vol. II, No. 1, pp. 62-3, Bombay 1941-2. J. P. JAIN in *The Jaina Sources of the History of Ancient India*, Delhi 1964, p. 195, equates Pavvaīyā to mod. Chachera, but he does not give any evidence of his source. The Prākṛit passage quoted on p. 193 is very badly printed and some names are wrongly written. He adds in a foot-note on p. 195: Another plausible identification of Pavvaīyā may be with Padmāvattī (or Pawaya near Gwalior) and in that case Candrabhāgā might be identical with river Chambal. Is Chambal called Candrabhāgā anywhere?

⁶ ELIOT and DOWSON: *History of India as told by its own Historians*, Vol. I, Kitab Mahal, Allahabad, pp. 138, 366, also p. 140.

only difficulty, I feel, is that Pābiya, in ELIOT's extracts, is often described as 'south of the river Bīās', 'on the southern bank of Bīās' etc. Any way Pt. SHARMA's suggestion is quite welcome.

Śivacandra is moving probably from the area of Pavvaīyā towards Bhīllamāla¹ with a view to paying respects to Jina-temples: this shows how Jainism was well rooted and neatly established in the Gurjara-deśa corresponding to modern Rajasthan of which the capital was Bhīlmāl or Śrīmāla about fifty miles to the north-west of Mount Ābu. Vaṭeśvara had a temple constructed in the town of Ākāśavapra² by name. Shri HEMASAGARASURI suggests in his

¹ Bhīllamāla (the ancient Śrīmāla), written variously as Bhīlmāl, Bhīlmāl, Bhīnnamāla, Bhīlmāl etc. (Pi-lo-mo-lo, of the Chinese traveller) finds plenty of references in Jaina works: it must have been a thriving cultural centre for the Jainas. According to the *Nīlīthacūṇṇī* (10.255) of Jinadāsagaṇi-mahattara (c. 676 A.D.) king Varmalāta had a silver statue of Jina (made or installed) in Bhīllamāla. An inscription of A.D. 625 of a king of this name is found; and it is plausible that Suprabhaddeva, the grand-father of Māgha, was a minister of this king. The famous astronomer Brahmagupta (A.D. 628) is called Bhīl (1) a-mā (lā) cārya and was a contemporary of Vyāghramukha of Cāpavanīśa or Cāvaḍā family who ruled possibly at Bhīllamāla. Siddharṣi refers to Bhīllamāla as a prosperous town with a gorgeous Jina-temple. It is in this very town that his grand-preceptor Durgasvāmi passed away and that he completed his *Upamitībhava-prapañcī kathā* in A.D. 906. Vāmana, son of Jajju, who belonged to the Prāgvāṣa family hailing from Bhīllamāla (had got) constructed a beautiful temple of Jina in 1034 A.D. at Kāyandrā. Vādivetāla Śāntyācārya (A.D. 1038) wrote his commentary on the *Uttarādhyayana* at Anahila-pāṭaka (Pattan in Gujarat) in the Jina-temple constructed by Amātya Śānti of Bhīllamālakula, possibly a famous family hailing from Bhīllamāla. Āśaḍa, the author of *Vivekamañjarī* (A.D. 1191), refers to himself as the son of Kaṭṭukarāja of the Bhīllamālakula. Those who migrated from Śrīmāla or Bhīllamāla mentioned this as their family name or *vaṇśa*. It is learnt from an inscription of A.D. 1276 that a statue of Mahāvīra was brought to Śrīmāla or Bhīllamāla after the fall of Valabhi (mod. Valāj and since then Śrīmāla became a *mahāsthāna*. Even a branch of Jaina monks, Bhīnnamāla-gaccha, is referred to in an inscription of A.D. 1506. References to the discovery of an image of Pūrvaṇātha, with miraculous powers, are found in records of the beginning of the 17th century A.D. Epigraphical records show that Jayantasīnha (Sām. 1239), Udayasīnha (Sām. 1262-74), Cācigadeva (Sām. 1333-4), Sāmantasīnha (Sām. 1339-45) ruled over Bhīllamāla (See for the above details L. B. GANDHI: *Ātīthāsika Lekha-Saṃgraha*, pp. 153 ff., Baroda 1953.) Shri RATIBHAI DESAI, Ahmedabad, has given me some notes in Old-Gujarati. Their language is as much interesting as their contents. They are from the family records (*vaīyāvata*) of Mahātmā NARASIMHAJI of Radhanpur, and their writing may be assigned to the beginning of the 19th century of Sāmvat era. Possibly they are copied from older notes. The first note claims to give an episode which occurred in Sām. 503. One Virasūri instructs a Rāṭhōḍa ruler in Jainism. The ruler gets a son by fasting and propitiating a Śāsanadevatā, and subsequently becomes a good Śrāvaka. A second note refers to Devabhadrasūri's arrival to Śrīmāla or Bhīnnamāla in Sām. 785 where a statue and temple of Ādīśvara were consecrated. Later, he came to Jalor and a similar statue and temple were constructed there. Thus Bhīnnamāla and Jalor were centres of Jaina cultural activities; the śrāvakas were pretty rich; and the propitiation of Śāsanadevatās was sufficiently popular in this part.

² Muni JINAVIJAYAJI and others proposed that it might correspond to Vadanagar, the old Anandapur. Ākāśavapra means a city which has the sky for its walls, i.e., unfortified town. Anandapur got a wall around it only in 1157 A.D. during the reign of Kumārāpāla,

Gujarati Translation that it stands for Ambarakoṭṭa or Umarakot.¹ It looks quite apt *ambara* and *koṭṭa* being rendered as *ākāśa* and *vapra*. Now a town of this name is shown in the maps in Sind; there is one Ambargadh in Rajasthan; and a place Amarakota has Jaina associations even in later days.² The exact identity needs, however, further confirmation, just as Mahādvāra requires identification.³

Uddyotana calls himself Dākṣiṇyaciḥna (280.18, 282.16), perhaps his pen-name, as many others have called themselves Vimalāṅka, Abhimānāṅka, Parākramāṅka, Sāhasāṅka, Virahāṅka etc. It has nothing to do with his alleged connection with the South, as explained above, but refers to his quality of *dākṣiṇya*.

Uddyotana composed this *Kuvalayamālā* while he was staying at Jābālipura, modern Jalor, which is situated about 75 miles south of Jodhpur city on the left bank of a river called Sukrī. It is now a Railway station of the Northern Railway on the Bhildi-Raniwar-Samdari line at a distance of thirtythree Kms. from Bhinmal or Bhillamāla. As Uddyotana describes it, Jābālipura included the hill as well as the township at the foot of it: that alone explains better the adjectives *tumga*, *alamgha*, *aṣṭāpadam va* and *śrāvakākulam*. Perhaps the hill-fort was the best part of that place; and it is on the hill that Vīrabhadra must have got constructed a temple dedicated to Rṣabha.

¹ Published in Śrī-Ānanda-Hema Granthamālā, No. 10, p. 457, foot-note 2, Bombay 1965. In this context Dr. DASHARATH SHARMA writes to me thus (his letter of 17-6-68): 'Ambarakoṭṭa (mod. Amarkot). Here *amaru-ambara-ākāśa*. The identification was proposed by Muni KALYANAVIJAYA. Amarkot belonged at one time to Jodhpur State and is now in Western Pakistan. Akbar was born here. The exact position is 25.21' N. and 69.46' E. It was a medieval Rajput fort. Today there are a few Jaina families. Some old images are said to have been discovered there. Dr. N. J. SHAHA, Ahmedabad, reminds me, in this connection, of Amber, the ancient but now decayed capital of Jaipur at a distance of 7 kms to the north-east of Jaipur. Some Jaina temples also are there. It has a fortified hill and a fine lake. Ptolemy also refers to Amber. 'The picturesque situation of Amber at the mouth of a rocky mountain gorge in which nestles a pretty lake, has attracted the admiration of all travellers including Jacquement and Heber. Founded by primeval Minas, it was flourishing in A.D. 967 (See *The Imperial Gazetteer of India*, Vol. I, by W. W. HUNTER, pp. 228-9, also *A Handbook to India, Pakistan, Burma and Ceylon* by L. F. R. WILLIAMS, pp. 181-2, 472.). Shri A. P. SHAHA, Ahmedabad, draws my attention to Amargadh in Rajasthan as the possible modern equivalent of Ākāśavapra. It is not far away from Śrīmāla; and it has Jaina associations. Without or in the absence of more positive clues one can only conjecture that Ākāśavapra may be either Amarkot in Sindh, Amber near Jaipur or Amargadh in Rajasthan.

² In Śarīvat 1561, a statue of Sumatinātha is consecrated at Amarakoṭa (ṃ) nagare. See *Jaina Inscriptions*, Jaisalmer, by P. C. NAHAR, Part III, No. 2487, Calcutta 1929.

³ Dr. SHARMA writes to me (his letter of 17-6-68): 'Mahādvāra cannot be identified satisfactorily. Most probably it stood near some hill and commanded the road leading to some hill-town, i.e., Haradvāra and Koṭadvāra.'

Today the town Jalor, at the foot of the hill Sovangiri or Songiri,¹ is gradually extending towards the Railway Station; it has quite a modern look on the outskirts of the old part of the town adjacent to the hill-fort. I am given to understand that in the population of the town there are more than two thousand Jainas, mostly of the Mūrtipūjaka Śvetāmbara section: some of the Jaina families have trade contacts with big towns like Bombay, Bangalore etc. Besides the Śaiva temple, Masjid etc., there are, in the town today, a dozen Jaina temples: one on the Station Road still under construction is an eloquent proof of the traditional religious zeal of this ancient locality. On the hill, within the fort, there are four Jaina temples: i) Of Mahāvīra, known as Candanavihāra, renovated some time earlier than thirteenth century A.D., perhaps at the time when Kumārapāla constructed the Kumāravihāra in this fort. This is considered to be the same as the Yakṣavasatiprāsāda. ii) Of Śāntinātha, popularly called Aṣṭāpadāvatāra. The *garbha-grha* etc. are older than thirteenth century A.D. iii) Of Pārśvanātha, rebuilt on the remains of the Kumāravihāra constructed by Kumārapāla in 1164 A.D. iv) Of Ādinātha, which is a place for the annual festival of the locality. None of these can be definitely proposed for identification with the temple of Rṣabha, which was got built by Vīrabhadra and referred to in the *Kuvalayamālā*.

According to Merutuṅga's *Vicāraśreṇī*, it was during the reign of king Nāhaḍa,² the temple of Mahāvīra, called Yakṣavasati was built on the Suvarṇagiri, i.e., the hill-fort of Jalor. As the story goes, this Suvarṇagiri was inhabited by the richest section of the society: those who were worth less than a crore even by one lakh had no accommodation there. The gāthā in this respect runs thus:

नदनवह - लक्ष - वनवह - अलक्षवसे सुवर्ण - पिरि - सिंहरे ।
नाहड - निव - कारविंयं पुनि बीरं जल्ल - बलईए ॥ ८० ॥

After this traditional information about Nāhaḍa, the history of Jalor is in dark till Uddyotana's time. According to Tod's information the ruler lent his help to Rāṇā Khomāna when Chitor was besieged by foreign armies some time between

¹ Dr. S. N. Vyas, in his Hindi monograph *Universal Poet Kālidāsa: A Study*, (Gwalior 1957), pp. 71 ff. puts forth his view that Alakā, the Yakṣabhūmi, referred to by Kālidāsa in the *Meghadūta*, is this Suvarṇagiri with its Yakṣavasati and its inhabitants each possessing not less than a crore. He has shown some common points in the description of Kālidāsa and of Jalor and its premises. The following is the description of the Jalor fort from the *Rajaputana Gazetteers*, Vol. III-A, pp. 189-90, The Western Rajputana States Residency and the Bikaner Agency, Allahabad 1909: 'On a hill to the south and entirely commanding the town stands the fort, one of the most famous in Rajaputana. Built early in the Christian era by the Parmar Rajputs, its walls, composed of huge masses of cut stone remain even now in a perfect state of preservation, although the place has been many times besieged. The fort is about 800 by 400 yards in extent, and accessible only by an ascent of three miles up a steep and slippery stone roadway, passing three distinct lines of defence, all of considerable strength; it is amply supplied with good drinking water from a couple of tanks within the walls, and possesses several handsome palaces and temples, as well as the tomb of Malik Shah, a noted Muhammadan saint.'

² Nāhaḍa stands for Nāgabhaṭa, and he is to be put in the first half of the 8th century A.D. See *Rajasthan through the Ages*, pp. 122 etc., Bikaner 1966.

A.D. c. 801-35. At the close of the 10th century A.D. Muḥja of Mālwā appointed Candana as the Governor of Jalor. Then in 1026 A.D. Buddhisāgara refers to Jalor as a prosperous town in his Sanskrit grammar (*sa-śrīka-Jāvalīpura*). A number of inscriptions are locally available from which it is learnt that in 1164 A.D. Kumārāpāla had the image of Pārśva installed there with due ceremonies. Some more events of the later years are also recorded. During the last part of the 12th century Kīrtipāla and Samarasimha ruled from Jalor: the latter built the extensive ramparts of the fort. About 1310 A.D. Alāuddin Khilji took advantage of the feudal factions among Rājputs; and Jalor and Suvarnagiri came under him with the result that the temples and statues there suffered terrible damage at the hands of the iconoclasts and adversaries. In 1608 Jahangir had the enclosure of the fort rebuilt. It is only at the beginning of the 17th century, when Jalor became a part of the Jodhpur State after the death of Aurangzeb, renovation and reconstruction of the temples started on the Sovangiri under Jayamalaji Muhnnot of Jodhpur. This 'Muhanota Jayamala was a great warrior and philanthropist. The Mughal emperor gave two districts of Jalor and Sanchor to Mahārāja Gajasimha who appointed Muhanota Jayamala as the governor. Jayamala carried on the administration successfully. He defeated five hundred Marathas who invaded Sanchor. When a dreadful famine broke out in 1630 A.D., he distributed grains free of charge among the needy and distressed. Besides, he spent his entire property in these charitable activities.' He used to stay at Jalor.²

¹ K. C. JAIN: *Jainism in Rajasthan*, p. 218, Sholapur 1963.

² For these details about Jalor, see *Jaina-tirtha Suvarnagiri* by Muni KALYANAVIJAYA in the Silver Jubilee Number of the *Jaina*, pp. 42-55, Bhavnagar Sam. 1985, i.e., 1928. Dr. K. C. JAIN gave me a typed note on Jalor from his dissertation on the ancient towns of Rajasthan for which I feel very thankful to him. Shri RATIBHAI DESAI, Ahmedabad, kindly sent me a translation into Hindi of a note on Jalor from the *Jaina-tirtha-sarva-samgraha*, Vol. I, part ii, pp. 187-92 by A. P. SHAHA, (in Gujarati) and published by Anandaji Kalyanaji, Jhaveriwad, Ahmedabad 1953. Since I read the *prabasti* of Uddyotana and his reference to Jalor, I was yearning to visit that place which was once hallowed by the presence and movements of Uddyotana. Thanks to Pt. DALASUKHBHAI MALAVANIA and Shri RATIBHAI DESAI our trip was very comfortably arranged, and Pt. BECHARDASAJI and his daughter also accompanied us. After the session of the International Congress of Orientalists we all left Delhi on the night of 10-1-1964. We reached Jawai Bandh Rly. station at about 3 p.m. next day. Some Śrīvakas from Jalor had already come there to receive us. We reached Jalor by evening. We paid respects to Muni KALYANAVIJAYA. He knew me through correspondence for the last many years. He stays in Jalor nowadays, and he is very old. He gave me a good deal of information about the locality and its past history. He mentioned to me his Gujarati article, noted above, and obliged me with copies of some local inscriptions. Even though he is very old, he has a good memory for a number of details. Next morning we three (Pt. DALASUKHBHAI, Shri RATIBHAI, and myself) accompanied by some local śrīvakas and a guide started climbing the hill fort, Songir, at about 9 a.m.; and we were on the top of it by about 10.30 a.m. We saw all the temples, the palace, rampart etc.; the town below gives a picturesque view; and so many anecdotes are narrated about the fort and brave fighters during the Rajput and Mughal periods of history. Some of the temples have an appearance of antiquity, but they are often renovated. We came down late in the noon. In the afternoon we visited some more temples in the town: some are old, some new, and some under construction, dedicated to different Tīrthakaras. They all speak for the wealth and religious zeal of the local Sangha. The new Nandīśvara temple on the station road is worth a visit, both by the pious and the artistic. Next morning we started by train for Ahmedabad and on the way passed Bhinmal, the ancient capital of Gujarat. Any way my impressions about Uddyotana and his associations with Jalor were given a more concrete form by actually visiting this place and by moving about in the fort in a temple of which the *Kūvalayamālā* was composed more than eleven hundred years ago.

Uddyotana refers to a contemporary king Vatsarāja (whom he calls *raṇa-hatthi*) who crushed the frowny soldiers of the enemy and who was a source of joy to his own people. The word *jaiyā* only shows that Vatsarāja was the king at that time; Jalor was possibly a part of his territory; and it cannot be inferred, without additional evidence, that he was ruling at Jalor.

This title, *raṇa-hastin*, of Vatsarāja is quite important. Some nine coins bearing the Brāhmī legend Śrī Raṇahastin have come to light. One was found in Kanauj; one was discovered in Rajasthan; five of unknown locality, now in the Indian Museum, Calcutta; one obtained from somewhere in Saurashtra; and one more coming from Uttara Pradesh or Rajasthan. The characters appear post Gupta-Brāhmī. According to P. L. GUPTA 'the characters are not earlier than eighth century A.D.' RAPSON suggested once that this ruler is identical with Mahārāja Hastin of the Parivrājaka family. Dr. DASHARATH SHARMA has already suggested that this Raṇahastin is the same as Vatsarāja who is qualified with the adjective Raṇahastin by Uddyotana. This identification is accepted as quite plausible by P. L. GUPTA. The provenance of the coins points to Vatsarāja having ruled in the West.¹

King Dhruva of the Rāṣṭrakūṭa dynasty prided himself on his defeat of Vatsarāja whom he made to enter upon the path of misfortune in the centre of the desert of Maru. He despoiled Vatsarāja of two white umbrellas taken by him from the king of Gauḍa, perhaps Gopāla, who had suffered defeat at the hands of Vatsarāja, the Gurjara king of Bhinmāl.² There is no doubt that Uddyotana is referring to this Vatsarāja in A.D. 779. Five years later, in Śaka 705 (c. 783-4),³ when Jināsena completed his *Harivaṃśa* at Vardhamāna-pura,⁴

¹ *Journal of the Numismatic Society of India*, XVI. 282-3, XVIII. 222-3 and XX. 189-91, Bombay 1954-58.

² V. A. SMITH: *The Early History of India* (4th ed.), pp. 413, 445, Oxford 1957. For more details about Vatsarāja, B. N. PURI: *The History of the Gurjara-Pratihāras*. Bombay 1957. D. SHARMA: *Rajasthan through the Ages*, pp. 124 ff., Bikaner 1966.

³ Seeing that the earlier expressions are in the Acc. sing. (*uttarāṃ, dakṣiṇāṃ, pūrvāṃ* and *aparāṃ*), the *Saurāṇām adhimāṇḍalam* is quite in order, and need not be amended into Loc. sing. *-adhimāṇḍale* as some scholars seem to propose. Both the editions of the *Harivaṃśa* (Manikachandra D. J. Granthamālā, Bombay 1930 and Bhāratīya Jñānapīṭha, Varanasi 1962) have the form in Acc. sing.

⁴ The identification of Vardhamāna-pura has become a matter of controversy which is linked with the interpretation of the famous verse from the *Harivaṃśa* of Jināsena on which the scholars have differed. After much thought and studying respectfully the views of my predecessors (For my earlier observations, see *Bṛhat-Kathākośa*, Bombay 1943, Intro. pp. 121 ff.), I would understand the verse as noted above. Jināsena, in my opinion, is speaking in general and noting the directions without any particular locality in view. He has in view four rulers in the four directions in general: Indrāyudha in the North; Śrīvallabha, the son of Kṛishṇa in the South; the king of Avanti in the East; and the king Vatsarāja in the West. Some have taken Avanti-bhūbhṛt, -rāja or -nātha as the name of the king himself, and parallels can be quoted from literature (For instance, *Raghuvamśa*, VI 32: *Avantīnātho'ramadagrabāhuḥ* etc.). Or politically it was a period of instability, and no outstanding ruler could be specified.

⁵ Jināsena does not stop here, but goes on further to add that Sauramaṇḍala was ruled by Jaya Varāha. The reason why he is not satisfied by merely mentioning four rulers in four directions

he tells us that Indrāyudha was ruling (in) the North, Śrīvallabha, the son of

is that the place where he is writing, namely Vardhamāna(-pura), is located in Sauramaṇḍala, also known as Saurāṣṭra-maṇḍala (as in the Una grants), roughly corresponding to Kathiawar. Vardhamāna gets correctly equated with modern Wadhwan in that area. When any other place outside is suggested for identifying Vardhamāna (-pura) the significance of mentioning Sauramaṇḍala, in addition to the general directions of the country with their rulers, is missed; and any such attempt, therefore is out of context. Thus in Śaka 705, Jināsena associates Vardhamāna(-pura) with the Punnāta Saṃgha of his own and with the local chief Jaya Varāha.* In this connection, the Haḍḍālā grant is of special significance. This was discovered in Eastern Kathiawar. It refers to Dharanī Varāha resident in Vardhamāna 'who was *samadhigat āśepa-mahāśabda-Mahāsūmantādhipatiḥ*, and who through the favour of Rājādhirāja-Paramēśvara-Śrī-Mahīpāladeva ruled the Aḍḍānaka-deśa named after his own grand-father.' It is dated in Śaka S. 836. This Aḍḍānaka is the same as modern Haḍḍālā 'a large village on the old road from Dholkā to Dhandhukā, but belonging to Eastern Kathiawar.' The contents of this grant confirm what Jināsena says that there was a Varāha Sāmanta at Vardhamāna, (a subordinate of Mahīpāladeva); this Vardhamāna is in Eastern Kathiawar and obviously to be identified with mod. Wadhwan (G. BUHLER: The grant of Dharanīvarāha of Vadhvān, *I. A.*, July 1883, pp. 190 f. H. C. RAY: *The Dynastic History of Northern India*, Vol. I, pp. 582-3, Calcutta 1931, P. C. BAGCHI: Baurah or Barua? *J. H. Q.*, XIX. iii. pp. 266 ff.). *Then in Śaka 853, Hariṣeṇa, like Jināsena, belonged to the Punnāta Saṃgha and completed his (*hr̥hat*) *Kathākoka* while staying at Vardhamāna(-pura). There are good reasons to believe that this Vardhamāna(-pura) is the same as the one mentioned by Jināsena and referred to in Haḍḍālā grant. First, Jināsena and Hariṣeṇa belong to the Punnāta Saṃgha. Secondly, if Jināsena speaks about Vardhamāna (-pura) as *kalyāṇaḥ parivardhamāna-vipula-śrī-Vardhamāne pure*, Hariṣeṇa adds *kārtavyavāpārā-janādhiwāse*. Both Jināsena and Haḍḍālā grant refer to the ruling local family of -varāhas; and the Haḍḍālā grant (in Śaka 836) and Hariṣeṇa (in Śaka 853) rightly refer to successive rulers Mahīpāla and Vināyaka-pāla. If Hariṣeṇa has not mentioned any -varāha ruler, either he did not think it necessary or the rulers of that family had lost their prestige after Dharanī Varāha. The linking is so perfect in the details supplied by Jināsena, Haḍḍālā grant and Hariṣeṇa that one is perfectly justified in identifying Vardhamāna(-pura) with modern Wadhwan in Kathiawar.* The other locality which has been suggested (H. L. JAINA: *Indian Culture*, XI. 4, pp. 161 ff., April-June, Calcutta 1945; also *Mudhyabhārati*, No. 3, pp. 1 ff., Jabalpur 1965) for identification with Vardhamāna(-pura) is Badnawar(Dhar): North of Dhar, on Mhow-Neemuch road; 12 miles from Baruanagar, a station between Rutlam and Indore on the W. Rly. Numerous remains like images, mosque, fort, temples etc. are discovered there (*Central India State Gazetteer Series*, V, Pl. A 1908, and also *The Bibliography of Madhya Bhārata Archaeology*). The claims of this place to be identified are to be judged on their own merits. First, the corruption of Vardhamāna (-pura) into Badna(war) is not at all intelligible: the proposed change is speculative acrobatics of vowel and consonant changes. The fact is obvious that Badnawar is a natural corruption or changed form of Vardhana(ś)pura as local inscriptions mention it (Lekhas I-3). Secondly, no clear-cut evidence has come forth from the locality to show that the place was called Vardhamānapura. The quotation from Dr. H. TRIVEDI's report only shows that Badnawar possesses Jaina antiquities. The inscription on which the proposed identification is based is Lekha No. 3 (of Sam. 1229, p. 168) which clearly mentions Varddhanā-pura and not Vardhamānapura, as claimed. In fact, Dr. TRIVEDI plainly says (*Jaina Antiquary*, XVII, p. 72, foot-note 10): 'The inscription is important as it records the ancient name of the place which is Vardhanāpura'. A few months back I was in Ujjain. Shri SATYANDHAR SETHI is a zealous upholder of the view that Vardhamānapura-Badnawar. He showed me some images from Badnawar in the Ujjain Museum in a Jaina temple there, and gave me a typed copy of some 17 short and long inscriptions which cover those reproduced in the papers referred to above. On the images and in the inscriptions the reading is Varddhanā(ś)pura. In some records there is a reference to Vardhamāna-vara (-pura) anvaṇe. As a rule, an anvaṇe

Kṛṣṇa (in) the South, the king of Avanti (in) the East, the king Vatsarāja (in) the West, and Jayavarāha over the Saura-maṇḍala.¹ I agree with Dr. DASHARATH SHARMA² and Dr. H. L. JAIN that Vatsarāja need not be connected

gets mentioned in a locality with reference to a Teacher who hails from a different locality: a man mentions the locality as a part of his surname only when he migrates to some other place. This reference, therefore, cannot be adduced as an evidence to show that the place was called Vardhamānapura. Thirdly, the equation of Dostaṭikā with Dotāriya is tempting (apart from its conjectural etymology), but it cannot be proposed without first proving that Vardhamānapura-Badnawar. Fourthly, to bring *urjayantūlaya-siṃhavihini* to Ujjain and associate her with Mahākāla there is only a forced conjecture. Fifthly, in none of the epigraphs found at Badnawar is mentioned the Punnāṭa Saṃgha with which both Jināsena and Hariṣeṇa are associated. Sixthly, the Badnawar records mention neither any local Varāha ruler nor any suzerain -pāla king referred to by Jināsena and Hariṣeṇa and also in the Haḍḍālā grant. Seventhly, Badnawar presumes an earlier form of its name to end in -pura (like Varddhanāpura, as the local records show). But the locality which Jināsena (*Vardhamāna pure*, and not *Vardhamānapure*) and Hariṣeṇa (*Vardhamāna-ākhyā-pure*) mention (along with the Haḍḍālā grant which I am using from a second hand source) Vardhamāna is really the name of the locality, and the term *pura* is more a descriptive appendage than a part of the name of the town proper. So it cannot be equated with Badnawar but it can be with Wadhawan with greater justification. Lastly, the list of Nannarājas is quite welcome, but no specific evidence is brought forth to prove that any one of them had built a temple either at Vardhamāna(-pura) or at Badnawar. Proposing identity based on similar names either in the case of Jaina Ācāryas or dignitaries is always fraught with uncertainty, because our information is necessarily limited. Lately, a scholar (see the Introduction of the *Pārvābhūyudaya* by Shri M. G. KOTHARI, Bombay 1965) has identified Nannarāja, in whose name a temple stands at Vardhamāna-pura in Śaka 705, with Nanna, the patron of Puṣpadanta who completed his *Mahāpurāṇa* in Śaka 887: all this on the basis of similarity in name. Thus the well-established dates of these authors are upset. The above discussion shows that Badnawar has no claims for being identified with Vardhamāna(-pura) of Jināsena and Hariṣeṇa. For verifying the details of the political history discussed in this connection, I do not have here the necessary material on which the theory is built; nor is this discussion needed for the identification of Vardhamāna(-pura). Some historians have not taken this discussion sympathetically (B. N. PURI: *The History of Gurjara Pratihāras*, p. 35, Bombay 1957, where these theories are considered to be highly speculative.). Dr. V. V. MIRASHI (*Studies in Indology*, Vol. IV, pp. 137 ff., Varanasi 1966), however, would like to endorse the view of Dr. H. L. JAIN, merely because he has not examined the basic facts on which the structure of arguments is based. Some of these facts have been duly scrutinised above. There is one more inscription found in Ujjain and assigned to the time between the Vikrama years 1197-1200. It mentions Jayavarmadeva residing in Vardhamānapura and informing his officials. He was dethroned soon after his succession by Ajayavarman. The various places mentioned there including Vardhamānapura are not identified. May be that Jayavarman was staying at Vardhamānapura perhaps during the period of his exile: the identity of this place in Malwa is still to be proved (*Indian Antiquary*, Nov. 1890, p. 350, and reference to this in the article of Dr. V. V. MIRASHI noted above). For a reference to Vardhamānanagari in the South, see *J. A. I.* XI, January 1882, pp. 11, 18.

¹ D. SHARMA: *Annals of the B. O. R. I.*, XVIII, iv, pp. 396-98; *J. of I. History*, XXII, ii-iii, pp. 92 ff.; *Ibid.* XXIII, i, pp. 43-44; *Ibidem* XLI, iii, Dec. 1963, p. 757 f. Also the observations of Drs. H. L. JAIN and V. V. MIRASHI, noted above. G. C. CHOUDHARI: *Political History of N. India*, Amritsar 1963, pp. 40 f.

² D. SHARMA: *Rajasthan through the Ages*, Bikaner 1966, pp. 126 ff., Bikaner 1966. H. L. JAIN: Identification of Vardhamānapura and the Ruler of Avanti in Śaka 705, *Madhya Bhārati*, Vol. III, p. 8, Jabalpur 1965.

with Avanti, the name of the ruler of which is not obviously mentioned by Jināsena. Vatsarāja is ruling over or in the West. Uddyotana does not clearly specify that Vatsarāja ruled at Jalor; and it is not unlikely if he ruled at Bhilmāl, the traditional capital of the Gurjaras. Had Vatsarāja been the ruler of Avanti, Uddyotana would not have depicted (in the *Kuvalayamālā*) a Mālava prince brought as a captive and put in a humiliating condition.¹ If any further inference is justified, Uddyotana indicates that the ruler of Avanti (or Mālava) might not have been on good terms with Vatsarāja in whose kingdom Jalor was included.

While mentioning his parentage, Uddyotana only specifies that he hails from a Kṣatriya family and nothing about his lunar lineage. But when he describes himself as an Ācārya, he mentions that he was an *avayava* or member of the Candrakula. The Ms. P describes Uddyotana as *śvetapaṭa-nātha-muni*; so Candrakula is the name of the Gaccha of which a number of authors are known from the 10th century onwards.² Some of them have later changed over to Rāja-, Kharatara-, Khaṇḍilla-gaccha etc. This Kula seems to have split into other branches like Brhad-, Paurṇimika-gaccha etc.

Uddyotana specifies the Śaka year in which he completed the *Kuvalayamālā*: and as worked by H. JACOBI (see Notes on 283.6) it corresponds to March 21, 779 A.D.³ Jināsena writing at Vardhamāna(pura) also uses Śaka era, 705; and Hariṣeṇa who composed his *Brhat-Kathākośa* (931-2 A.D.) at the same place gives both the Śaka (853) and Vikrama (989) eras.

After knowing so much from Uddyotana about himself and after critically scrutinising these details, it is interesting to see what Prabhācandra⁴ says about him in his *Prabhāvakarita* (1277 A.D.) while writing the biography of Siddharṣi (906 A.D.):

स चोपवेशमालाया वृत्तिं बालावबोधिनीम् । विषयेऽवहितप्रज्ञः सर्वत इव गोमर्दः ॥ ८८ ॥
सुरिर्दक्षिण्यध्वज्राख्यो गुरुभ्रातास्ति तस्य सः । कथां कुबलयमालां चक्र भृङ्गारनिर्भराम् ॥ ८९ ॥
किञ्चित् सिद्धकुलप्रपन्नसोऽप्राप्तः सोऽयमवत् तदा । लिखितैः किं नवो ग्रन्थस्तववस्थायमाकरैः ॥ ९० ॥
शास्त्रं श्रोतमराहित्यचरितं कीर्त्यते भुवि । यद्वसोर्विप्लुता जीवाः क्षुण्णार्चं न जानते ॥ ९१ ॥
अयोत्पत्तिरसौविषयसारा किञ्चित्कथापि मे । अहो ते लेखकस्येव ग्रन्थः पुस्तकपूरणः ॥ ९२ ॥
अथ सिद्धकविः प्राहुः मनोहूनापि नो ज्ञरम् । वयोऽतिकालपाठानामीदृशो कविता भवेत् ॥ ९३ ॥
का त्वर्था समराहित्यकवित्वे पूर्वसूरिणा । क्षद्योतस्येव सूर्येण वादृग्मन्त्रतेरिह ॥ ९४ ॥
इत्यमुतेजितस्वान्तस्तेनासौ निर्ममे कथः । अजनुर्वाचसं वन्थां प्रस्तावाष्टकसंभूताम् ॥ ९५ ॥
रम्यामुपमितिभ्रमप्रपञ्चाख्यां महाकाव्यम् । सुबोधकवितां विद्वदुत्तमाङ्गविभूतनीम् ॥ ९६ ॥
एवं व्याख्यानयोग्यं यदेतं शक्ये शमाश्रयम् । अतः प्रभृति संवोऽस्य व्याख्यातुर्विषयं बहो ॥ ९७ ॥

¹ Though this is accepted, Dr. H. L. JAIN's suggestion that Vintīā-mod. Bink in the old Sonapur State is contradicted by Uddyotana himself for whom Vintīā is Ayodhyā. See *Kuvalayamālā* 8.27, 180.18, 156.26, 177.7, etc.

² M. D. DESAI: *Jaina Sāhityano Itihāsa* (in Gujarati), Bombay 1933, pp. 192, 207, 236, 238, -9, 275, 340, etc.

³ Even though H. JACOBI had worked out the details about this date, some have expressed doubt about its correctness, of course, without offering any evidence to substantiate their view. Prof. HARIHARA BHATTĀ's further elucidation sought and given by Pt. SUKHALALAJI in his *Samadarśi Ācārya Haribhadra* (Hindi ed., Jodhpur 1963), pp. 8 ff. should set at rest all such doubts in this connection.

⁴ *Prabhāvakarita* of Prabhācandra, pp. 123-4, ed. JINA VIJAYA MUNI, Singhi Jaina Series, Ahmedabad-Calcutta 1940,

As to the gist of the above verses, Siddharṣi composed the *Bālāvabodhinī Vṛtti* on the *Upadeśamālā*; and he was obviously proud of it. But his *guru-bhṛātā* (both Uddyotana and Siddharṣi being presumed to have been the pupils of Haribhadra), Dākṣiṇyacandra, who had composed his *Kuvalayamālā* full of erotic sentiment, laughed at his new literary feat. He incidentally referred to the *Samarādityacarita* (of Haribhadra) which is so much flooded with flavour that its readers would forget their hunger and thirst (while reading this *sāstra*), and also to his own (*Kuvalayamālā*-) *Kathā*, quite worthy for its contents and flavours. He derided Siddharṣi's performance as a scribe's stuff. Siddharṣi was quite modest about his poetic gifts as compared with those of Haribhadra; but this worked as an inner challenge, and he composed consequently his *Upamitibhava-prapañcā kathā*. Then the Saṃgha gave him a title of *vyākhyātr*. That Siddharṣi was a contemporary pupil of Haribhadra is a myth exploded long back.¹ Prabhācandra's statement that Siddharṣi (906 A.D.) and Uddyotana (779 A.D.) were contemporaries is an anecdote devoid of any historical foundation.²

The *Kuvalayamālā* is the only work of Uddyotana so far known to us. The references like the above clearly show that very few Ācāryas seem to have read the whole of it. Very few authors like Guṇapāla (c. 11th century A.D.),³ Āmradeva (1134 A.D.) show some acquaintance with it.⁴ The *dakṣiṇhaimāṇḍha* is misunderstood both by Devendra (A.D. 1103)⁵ and Prabhācandra (1277 A.D.).⁶ The Mss. of it are few, so far known, only two. After Ratnaprabha prepared its Sanskrit Digest, very few authors appear to have touched the Prākṛit original. There is no wonder, therefore, that what were just characters in a religious and diadactic romance came to be looked upon as Religious Heroes, great Saints of yore in flesh and blood who attained liberation after practising penances (see Notes on 280.17, the details about *Pañca-ārāḍhanā-prakaraṇa*). For Prabhācandra, Dākṣiṇyacandra was just a title and his *Kuvalayamālā* had a little romantic halo with the result that he put both Uddyotana and Siddharṣi as contemporaries of Haribhadra.

After studying the various aspects of the *Kuvalayamālā*, quite a clear-cut personality of Uddyotana as a man of letters stands before us. His aim is to elevate man to his highest spiritual height by eliminating the baser elements in him and by cultivating the more sublime qualities. Man's baser instincts are anger, vanity, deceit, greed and infatuation; and if they are not kept under proper restraint, they run amuck to his ruin and also to that of humanistic qualities so needed for an orderly and balanced society. This basic problem is handled by Uddyotana in this *Dharmakathā*. The characters which Uddyotana

¹ Siddharṣi calls Haribhadra *me dharma-bodhakaro guruḥ*, because, as he puts it, Haribhadra wrote (even before Siddharṣi was born) his *Lalitavistāra* that it may prove to be for the benefit of Siddharṣi. See H. JACOBI: Introduction, p. i, *Samarāṅgacakahā*, B. I. No. 169, Vol. L, Calcutta 1926.

² Such disclosures only indicate that one should not take these tales as historical without additional and corroborative evidence.

³ See Notes at the end on 1.2-18, 4.13-14, 5.27. etc.

⁴ See above, Intro. p. 95, Āmradeva's use of the tale *Māyāditya*.

⁵ Intro. p. 19, footnote 4, above.

⁶ See the verse No. 89 quoted above from the *Prabhāvakacarita*.

introduces can be seen anywhere in our Indian society under the environments so well sketched by him with personal experience and observation and study: this invests the story with some eternal values which need sympathetic understanding and renewed explanation for the betterment of man as a social being. Uddyotana is a good teacher; he knows the psychology of the audience; and he tells us how the minds of people are to be captured for better ends (§ 9).

Uddyotana is typically modest. His literary gifts and equipments have not made him vain. He has regard for his critics, but their alleged criticism does not undermine his faith in his involvement in and dedication to a purpose, namely, composing a Dharmakathā to instruct men and women in correct behaviour in their social set-up. He has as much regard for the appreciative critics as he has faith in his pursuit (6.11-2). In fact, he anticipates what kinds of flaws might be found in his Prabandha, and tries to explain them in a way (§§ 427-8). All the details, howsoever discordant, are justified in a *dharmakathā*, because they ultimately lead to Samyaktva. He wrote this only as a Dharmakathā, not out of any pride of his poetic abilities and not with the intention of composing a Kāvya, a piece of ornate poetry. He is prepared to admit grammatical lapses here and there. He adds that he was merely a mouthpiece in composing this work which was all inspired by Hṛi-devī dwelling in his heart (§ 429): otherwise how could he compose 100 *granthas* within a *prahara*. The work is meant primarily for reciting by those who know *deśi-bhāṣā* and the style of Gāthā, otherwise it may be read from a Ms.

Despite his modesty, Uddyotana exhibits significant poetic talents throughout his work. His descriptions are often of the Varnaka type, rather ready-made for setting up wherever needed; so now and then some ideas get repeated (49.7 f.; 72.20 f.; etc.). Long metres and heavy descriptions add to the dignity of his verse and prose which often go together in this work as is the style of a Campū.¹

¹ On the Campū style see A. B. KEITH: *A History of Sanskrit Literature*, Oxford 1948, pp. 332 f. K. K. HANDIQUI: *Yāśastilaka and Indian Culture*, pp. 85 ff., Sholapur, 1949; Ch. TRIPATHI: *Campū-kāvya kā ālocanātmaka evaṃ alitihāsika adhyayana*, Chowkhamba Prakāśana, No. 83, Varanasi 1965. The Campū style is characterised by a natural blending of prose and verse both of which flow out spontaneously for the poetic effect of the narration. One or the other cannot be detached without harming the current of composition: in fine, both are inseparable constituents of the poem. It is but inevitable from the trends of literary currents and from the age-old literary training and habits of our poets that prose would be used for narrating events and the verse would be better impregnated with poetic flash and flavour. Still it is not that they cannot serve each others' functions. Judged in this light, many works could not be called Campū simply because of the mixed presence of prose and verse. In the *Pañcatantra*, for instance, the verses stand detached; and the narration does not suffer, even if they are omitted. Likewise in the *Samarāṅgacakāḥ* of Haribhadra many verses are introduced for descriptions, religious instructions and moral exhortations: some of them can be skipped over and the narration is not affected. To a less extent, however, the same tendency is seen in the *Kūvalayamālā*. Here and there Uddyotana adds a description for heightening the effect of the context: he does not hesitate to duplicate such descriptive sections in verse and prose. Comparatively speaking the *Kūvalayamālā* has better claims for being called a Campū than the *Samarāṅgacakāḥ*. Some earlier Kannaḍa Kāvya's like the *Ādipurāṇa* and *Bhārata* of Pampa (A.D. 941) are in the Campū style. Though Trivikrama and Somadeva are pioneers of this style, it is rather in later works like the *Bhārata-campū* that the style becomes more effective.

He is quite at home in strings of similes, *rūpakas*, *utprekṣās*, *śleṣa* etc. The *śrīkhalā-yamaka* is often used. His descriptions of towns, seasons, natural scenes etc. are a significant contribution to the poetic wealth of the *Kuvalayamālā*. At places, his style is appropriately swift and catching on account of short sentences (199.30 f.). In certain descriptions more than one piece is added, for instance, that of Narmadā (§ 206, also § 118). As in oral delivery some looseness in construction is seen (§ 143, *cimtiyaṃ*, *cimtiyaṃ* etc.). His conversational style is throughout successful (§ 104, § 129 etc.). The talk between the prince and Vetāla (§ 380), amongst water-carrying ladies (§ 243), in the circle of boys in the Maṭha (§ 245) and between ladies at the sight of Kuvalayacandra (§ 59) are quite poetic and attractive. Sometimes the style suits the context (§ 61) with apt expressions and similes.

Uddyotana is a master of Prākṛit expression, not of the rigid type seen in the *Rāvaṇavaho* etc. but elastic enough to absorb popular traits from Apabhraṃśa as well as Deśī styles. His illustration of the Mid-Indian Colloquial (§ 245) and the bazaar talk (§ 246) in eighteen *deśa-bhāṣās* are a speciality of this work, and not found anywhere else. He uses a string of verbal forms with a slight shade of difference in meaning (18.26 f.).

As a religious teacher, he has packed his work with details about Jaina doctrines put in the mouth of Tīrthakaras, eminent teachers and offered by himself at suitable contexts. The painting of *samsāra-cakra* is a fine occasion to project in details the picture of life and illustrate the law of Karman and retribution (§§ 292 ff.). There are pieces of advice full of ethical rigour and moral elevation (§ 85). Then throughout the work stand scattered gems of moral maxims and worldly wisdom, more or less *arthāntaranyāsas* (10.17, 12.24, 13.16, 18.20; 34.1, 48.14, 51.19, 57.9-10, 61.31-2, 127.24, etc.).

Though the society depicted in the *Kuvalayamālā*, on the whole, is an affluent one with plenty of comforts, pleasures and pastimes (§ 209 f.) for which Uddyotana has a keen eye, he has uniformly held detachment, equanimity and renunciation as the highest values. In fine, ascetic attitude is writ large in various contexts. All the characters, whatever their antecedents, renounce the world and attain better status by their life of piety and austerity. The author does not want the defaulters to be duped by priestly *prāyaścittas*, but puts them on the path of good conduct, placing before them a philosophy of hope and spiritual progress on their own strength. It is a touching context that even birds are talking the language of renunciation when their kith and kin are trying to dissuade them from entering the order of asceticism (§ 402 f.). The parable of *kuḍamgaddīva* (§ 166), the *juga-samilā dṛṣṭānta* (§ 326), symbolic interpretation of certain popular notions (§ 306), the episode of Priyāmkara and Sundarī (§ 349), the biography of *raṇṇamdura* (§ 181), Rainamukūṭa trying to save the butter-fly from dying (§ 230) etc. give good finishing touches to the general atmosphere of renunciation in this work.

Uddyotana is deep in his learning, cosmopolitan in outlook and broad-based in his information. His exposition of Jaina dogmatics and religious doctrines (see pp. 67 f. above) shows his thorough study of Jaina scriptures. He shows good knowledge of *aśva-śāstra* (§ 56), *rāśi-phala* (§ 48), *khanya-vāda* (§ 187).

sāmudra-sāstra (§ 216), *dhātu-vāda* (§ 311) etc. He is quite conversant with traditional and contemporary philosophical tenets (§ 320 f.) and religious practices (§ 157), modes of worship (say that of Kātyāyānī, § 32), customs and rituals (§ 286) etc. His similes are homely and apt (113.22 f.) drawn from various walks of life and different layers of literature and mythology (§ 19). His work thus reflects the entire society more than an isolated socio-religious sector to which he might belong. He has an open eye for everything, and presents the same in a catching manner. He depicts in a pleasing style a number of scenes noticed by the prince when he enters Vijayāpurī (§§ 243 f.).

Uddyotana has introduced many episodes which are instructive, engrossing and entertaining. He has a keen insight into the workings of human mind; and his experience of human relations and patterns of behaviour is realistic. The way in which Mānabhaṭa behaves while striking a Pulinda prince who unintentionally occupied former's seat in the Durbar of Āvantivardhana is typical of feudal vanity (§ 98). Kāmagajendra's love-madness is well caricatured; and he is duped in his trap for his spiritual benefit (358 f.): his love-mad mood and his transportation to Aparavideha are a fine study in contrast. The activities of *kāminī-sārtha* (§ 158), the conversation between the *taruṇa* and *yuvati* (§ 161) and the dedicated love of a self-willed lady moving about with a purdah (§ 163) are remarkable for their erotic touch which gets diluted as it were by a fine comparison, in that context, between the behaviour of monks and courtezans (§ 160). The first night of Kuvalayamālā and Kuvalayacandra and the arbitration of friends on the robbery of heart is skilfully worked out (§ 275). If the meeting of Kuvalayamālā and Kuvalayacandra in the park, even with previous appointment, depicts a tense mood of the loving parties (§ 269 f.), the scene of Vyāghradatta and Mohadatta fighting for the hand of Vanadattā has a thrilling effect: all this becomes simply tragic when the gifted monk discloses their mutual relation (§§ 151 ff.).

Uddyotana has a balanced mind for logical deduction (about the sound etc., § 269) and a sense of humour. The latter is obvious when the king cuts a joke (15.12) even with the goddess who is sportive enough to take it as a *parihāsa* and bless him with the boon of a son. Likewise, Anaṅga's enacting a counter-situation by presenting a dead body of his beloved (Māyādevī) and by declaring that she eloped with (dead) Priyaṃkara is at once amusing but effective enough to bring Sundarī to her senses and to herald the dawn of enlightenment about the vanity of attachment and inevitability of death (§ 349 ff.). The conversation between the Prince and Bhillapati is logical and jocular enough to bring out a serious conclusion and correct understanding (§ 228). Uddyotana has a knack of probing into the minds of his characters and then give out fine specimens of loud thinking (§ 256). To this category belong the thoughts in the minds of men and women who are witnessing the prince and the princess on the back of an elephant (§ 287 f.).

Uddyotana is primarily a religious moralist, out to teach lessons in good behaviour. He is endowed with deep learning, wide experience of men and matters, mastery over catching expression and entertaining style and earnestness of purpose. As such, he deserves to be ranked, as the author of the *Kuvalayamālā*, with the great classical writers of our country.

A CULTURAL NOTE ON THE KUVALAYAMĀLĀ OF UDDYOTANASŪRI

By

[The Late] Dr. V. S. AGRAWALA¹

The *Kuvalayamālā* is a Prakṛit Campū written by Uddyotanasūri (779 A.D.). It is full of cultural material which gains in value because of the firm date of its composition. It had long been known in Mss. form. It has been edited and printed by Dr. A. N. UPADHYE who has very kindly invited me to make a study of the text from the cultural point of view. Obviously the material belongs to the post-Harsha period when the three great empires of the Gurjara Pratihāra in the North, Rāshtrakūṭas in the Deccan and Pālas in the Eastern India had been established. That played a magnificent rôle in the glorious rehabilitations of art, literature, philosophy, culture and commerce. Uddyotanasūri was a writer of a very keen observation gifted with the same pictorial memory as Bāṇa; and his knowledge of men and matters was of a wide character as shown by the description of the *Kuvalayamālā*.

The Campū opens with salutations to the great Tīrthaṃkaras on the occasion of whose birth even the gods take part in the great festival, clapping their hands with bejewelled bracelets (*maṇi-valaya*, 1.2). The personified beauty mentioned as *māhava-sirī*, *gimha-lacchī*, *pāṇsa-sirī*, *saraya-lacchī* and *hemaṃta-sirī* is full of beautiful expression not found elsewhere (1.9-14).

There is a reference to gold of highest purity (*jacca-suvaṇṇa* = *jātya-suvaṇṇa*, 2.2). Whatever impurity or dross was contained in the gold brought to the goldsmith was removed by the latter by subjecting it to different processes of testing it on the touch-stone (*kasa*), cutting (*cheda*), heating under regulated fire (*iāva*), beating out into flat sheets (*iāḍaṇa*), filing the sheets and the same process of beating it into a different shape, giving it a shape of round bar and dividing into several parts for final testing (*vihaḍaṇa*). The purest gold (*jacca-suvaṇṇa*)

¹ The late lamented Dr. VASUDEV SHARAN AGRAWALA, in whom I had an intimate friend and academic associate for over thirty years, was a versatile Indologist; and his Cultural Study of the *Harṣacarita*, published by the Bihār Rāshṭrabhāṣā Parishad (Patna 1953), in Hindi, has proved a pioneer study and a model in the field for a number of subsequent monographs. As he had always a keen eye for the cultural data, he was very much attracted by the *Kuvalayamālā* of Uddyotana. I earnestly requested him, therefore, to spare some time to study the *Kuvalayamālā* and shed some light on its cultural aspects. Despite ill health, he sent these notes to me, which are of immense value for a student of cultural history of medieval India, especially in its western parts. The Notes were dictated by him, and what reached my hands was the first typed draft. Due to indifferent health, he could not spend more time on their revision. I retyped them for the Press. If some different opinions are there between my views and these Notes, I should submit that we had no occasion to discuss them; and the scholars may take them for what they are. My sincere thanks are due to the departed soul. What pains me, however, is that Dr. AGRAWALA did not live to see these Notes in print (a.n.u.).

was styled as *dohdahi* in Persian. In India it was called *Bārahvānī* (*bārahi vannīya*) as in *Dravya-parīkṣā*, 17 (Jodhpur 1961) of Ṭhakkura Pheru, i.e., gold refined to the twelfth degree which was regarded as the standard gold (*bhittikanaka*). In the pre-Muslim period, the highest purity was of sixteen degree, and such gold was called *ṣoḍaśa-varṇaka* (*Kāvyamīmāṃsā* of Rājasekhara, Śaka 900, chapter 17) which must have been the *jacca-suvanna* of Uddyotanasūri. We also find reference to *ṣoḍaśa-varṇa* gold in the *Mūnasollāsa* (*yat syāt ṣoḍaśa-varṇākhyam koṣe sthāpyam tad eva hi*, 1.2.398, Mysore ed. p. 797) from which was derived the Hindi word *solaha vāṇī* which in Rājasthānī became *solamo sono* referred to as *solen* in the *Jñāneśvarī* (1290 A.D.). For more details see my article: The highest purity of gold in India, (*The Journal of the Numismatic Society of India*, Vol. 16, pp. 270-74). This seems same as the *śṛṅgī-kanaka* mentioned in the *Kādambarī* (§ 85).

On page 2.9 occurs a list of peoples in a country in which persons are born: i.e., Śaka, Yavana, Barbara (the Negro tribe), Kirāta, Khasa, Pārasa (the Persian name given to the Sassanian rulers upto their extinction by Muslims in the 7th century and continued even later), Bhilla, Muramḍa (a branch of the Śaka which the author must have borrowed from some *varṇaka* list, since there were no Muramḍas left in the 8th century A.D.), Oḍḍa, Bokkasa (a mythical tribe called Bhokas in medieval Hindu literature), Śabara, Pulimḍa and Simghala.

On pp. 3.18-4.12, Uddyotanasūri gives the names of a number of Kathās and their authors, in Sanskrit, Prākṛit and Apabhraṃśa, i.e., Pādalipta and his *Taraṅgavatī*, Hāla (Sālāhaṇa) and his Kośa, the club of poets known by the term Chappannaṇaya, *Brhatkathā* of Guṇādhyā, Vyāsa and Vālmīki to whom we owe *Bhārata* and *Rāmāyaṇa*: that was the usual practice of all writers like Subandhu, Bāṇa, Daṇḍin, Haribhadra, Svayambhū etc. We are able to know the names of about fifty works including romances. Dr. A. N. UPADHYE has dealt with these in his paper entitled 'Works and Authors referred to in the *Kuvalayamālā* of Uddyotanasūri' submitted to the A.I.O.C. Session at Gauhati. There is an important reference to a story book named *Supurisacariya* written by Devagupta of the Gupta dynasty.

The poet mentions five kinds of Kathās (4.5): Sayala-kahā, Khamḍa-kahā, Ullāva-kahā, Parihāsa-kahā etc. His disquisition on the nature of the different Kathās according to the metres, topics, serious or humorous, and style of writing is very enlightening and shows the richness of Kathā literature during his time. It is noteworthy that the topics of these were cast into the mould of the Rāsa literature that carried forward the Kathā-sāhitya in Apabhraṃśa, Avahatṭa, Old-Gujarātī, Old-Rājasthānī, etc. and later in Avadhī, Brja-bhāṣā and Rājasthānī languages. It is a fascinating subject worthy of classified investigation.

It was customary with the poets beginning from Kālidāsa, Bāṇa etc. to prefix their narration with an account of *durjana-nindā* and *sajjana-praśaṃsā*; and Uddyotanasūri too has done the same at some length. Kālidāsa gives it in the minimum way, while Gosvāmi Tulasīdāsa at much length. Uddyotanasūri gives *durjana-nindā* in nineteen lines and *sajjana-praśaṃsā* in fifteen lines. Several of the epithets of this topic were common; so, in that, he has followed a conventional description of *varṇaka* nature.

On page 7, § 13, we find an exhaustive description of the Madhyadeśa which closely follows in spirit and word the description given in the *Mūla-sarvāstivāda-vinaya* of Sanskrit Buddhism. A bunch of architectural terms is available (7. § 14): *tumga-bhavaṇa*, *maṇi-toraṇa*, *dhavala-dhaya*, *maṇi-sihara* in the description of the city Viṇīyā. There were usually eightyfour market places in a medieval town of which a list is given in the *Prthivīcandracarita* (Sām. 1161 [?]; but here [§ 15] some names of shops according to articles displayed in them is given, i.e., 1) *kuṃkuma-kappūra-agaru-mayaṇa-abhivāsa-paḍavāsa*; 2) *elā-lavaṅga-kakkolaya*; 3) *maṭṭāhala-suvaṇṇa-rayana*; 4) *netta-juyala*; 5) *vasaṇa* (= cloth); 6) *viḍāo*; 7) *saṃkha-valaya-kāya-maṇiya*; 8) *sara-sarāsaṇa*; 9) *saṃkha-camara-ghaṇṭā*; 10) *viviha-osaḥlo*; 11) *siṇḍha-ṇīraṃṭara-bahu-khajja-pejja*; 12) *haliddī*; 13) *surā-mahu-māsāo*. Thus Uddyotana has in his view a complete form of a medieval market place with the number of lines full of different commodities on the basis of which was compiled later on a list of 84 *caūhaṭṭas*.

There is (9. § 20) a reference to *abbhaṃtarovatthāṇa-maṇḍava*, Hall of Private Audience, corresponding to *bhuktāsthāna-maṇḍapa* of Bāṇa, or Darwār khāsa of Mughal architecture. There (9.20) is a reference to *vettalayā paḍihārī* which throws light on the Mathurā railing figure (No. 2) in the Mathura Museum showing that such attendants actually existed in royal palaces. Later (11.15), there is a reference to *bāhīrovatthāṇa-maṇḍava*, the Hall of Public Audience, to which all people were admitted and which was known as Darwār Ām in Mughal times. That was also known as *sarvāvasara* (= *sarvāvasara*) in Apabhraṃśa texts. On page 11.21 there is a clear statement that the king, after dismissing the public Durbar, entered the private apartment of his palace known as *vāsa-bhavana*. At 12.1 there is a reference to *kovahara* (= *kopa-grha*). On page 12, line 11, there is a reference to *suvaṇṇaddha-sahassam*, five hundred of Suvarṇa. At 12.27 there is a reference of Mahākālā Śiva of Ujjain which had a crowd of *joya-joyaṇṭī-siddha* and of those who were proficient in Tantras and Mantras. This is a welcome reference to Mahākālā about a century and half later after Bāṇa's *Kādambarī*. The description given by Uddyotanasūri is much more detailed about the bloody offering and sacrifices and use of wine and the skull of human beings and *Vetāla-sādhana* carried on in the temple.

On page 14. § 34, there is repetition of gods mentioned at 2.23. At 14.13-7, there is a Stotra of Rāyasirī Bhagavāī describing her beauty and ornamental glory. On p. 15.18 there is again a reference to *bhoyaṇa-maṇḍava* and *abbhaṃtarovatthāṇa-maṇḍava*; and further at 16.18, there is again a reference to *bāhīrovatthāṇa-bhūmi* which are already mentioned. There is also a reference to *rayaṇa-viṇimbiya-mahaviha-sīhāsaṇa*, i.e., the *siṃhāsana* of the king, also called *Indrāsana*. On the same page a graphic account is given of Rājasabha which included *Mamṭiṇo*, *Mahānarimḍā*, *Mahāvīrā*, *Mahāvejjā*, *Mahābambhaṇā*, *Mahākaiṇo*, *Mahāseṇāvaiṇo*, *Mahāpurohiya*, *Vāravilāsiṇīo* and authorities on different subjects of learning of which the list is given. At 17.24 there is a description of festivities; and at 18.26-8 there is a reference to cast fabrics and coins. At 20.28 there is a reference to *āvāṇaya-bhūmi* and again to *bhoyaṇatthāṇa-maṇḍava* and *atthāṇa-maṇḍava*.

An important topic during early medieval times was the education of

princes. We have a detailed description in the *Kādambarī* of the education of Prince Candrāpīḍa. The description presented by Uddyotanasūri is no less important. The prince was sent under an auspicious star to his *viññā-ghara* (21.14). The prince spent twelve years in receiving instructions from his Teachers. The author has given a list of 72 *Kālās* (*kalā-kalāve*, 22.1-10).

At page 23.22 f. there is an enumeration of 18 kinds of horses, e.g., 1) *Mālā*, 2) *Hāyānā*, 3) *Kalayā*, 4) *Khasā*, 5) *Kakkasā*, 6) *Ṭamkā*, 7) *Ṭamkaṇā*, 8) *Sārīrā*, 9) *Sahajānā*, 10) *Hūnā*, 11) *Śemdhavā*, 12) *Cittacalā*, 13) *Caṃcalā*, 14) *Pārā*, 15) *Pārāvayā*, 16) *Haṃsā*, 17) *Haṃsagamaṇā*, and 18) *Vatthavayā*. Further, there is a very important reference of three kinds of horses named *Vollāha*, *Kayāha* and *Serāha*. These were Arabic names of horses introduced by Arab Horse-Traders. The first mention of *Vollāha* is found in the *Samarāṭṭcackahā* of Haribhadrāsūri in the beginning of the 8th century A.D. The Arab traders entered into very good relations with the Rāṣṭrakūṭa rulers who depended on them for the supply of the horses. Gradually the names of Indian horses as given by *Bāṇa* and *Daṇḍin* were taken from the market terminology, and they were replaced by Arabic names until the author of *Mānasollāsa* and Hemacandra in his *Abhidhāna-cintāmaṇi* completely left out the Indian names and replaced them by the Arabic terms. Hemacandra was so ignorant of their origin that he considered them of Sanskrit origin and has treated them in his Sanskrit commentary (See my article: Indian Names of Horses [?]).

Page 33, § 70: The *Puṣpakaraṇḍaka Udyāna* at Kosambi is elaborately described as of a *Vaṇnaka* type. Page 35, § 74: it is an important passage describing an assembly of followers of the different religious schools discussing from the point of views of sorrow, although the names of those schools are not mentioned: only their several views are given. In this context a list of hells is also given.

On page 55.11 f., there is a description of poor home (*aṇāha-maṇḍava*) in the city of Mathurā. In its population there was a sprinkling of disabled persons: leprosy (*koḍḍhī*), suffering from leucoderma (*valakkha*), tuberculosis (*khayae*), extreme poor (*dīṇa*), extreme helpless (*duggaya*), blind (*aṇḍhala*), lame (*paṇḍula*), slothful (*maṇḍula*), hump-backed (*maḍaha*), short in stature (*vāmana*), clipped or cut-nose (*chiṇṇa-nāsaya*), clipped-ear (*toḍiya-kanna*), cut-lips (*chiṇṇoṭṭha*), scorched (*taḍiya*, better *taṇuwa*), a parasite (*kappaḍiya*) and several classes of mendicants. The invaders of the orphan home exchange their views as to which sin may be washed at which holy place. Some one said that the sin of leprosy could be washed out at *Vārāṇasī*. Another said that it could be done better at the Sun temple of *Mūlasthāna* (mod. Multan). Another one said that six months' stay at *Mahākālā* would wipe this sin. Another said even long accumulated sin could be washed at *Akṣaya-vaṭa* of *Prayāga*. Some said that even the most horrible sin of killing one's father and mother could be cleaned at *Gaṅgāsaṃgama*, i.e., at the holy confluence of Ganges with the sea and paying homage to the deity *Bhairava Bhaṭṭāraka* there.

Page 56.27: There is a description of the holy city of [*Vārāṇasī*, in the territory of] *Kaśhī* where, among other subjects, there was provision of the teaching of *Arthaśāstra* of *Kauṭilya* (*Cāṇakka-saṭṭhaim*). *Uddyotanasūri* does

not mention by name any other text except the treatise of Cānakya which shows that the *Arthasāstra* of Kauṭilya was existing and formed an important subject of study by young men at the educational centre at Varanasi.

Page 57.13-15: There is an expression of views about the relative importance of Trivarga consisting of Dharma, Artha and Kāma in which emphasis is laid on Artha, according to individual precipitation, adding that wealth should be earned even by crooked means. It was a topic on which the political thinkers usually express their opinions.

Page 57.27: There is a vivid description of a commercial prosperity of the city of Pratiṣṭhāna where rich merchants earned plentiful of gold and jewels.

Page 58.32: There is a reference to *racchā-caikka* or Police posts which were like defence citadels garrisoned by soldiers and were a common feature of medieval administration Ṭhāne. These were also known as *gulma-sṭhāna*, the garrisoning contingent of the government, in Gupta administration and found in *Mrcchakaṭika*. In the medieval period, the *rakṣā-cātuṣkika* had come into existence and is recorded in the inscription of Vastupāla and Tejapāla (*Tejāpāla-praśasti*, about 1225 A.D.). According to Malika Muhammad Jāyasi, Allauddin also continued this practice of establishing defence posts (*ṭhāne*) along the path of his marching army which suggested the means of his occupations. Abul Fasal in the *Ain Akbari* also refers to this practice in the time of Akbar (*Ain Akbari*, BLOCHMAN'S Trans., Vol. I, p. 369, foot-note). The words *ṭhāne* and *chauki* are still current terms in Hindi languages, sometimes used together as an instance of poly-glottism showing that the origin of the word *sṭhāna*, which is also used by Kauṭilya, proceeded by *cātuṣka* to denote this meaning.

Page 59.4: There is a reference to a *gujjara-pahiya*, that is, a traveller of the Gujjara clan which seems to be one of the earliest references to the Gūrjara settled down in the region of south Rajasthan and Gujarat.

Page 59.5: This is a Dvipadī: a new metre is availed in Prākṛit in which the first and the second line agree in *tukānta*; and each line consists of 24 moras with a *yati* at 13 and 11 moras which correspond exactly Dohā-chanda of Apabhraṁśa and Hindi languages.

Page 62.5: There is a reference of Pallī, which was a forest settlement, and to its śabara chief, the description being partly modelled after Bāṇa's *Harṣacarita*.

Page 63. § 124: The author has given specimen of spoken dialects as used by the village people. In line 22 there is a reference of Kāpālīka sect as a means to get rid of sins. The details of this religious practice are not given; but it appears to be quite familiar. It implies the assumption of Śaiva practice of eastern character and roaming about the country visiting great teachers and centres of pilgrimage. There are references to Kāpālīka mendicants in contemporary literature. In line 24 there is a reference to Jyeṣṭha Mahā-mahattara who was placed in charge of all the Drangas, or defence posts, in that area. The word is very often used in the *Rājatarāṅgiṇī* of Kalhaṇa to denote an institution which was common in the North-west. Its mention by Uddyotanasūri is significant as showing its extension to Rajasthan area.

Page 64. § 127: There is a description of the capital city of Taksila which

seems to have been resounding with its fame during the 8th century, about 150 years after the visit of Yuan Chuang who found it in flourishing condition. The *Kuvalayamālā* describes Taksila with its deep mote (*parikhā*) and high city-walls and as a centre of Jainism where the Samavasaraṇa of the first Tīrthaṃkara was being held.

Page 65.13 f.: This is a brilliant description of a Sārthavāha taking his caravan, or a trading expedition, from Taksila to Sūrpāraka which was the biggest sea-port. Here there are two motifs well-known from Gupta time, firstly, relating to the ardent desire (11.5 f.) of a young son of a rich merchant to earn wealth by his own diligence. His father at first dissuades him from undertaking the journey saying that there was wealth enough in his house to last for several generations, but, in the end, allows the young man to travel to foreign country for earning wealth. The second motif is the description of the caravan consisting of an army of horses and wheeled vehicles for transport of merchandise. In Sūrpāraka he sold away the excellent horses of the northern breed which he had brought with him and earned large profits thereby. At Sūrpāraka there was the merchant Bhaddasēṭhi whose wealth lasted for several generations, and there was also a guild of local merchants. It was their custom to hold a reception in honour of merchants from outside and to learn from them the country of their origin, the destination, field of trade, the nature, value and volume of commodity in which he is interested and all such matters relating to his business. It was the ancient and traditional custom of the great emporium city of Sūrpāraka which was also a flourishing sea-port for oceanic commerce with the western world. He was offered essence, betel leaf and perfume as a mark of honour.

An interesting record is preserved here (65.27 f.) of the conference of the merchants relating to the conditions of their trade. The topic was the countries visited and the goods brought on return journey. One said: 'I went to Kosala with a troop of horses. The king of the country gave one she-elephant-calf equal in value to my horses.' Another said: 'I went to Uttarāpatha with a load of betel nuts, and I bought horses out of the earned money profits.' Another said: 'I went with pearls to the eastern country (probably Assam) and brought fly-whisks.' Another said: 'I went to Dvārāvātī and brought conch-shells from there.' Another said: 'I went to the coast of Barabaricum (a region along the sea-coast of Sindh) taking fabrics with me and brought superior pearls (probably of Persian gulf) and ivory (of African origin).' Another said: 'I went to Suvārṇa-dvīpa (Sumatra) taking flowers of the Palāśa tree (*Butea frondosa*) and brought gold from there (contemporary with the Śailendra emperor of Sumatra and Java).' Another said: 'I went to China (Indo-China) and Mahācīna (great Chinese mainland) taking buffaloes and the naval deer and brought from there two kinds of fabrics named *gaṅgāpaṭṭa* and *netrapaṭṭa*. This information is important; and *Gaṅgāpaṭṭa* seems to have been a special kind of silk manufactured for export to India which was here famous under the name of *cīnāśśuka*. It seems to have been white silk known in India as *gaṃgājūl*. The other fabric known as *Netrapaṭṭa* is a colour-silk mentioned for the first time in the *Raghuvamśa* of Kālidāsa (7.39). Bāṇa mentions Netra about 150 years

before Uddyotanasūri, and it appears that Netra was a special kind of figured and coloured silk which according to Śaṅkara was synonymous with *pr̥ṅga*. It is new information that figured Chinese silk was given the new trade name of Netra in India (See *Harṣacarita: A Cultural Commentary* [in Hindi], pp. 78-9 and 149). Somadevasūri (959 A.D.) refers to Netra as a superior silken fabric that was in use in the Rāshtrakūṭa empire. The *Varṇaratnākara* of Jyotirīśvara Ṭhakkura (about 1400 A.D.) mentions two kinds of Netra cloth mostly according to their different colours. Jāyasī (circa 1528 A.D.) mentions Neta as a superior silken fabric used in the royal houses. Another said: 'I went to Mahilārājya, the kingdom of women, taking men with me and brought gold in exchange.' Mahilārājya was a name applied to several kingdoms; but this was probably the state of Kerala in South India ruled by amazon chiefs. Another said: 'I went to Ratnadvīpa with leaves of the Nimba tree and brought gems from there.' The above is a graphic cross section from the commercial life of India during the 8th century drawing a picture of trade from China to Barabarcum and from Taksila to Sumatra within which brisk commerce was maintained and valuable goods were exchanged by international merchants.

Page 66.28: *sijjhaṭṭ jattā* is a Prakrit rendering of the Sanskrit *siddha-yātrā* that was applied to sea-journey including going and safe return. This had become a technical phrase in medieval literature.

Page 67.1-3: Details of preparation for sea-voyage are given which include the following items relating to preparatory ritual and the equipment of the ship: i) arrangement of boats or ships (*jānavattāṃ*); ii) loading of merchandise (*bhaṇḍāṃ*); iii) bringing together other sailors (*nijjāmayā*); iv) calculation of the duration of the journey both outward and inward (*gaṇijjāe diyahaṃ*); v) fixation of the date and time of departure (*laggaṃ*); vi) observation of portends whether favourable or vice versa (*nirūvijjanti nimittāṃ*); vii) making announcements about the journey (*kṭraṃti avasūto*); viii) prayers to proper deities (*sumarijjaṃti iṭṭhadevae*); ix) feeding the Brahmins (*bhujjāvijjaṃti baṃbhane*); x) paying respects to select persons (*pūjjanti viṣiṭṭhayaṇe*); xi) worshipping of deities (*accijjaṃti devae*); xii) arrangement of sails (*sajjijjaṃti seyavaḍe*); xiii) raising of the mast (*ubbhijjaṃti kūvākhaṃbhae*); xiv) fitting the furniture for sitting and sleeping (*sayane*); xv) collecting loads of timber for plank and fuel (*kaṭṭha-saṃcae*); and xvi) filling the containers with fresh sweet water (*jala-bhāyaṇe*).

When the ship was to take off auspicious musical instruments were sounded, conch-shells were blown, auspicious songs were sung, Brahmins muttered the *āstsā*; and thus in the sound of invocation and *jaya jaya* the ship took off its voyage, the sails were unfurled, the ropes and riggings were pulled up, the oars began to be operated, the helmsman took observations, the ship fell into its course, favourable winds began to blow: thus the ship started its journey being tossed on the high sea waves.

The ship reached to its destination. It touched the landing, and the merchant got on the coast. It was then the custom to pay a visit to the king by making suitable presents, while obtaining from him his consent or tacit charter to trade in his territory. They paid all the customs, charges and taxes (*diṭṭho rāyā kao pasāo*). In the trade of precious stones and gems, it was customary not

to utter the value loudly by word of mouth but through a piece of cloth or a scarf on the jewels and pearls to be sold and then the buyer and seller put their hands under the cloth, both of them negotiating by means of some signs conveyed through the fingers of the hands (*diṇṇā hattha-saṇṇā*). It is also stated that after taking other goods in exchange and before leaving the place the foreign merchant makes some charitable gifts to the local religious teachers and establishments (*diṇṇaṃ dāṇaṃ*).

On the return journey the greedy merchant pushed his friend in the mid-ocean and raised a false cry of his having slipped into the sea. The pious merchant after struggling for some time against the waves sank under the water and lost his life. He however became a Vyantaraḍeva who, in order to revenge himself against the mischief-making merchant, caused the storm leading to shipwreck. This had become a literary motif as appears from Jāyasī (1527 A.D.) describing a similar situation of a storm and shipwreck brought about by a Rākṣasa when Ratnasena was returning from Singhala (*Padmāvata*, doḥas 389-90, p. 68.12). A vivid description of the storm is given consisting of rushing or gathering of clouds, dashing of waves, splashing of sea-monsters, etc. As a result the ship was tossed from side to side, the masts were broken, etc. In such a plight the men on the ship uttered prayers to their respective gods of motley pantheon, e.g., reciting a stotra to Nārāyaṇa, promising an annual sacrifice or offering to Caṇḍikā, a holy pilgrimage to Śiva and prayers to Mātṛka, Sūrya, Viānyaka, Skanda, Yakṣa (probably Kubera), Revanta (the son of Sūrya), Buddha and others. Others vowed to feed Brāhmaṇas on their return. The ship was split into splinters and completely lost into vicious sea, the goods under water, and the sailors all died.

Page 69.18: A strange reference is found to the capture of the floating merchant by some people on Tārādvīpa and preparing from his blood and flesh an ingredient considered essential in making of gold. This ingredient was known as *momāi* in Muslim time and was highly praised by Unani physicians.

The motif of the Bhārūṇḍa bird darting from the sky and catching hold of and carrying a human victim to another place otherwise difficult of access was well-known in medieval time story-literature and occurs in the *Brhatkathā-sloka-saṃgraha* of Budhasvāmi, ascribed to Gupta period.

Page 71.1-8: There is a mention of four major languages, namely, Sanskrit, Prākṛit, Apabhraṃśa and Paisācī; and during the 8th century, vast body of Apabhraṃśa literature appears to have been already produced. The Paisācī language seems to have been represented by the *Brhatkathā* which had survived in its original form upto the time of Uddyotanasūri. This appears to be very probable since the original Paisācī *Brhatkathā* was known to Kṣemendra who based his Sanskrit version on it.

Page 77.16-28: There is a reference to Madana Mahotsava on the *madana-trayodaśī* day in the *bāhyodyāna* where there was a temple at which the festival was held.

Page 80.17: There is a reference to Cāraṇa Śramaṇa who moved alone in the air from place to place, whereas the other kind of teacher was *gaṇḍa-parigrahi* who took his whole Gaṇḍa or Gaṇa with him while on the move. In

line 18 there is a reference to the holy mountain Śatruṃjaya which seems to have become a famous religious centre before 779 A.D. when Uddyotanasūri was writing.

Page 82.30: Here is a list of religious establishments of different denominations as Mantra-jāpa-maṇḍapa, Brāhmaṇa-śālā, Rudra-bhavana, Dhārmika-maṭha, Home of Kāpālikas, Holy platforms of Yakṣas, Nāgas etc., Brahmanical songs were sung in *āvasati*, Jinagrha, Buddha-vihāra or Buddhist monasteries, Shrine of goddess Koṭṭavī, Temple of six-headed god Kārttikeya and temple of other deities. In this list mention of Koṭṭajjā-ghara is most important as Koṭṭavai was the most ancient goddess of Tamil land whose worship is spread towards many centres in North India upto the Himālayas where, at Koṭṭal Garh, in Almore District, there was a shrine dedicated to her. She is mentioned in Bāṇa's *Harṣacarita* as a nude woman. According to the *Vāmana-purāṇa*, Koṭṭavai was the name of ancient Goddess at Hingulas in Baluchistan who was later on renamed by Scythians as Nani and by the Hindus Carcikā during the Gupta period. It is gratifying to note that Uddyotanasūri refers to the shrine of Koṭṭavi [Koṭṭajjā]. In the *Deś'nāmamālā* (12th century) Koṭṭā is given as the name of Pārvatī (2.35) which seems to have been due to a later religious synthesis of Goddess' name.

Page 83.3-9: Here is the description of the house or the sleeping chambers of young ladies which were beautified for the reception of their husbands. The select items in this list are as follows: cleansing the dust from the painted walls *citra-śālīkā* (*papphodesu citta-bhittō*); dropping pieces of Karpūra in *madirā*; arranging pendant garlands in the houses; painting scroll-designs on the floor (*koṭṭime paratayāo*); arranging of flower-beds; burning of incense pots; placing the pet birds in the cages (*jaṃta-saīnae*); prepare clusters of *nāgavallī* leaves in their cases; filling camphor sticks in boxes (*kappūra-phadā-sumuggae*); placing of Kakkola globules; spreading of coverlets and seats in the *jāla-gavākṣa* (air-l windows); putting on the *śrngāṭaka* and *valakkhala* necklaces and round earrings ornaments; lighting of lamps; collecting wine on the drinking tables; dressing the hair and pouring the jugs; handing over the drinking cups; and arranging of eatables by the side of the beds.

Page 87.14: There is a reference to Khadga-vidyādhara, the other classes being Mālā-vidyādharas wearing garlands, and Gulikā-vidyādharas, wearing necklaces of beads as depicted in an Ajanta painting.

Page 87.20-28: Here is a vivid description of the intellectual and spiritual life in the Āśrama of a Jaina Muni, somewhat similar to that in the hermitage of Divākara Mitra described by Bāṇa in the *Harṣacarita* where scholars studied, devoted and held controversies, disputations and exchange of views on several points of religion and philosophy. A similar atmosphere is envisaged by Uddyotanasūri writing a century and a half after Bāṇa. He gives a list of twentyone methods of study and discussions and approaches to the tenets of religion and philosophy, e.g., self-study, teaching, reflecting, resolving doubts, exposition by those who had grasped the meaning, listening to the texts after reciting them, composing new poems or Stotras, practising meditations and attending to the service of teachers, learning of rules of Vinaya, observing of

Triratna in the form of *darśana*, *jñāna* and *cāritra*, extolling the knowledge of the Tīrthakaras and their Gaṇadharas, interrogating about points of doubts about the scriptures, practising the art of disputation, developing points of controversies in matters relating to Dharma and Adharma, deliberating about Bondage and Salvation of souls, pursuing the stages of Śukladhyāna and Dharmadhyāna, condemning the evils of egoism, pride and anger and greed, and speaking against the suffering of the world.

Page 88.32: Here is a reference to Kuṇḍagadvīpa to which had floated three merchants after experiencing shipwreck on return journey from Ratnadvīpa, Suvarṇadvīpa and Laṅkāpurī. It is stated that those merchants mounted a lofty tree and brandished remains of the wrecked boat to attract the attention of the passing ship. It happened that certain merchants noticed their sign and despatched the sailors in a small *doṇṇ* to take them.

Page 92.24-31: A Devī-vimāna is described as being decorated with rubies, pearls-pendants and festoons, rows of bells (*kinkīṇī-mālā*) attached to banners (*dhvaja-paṭa*), rows of *vaijayanṭī* flags fixed on the top, lotus-medallions formed by the inset work of rubies (*maṇi-pomarāya-ghaḍiyuṇi*), figures of the lotus-pond and thus giving appearance of Padma-vimāna. Such was the external appearance of Vimāna but in its middle portion or inside (*vimāna-majjha*) there were living apartments with rooms or retiring chambers beautified all-round with pearl-festoons (*mauktika-jāla-mālā*) furnished with a bed spread (*sayana*) of chalcedony and blue stone, foot-stool of emerald, placed on a floor of precious stones and furnished above with a *devāṅga* cloth and upper canopy like *devadūṣya* cloth.

Page 93.17-8: There is a list of eight auspicious girls holding respectively sprouted water-jars, fan-palm, fly-whisk, parasol, mirror, *mṛdaṅga*, harp, drum and cloth and ornaments. These were regarded as eight celestial nymphs of Indra's heaven and frequently referred in literature as *aṣṭakanyā* or *subhā-kanyā*. They are mentioned as forming part of the articles collected for Rāma's coronation (*Ayodhyā-kāṇḍa* 15/8) and that of Sugrīva where their number became sixteen. King Yudhiṣṭhira looked at these auspicious maidens as amongst the objects seen by him every morning (*svalaṃkṛtāḥ śubhakanyāḥ*, *Droṇa-parvan* 58/20). These were regarded as auspicious to be seen before starting on a journey (*prāyātrika-maṅgala-dravya* 2/28). It is stated in the *Vālmīki Rāmāyaṇa* (*Sundara-kāṇḍa* 18/11-4) that these eight auspicious girls moved in the train of Rāvaṇa holding respectively: i) a golden lamp; ii) fly-whisk; iii) fan-palm; iv) golden water-pot; v) sword; vi) rolled-up seat; vii) platter of gems; viii) parasol with golden star. These were depicted on the railing pillars at Mathura during the Kushan period some of which were obtained from the Jaina Kankali Tīla and others from Buddhist Stūpa, they being accepted in both religions as auspicious. The list of eight auspicious girls also occurs in the *Lalitavistara* (VII, p. 71) where their names are: 1) Pūrṇakumbha-kanyā; ii) Mayūrahastakanyā; iii) Tālavṛntaka-kanyā; iv) Gandhodaka-bhṛṅgāra-kanyā; v) Vicitrapāṭalaka-kanyā; vi) Pralambaka-mālā-kanyā; vii) Ratnabhadrālaṃkāra-kanyā; and viii) Bhadrāsana-kanyā. These were also known as the eight women of Indra's court (*aṣṭau yoṣitaḥ* or *aṣṭau apsarasāḥ*).

Page 96.27-33 and p. 97.1-24: Here is a description of Samavasaraṇa

consisting of enclosures, gateways, beautified by figures of Śālabhañjikā women and in the centre of all was placed on a high terrain the throne of the Tīrthakara furnished with three parasols, fly-whisks, a rain of heavenly flowers, an Aśoka tree and halo (*bhāmaṇḍala*).

Page 103.15: Here is a reference of the Kaumudī Mahotsava celebrated in the city of Campā on the Śaratpaurnimā day (line 32). It was attended by great festivities of music, dance and drama. In the city-square a Naṭa gave demonstration of his dance. The Naṭa is called Bharata-putra, i.e., the follower of Bharata or an adept in *Nāṭya-sāstra*.

Page 103.20: It is said that a Subhāṣita listened got the award of one lakh of money. This is the earliest reference to such a practice and also indicates the high value put on Subhāṣita literature in that age.

Page 104.26: There is a reference again to a sea-voyage undertaken by Sāgaradatta of Campā with his starting from a big sea port of south India named Mahāsamudra-nagarī Jayaśrī with its destination to Yavana-dvīpa. Details about the taking off of the boat are similar to those already given. Sāgaradatta sold the goods in Yavana-dvīpa and purchased from there gems and precious stones and took emerald, pearls, gold and silver as his *pratihāṇḍa* of the value of seven crores. A special official of the ship is named as *pañjara-puruṣa* (106.6), the person who made observation from the high top of the mast. In the time of a storm the ropes and riggings were unfastened, the sails were rolled up, the goods on the ship were consigned to the hull, and the ship was brought to a standstill.

Page 107.34: Here is a reference to *lakkhavaḥ kirāḍa* in which the word *kirāḍa* means a retail merchant who was not regarded much, thus spoken of as *lakṣapati* and not a *koṭipati*. The word is used for the first time in the *Pañcatantra*, and it is still in use in the dialects of western U.P.

Page 112.28-33, also 113.1-26: There is a description of the summer season which is extremely rare both in Sanskrit and Prākṛit literature, the only other instance known to me is in the *Hurṣacarita* of Bāṇa.

Page 113.27 f.: There is a description of Vindhyaṭavī. The other comparable examples being that of Bāṇa in the *Kādambarī* and that of Bhavabhūti in the *Uttararāmacarita*, the latter having been written about fifty years before Uddyotanaśūri.

Page 119.3-4: There is a reference to colossal image of Tīrthakara made of white marble (*muttāśela-viñinmiyā*, see also p. 115.3-4). A similar big image was made by the Yakṣa for himself on the crown of which he depicted a miniature figure of Tīrthakara (*givesio esa mañḍite bhagavaṃ jñayamdo*) (120.16). This is important as showing the use of white marble for making Tīrthakara images during the 8th century, a practice continued later throughout the medieval period.

Page 124.27-30: There is a short inset of Ujjayānī with its rich market place, city gates, rampart and moat. There are also references to some famous cities as Bhṛgukaccha, Nandipura (mod. Nāndeḍa), Padmanagara (mod. Paunāra), see pp. 125.29-30, 126.1.

Page 128.6: There is a reference to *raṭnamaḥ mahāpratimā*. By the time

of Uddyotanasūri the distinctive signs (*laṃḥaṇa-laṃchiya*) of Tīrthakaras (line 11) had come into existence. They did not exist on the image of the Kushan period but appear to have been introduced in the religion and art of the Gupta period.

Page 128.17-8: There is a reference to a Śābara and his wife who knew the *deśi-bhāṣā*, probably a reference to the dialect of the Śābaras. There is also a reference to Patra-śābaras or Paṇa-śābaras who were foresters living in much greater wilderness.

Page 132.1-3: The special cult-practices and beliefs in Mantras amongst the tribes of Pulindas, Kāpālikas, Mātāṅgas, Rākṣasas, Vānaras on hilltops and forests formed part of the Śābaravidyā. This was a cult involving occult practices like the muttering of śābara Mantras and uttering the same through the ear (133.5). It appears that during the 8th century, in the time of Uddyotanasūri, Jaina occult religion and mysticism brought into close touch such practices as Śābaravidyā of which Vidyādhara godlings were considered medium of transmission (133.9-10). The shrine of Ṛṣabhanātha became a centre for performance of *sādhana* and for the perfection of Vidyās.

Page 134.32-33 f.: There is a description of a caravan with a large number of camels, bullocks, horses and donkeys. It had come from Vindhyāpurī and was going to Kāñcīpurī.

Page 135.6: There is a reference to Vijayā Mahāpurī which was situated on the sea shore and the same as Nagarjuna Kunda, the famous capital of the Ikshvāku kings as stated in their inscriptions. It seems to be a historical fact that the monument of Vijayāpurī stood intact and the place enjoyed wide celebrity. The leader of the caravan was one Vaiśramaṇadatta. There follows (lines 27 f.) a description of the attack on the Sārtha and its plunder by wild Bhīllas.

Page 150.17 f. & 151.1-5: There is described an educational institution (*mahamtaṃ muḍham*) which included students from Lāṭa, Kāñḍāka, Mālava, Kāñnujja, Godāvarī (Nasik), Mahārāṣṭra, Saurāṣṭra, Śrīkaṇṭha (Thanesvar) and Sindha. The courses of study comprised Vyākaraṇa, Buddhism, Sāṃkhya, Nyāya, Anekānta or Jaina and Lokāyata or Cārvāka philosophies. At another place (151.6-11) the prince came across persons who cultivated the seventytwo arts and sixtyfour sciences, such as, Nimitta, Mantra, Yoga, Añjana, Black magic, Dhātuvāda, Yakṣiṇīśiddhi, Military Science, Yogamālā, Yantramālā, Jyotiṣa, Rasabandha, Rasāyana, Metre, Vṛtti-nirukta, Patraccheda etc. Further (12 f.) there is a caricature of the fattened Vedic students (*dālivaṣṭā caṣṭā*) committing to memory the Vedic texts, who were of robust, sturdy body with developed muscles, living by rough exercises a care-free life and were of violent dispositions. And they were a set of fools (*vijjā-viññāṇa-nāṇa-vinaya-virahiyā*) and bereft of upright morals (*para-juvaṭ-daṃsaṇa-maṇā*).

Page 152.24 ff.: Here we have a specimen of eighteen Deśī dialects spoken in: 1) Region of Godāvarī (Nasik), 2) Madhyadeśa, 3) Magadhā, 4) Antarvedī (region between Ganges and Jumna), 5) Kīra (Kullu Kangra), 6) Dacca, 7) Sindhu, 8) Maru, 9) Gujarat, 10) Lāṭa, 11) Mālava, 12) Kāñḍāka, 13) Tāptī, 14) Kosala, 15) Mahārāṣṭra, 16) Āndhra, 17) Khasa, and 18) Pārasa. These different idioms of speech were spoken by the shop-keepers in the market

place of Vijayāpurī which was thus a big cosmopolitan town where merchants from all over the country displayed their goods. This reminds us of Ujjainī where the citizens knew the languages and scripts of many countries as stated by Bāṇa in the *Kādambarī* (*sarva-deśa-bhāṣā-lipijñā*).

Page 157.2: The situation of Vijayāpurī is given as south sea coast (*dāhiṇa-samudda-velā*). Vijayāpurī was actually situated on the bank of Krishna [?] a few miles above the sea coast upto a point the river was navigable to big ships which landed on docks. The distance from Ayodhyā to Vijayāpurī was mapped out in successive stages and covered in one month and three days (*ekkaṃ māsaṃ tiṇṇi vāsāratassa*) (157.11).

Page 160.13: There is a reference to stencil cutting in which a figure of Rājahānsī and the name of prince Kuvalayacandra were reproduced. It was one of the seventytwo arts. The prince Kuvalayacandra himself cut a stencil design of a water pond with *haṃsa*, *sārasa*, *cakravāka*, *nalini*, *śatapatra*, *bhramara* and also cut a Gāthā verse on it (169.8).

Page 170.21 f.: Twentyfour items are mentioned in connection with the marriage of Kuvalayamālā, for instance, pounding of grain, arranging the palace, building high pavillion, colouring of the fire altar (*vedī*), decorating the floor of the interior of the palace, white-washing the wall, making ornaments of gold, sowing of barley off-shoots in wide mouthed pots for decorating the Vedī (as mentioned in the *Harṣacarita* on the occasion of Rājyaśrī's marriage), sewing of Kūrpāsaka garments (as sleeveless or half-sleeved for female body), hanging of buntings and flags, making of beautiful fly-whisks and bundles of peacock feathers.

Page 171.1 f.: There is a beautiful description of marriage festivities; and the author has chosen for it a new metre of the Amṛtadhvani type carrying the last part of the foregoing stanza into the first part of the succeeding stanza II.18 f.).

Page 173.31 f.: We have here a conventionalised description of sea as it was visible from the top of the Vijayāpurī palace.

Page 175.10: Here is a reference to Jaina Śāsana in which the word Jaina has been used for the teaching of religion of the Tīrthakaras. During the 7th century, in the writings of Bāṇa, the terms Jina, Jinendra, Jinanātha and Jaina were used with reference to Buddha and Buddhism, and the same is the case in the *Amarakośa* and the *Lalitavistara*, etc. It is an open question as to when for the first time the word Jaina was used in its present meaning.

Page 185.21 f.: Here follows a description of two printed scrolls, one illustrating the Jaina conception of Saṃsāracakra and the other of Bhavāntaras. The Saṃsāracakra was also painted by Buddhists on a ceiling at Ajanta. It is stated in *Dīvyāvadāna* that Bhavacakra was painted in the *dvāra-prakoṣṭha* or the entrance of the royal palace. It is little surprising that the different parts of the painting were explained by being pointed out with a long stick. The Saṃsāracakra illustrated the three worlds of hell, human world and the world of gods.

In the portion about the various hells, the beings undergoing sufferings were also painted: The figure of a king riding on a horse and going for hunting; then the various animals trembling for fear of impending death; then

a crowd of people making noise to bring the animals together, i.e., engaged in what is now known as *hānkā*; then a way-farer captured by the robbers and subjected to various tortures, torments, splitting, hanging, scorching etc. Then, in another portion, were painted the agriculturists engaged in ploughing their field with plough, bullocks with pierced nostrils and with ropes tied round their necks, having ploughs on their necks, and bleeding owing to their having been pricked with sharp pointed whips (*totta*); farmers engaged in tearing the walls of earth and becoming sinful thereby; other house-holders engaged in field operations and undergoing much suffering for their sons and wives: farmers harvesting ripe crops and collecting heaps of pulse and paddy and crushing them with bullocks tied to the middle of the post; people suffering from many kinds of diseases like fever, pain and burning, and lying on their cots and meeting their deaths, to gather their mourning servants, wives and friends; coffins (*śava-śayana*) being borne by their relatives and the body being cremated on the funeral pyres of wood and grass; bemoaning relatives seated round and setting fire to it; the devoted wife crying and weeping for her departed lover, the old father sitting nearby with tears flowing from eyes and his mother becoming unconscious in a swoon; visit of dear ones in condolences; all the dear ones and relatives going to the water tank and performing the obsequies; a young couple engaged in at-random talk and the young women scratching the earth with the toe and smiling; a young man embracing with deep affection his young wife; a number of congruous poses between the male and the female; birth ceremony attended by auspicious rites and music; parties of dancing and singing men and women taking part in birth celebrations; wrestlers with stout bodies giving demonstration of their art; persons proud of their beauties bearing perfumed ornaments; persons puffed with pride of their high families; persons in the grip of greed; persons although ignorant feigning knowledge and holding scriptures in their hands; persons shooting animals with bow and arrow; a person holding a naked sword and showing feats of swordsmanship; parrots and magpies put in cages for amusement; a pregnant woman thinking of the birth of a son or daughter and experiencing *dohada* and labour pains; birth of a son accompanied by female festivities; a young boy amusing himself with the fight of cocks, male parrots, rams; a young man enjoying the company of young girls and maidens; an old man surrounded by his family; a beggar asking for food; a mendicant clothed in tattered garments; a recluse sitting on a palankeen and invited by the king; a soldier fighting with weapons on the battle-field; a king seated on his throne and surrounded by his feudatories and feeding on five mouthfuls of food offered in a leafy cup by a woman; a man entering the sea to save some drowning relation; a man stealing others' money; a fisherman catching a haul of fish with his net; traders engaged in false dealings and not realising the sinful nature of their actions; persons renouncing the world in a state of detachment; these were some of the topics depicting scenes of human life which were painted on the scroll.

Then follows a description in 19 verses of scenes of bird and animal life depicted in the painting, e.g., fight between lion and elephant (as depicted in the Kailāsa temple at Ellora); fight between a tiger and a wild bull, and killing of a

tiger with bull horns; fight between wild buffaloes; fighting antelopes; a serpent being swallowed by a large monster; large fish swallowing smaller fish; crocodiles swallowing their own species; wounded beasts attacking the other wounded ones; peacock swallowing a serpent; a number of animals making a composite form, one upon another: spider caught in the web of another spider, the latter catching an insect pursued by a lizard and the latter caught by a black bird (*sāmā*) which flying in the sky with its feed was caught by a bird of prey, and the latter falling to the ground was caught by a wild cat which in turn was attacked by a wild boar, the latter was being attacked by leopard, and the leopard was attacked by a tiger, the latter instantaneously by a lion and the lion by a wild Śarabha (stronger than a lion and said to have eight feet). The animals, reptiles, insects and birds described as locked in mutual engagements create a very strange atmosphere of their buoyant life and activities; and Uddyotanasūri deserves credit for creating such a motif in a painted scroll in the 8th century A.D. Then follows a description of the various hells depicted in the painting on cloth (p. 189.18-9). There is given also a description of the Svargaloka or the heavenly abode of Devī, Devakumāra and Indra seated in the Āsthāna or Saudharmasabhā (p. 189.32-3, p. 190.1-19).

Pages 190 ff.: Here we have a description of the second Citrapaṭa. It was a painting depicting the city of Campā with its people, houses, citizens, beautified with bejewelled ornaments, market places, its rich merchant and his wife and detailed account of one's *bhavāntara* or past life.

Page 191.28-32: Here is a reference to various Siddhis practised in medieval times, for example, Dhātuvāda, Añjana-siddhi, Bila-praveśa, Mantra-siddhi, Devatā Ārādhana. The Añjanasiddhi conferred the occult power of seeing treasures (*mahānidhāna*). We get some details about Dhātuvāda (p. 195), i.e., the art of making artificial gold, being practised in a secluded part of the Vindhya forest. It is said that the red colour of flames of the fire indicated the making of copper, yellow of gold, white of silver, black of iron and colourless of bronze. Others thought that its true technique was an unknown secret. If the fire is of lower heat, lead was produced, but if the heat became excessive, then granular gold (*phuṭṭaṇi kaṇayaṇi*) was manufactured. If the fire was of moderate heat, the metallic contents of the crucible (*māsā*) just drained in liquid form. If the flame was greasy, the contents would turn black. After putting the requisite content in the crucible, some kind of herbal powder (*cūṇa-joga*) was added. It is said that the assembled Dhātuvādins or alchemists (*kemiyāgāra*) were failing in their attempt. Prince Kuvalayacandra tried his own knowledge and succeeded in the making of gold. It appears that one of the epithets of the Dhātuvādins was Narendra, meaning a master of charms or antidotes. The word is also used in this sense in classical Sanskrit literature. Dhātuvāda is also called Narendra-kalā (*narinda-kalā*, 197.16).

Page 199: Here is described Yuvarāja-abhiṣeka-mahotsava when the city of Ayodhyā put on gala appearance by means of beautifying streets, sprinkling of scented waters on its roads, hanging of flower-garlands, putting up golden gates, adorning the palace, decorating the floor in front of the entrances, making paintings on the walls of the public audience (*cittijjaṇi rāya-sabhā*), making

offerings on the cross roads, beginning dramatic performances, hoisting of the lion banners (*siṅghavaḍḍae*), installing canopies (*camḍoyave*), cloth pieces were being torn in proper pieces *pāṭī* for being wrapped round the post, pendants like the Kaṭisūtra ornaments were hung from the ceilings of doorways and walls of the houses, the great jewels were being taken out and put on show in the treasury, the pearls-strings were hung as festoons, so also were hung the flower-pendants. In the Āsthānamaṇḍapa was placed a big royal throne which was occupied by prince regent Kuvalayacandra and decked with golden pitchers studded with many kinds of jewels and covered with golden lotuses (*kaṇaya-pauma-ppihāṇāim*).

Page 201.26: There is a reference to Kanakaśilā engraved with the doctrines of a Dharma which was offered to the king by the Kuladevatā of the Ikśvākus.

Page 203.20 f.: There is a detailed description of about 60 doctrines of different religious sects and schools of philosophy that had developed before the time of Uddyotanasūri, for example, Agnihotra, Gomedha, Bhṛgupatana, Guggula-jvalana, a Pāsupata sect, Paṇḍara Bhikkhu, an Ājīvaka sect (also mentioned in the *Pañcatantra*), abstaining from all kinds of dairy products like milk, curds and clarified butter, Sāṃkhya who believed in the twentyfive categories including Īśvara known as Pañcaviṃśati Sāṃkhya in the *Liṅgapurāṇa* and *Matsyapurāṇa*, Leśyādharmā (blue, yellow and white), living on wild fruits and putting on bark garments like the Ṛṣis of old. This list of different sects of Uddyotanasūri's may be compared with the lists given by Bāṇa in the *Harṣacarita* (Books 5, 8).

Page 217.11: Here is a reference to the city of Kākandī which was a pair word with Mākandī.

Page 233.7: There is a mention of a young painter bringing a cloth-painting on which was depicted the portrait of the daughter of the king of Ujjayinī (*paṭṭe lihiyā citta-puttaliyā*). The painting was marked with the purity of lines, richness of colours, according to different compositions, beautiful stripling or seedling to show the effect of surroundings or high and low surfaces and right measurements and representation of different lines of painting like *sādrśya*. In the *Citrasūtra*, *rekhā*, *varṇa*, *varṇanā* and *bhūṣaṇa* are mentioned as four qualities of a good painting (*rekhām praśamsānty ācāryā varṇanām ca vicakṣaṇāḥ/striyo bhūṣaṇam icchanti varṇādhyam itare janāḥ*!). A motif of a princess of a Citrapaṭa was popular in medieval literature and also found in the *Tilakamañjarī*.

Page 247.27 f.: Uddyotanasūri has introduced the Mahāmāṃsa motif and created an atmosphere of the Kāpālika Dharma. That was an age in which it was predominant from Bengal to Rajasthan as also painted in the works of Bhavabhūti. Uddyotanasūri gives his comments from the Jaina point of view that the Vetāla and Piśāca as Vyantara classes of Devas did not eat flesh and blood but enjoyed it like playful children. This can hardly be said to be satisfactory, and it would have been better if the author had refrained from depicting such heinous picture in his story at all.

Page 249.19: There is a reference to mineral colours used in painting and made from the powder of stones of different colours. Such mineral colours

were used in the wall paintings of Ajanta and also at Ellora during the 8th century. Perhaps Uddyotanasūri was working on facts as had reached his ears. There actually was in the erstwhile state of Shakti in Madhyapradesh a place named Ṛṣabhapura which is mentioned in the Āraṇyakaparvan as a place of pilgrimage and visited by many persons to which the Pāṇḍavas also went with their teacher. It is probable that the place was notorious for its Kāpālika practices.

Page 251.24: Here is a motif of a magical sword being exposed from inside the earth as in the case of Puṣpabhūti in the *Harṣacarita*.

Page 256.31-2 ff.: Here is a mixed list of 25 gods and godlings of all religions. These were worshipped and propitiated to obtain favours. The list includes Govinda (Nārāyaṇa), Kṛṣṇa (Skanda), Rudra, Vyantaradevas, Gaṇādhipa (Gaṇeśa), Durgā, Yakṣa, Rākṣasa, Kimpuruṣa, Gandharva, Mahoraga, Candra (moon), Tāraka (stars), Uḍu, Graha, Āditya (sun), Nāga, Udadhi, Suparṇa, Agni, Vidyut and Indra.

Page 261.7-8: Here is a reference of various processes of heating and firing of base gold to convert it into gold of the highest purity called *jaccu-suvārṇa*, the same as *śoḍaśa suvārṇa* of Hindu period.

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PREFACE

To the Edition of the Sanskrit Text

The text of the *Kuvalayamālā-kathā* of Ratnaprabha-sūri is based on the following material:

C-This stands for the printed edition of the *Kuvalayamālā-kathā* edited by Śrīmac Chaturavijayamuni, published by Śrī Jaina Ātmānanda Sabhā, Bhavanagar, Śrī Ātmānanda Granthamālā, No. 54, and printed at the Nirnayasagar Press, Bombay 1916, Crown pp. 10-250. It is carefully edited; prose and verses are neatly separated and presented; proper nouns are put in black types; and additional punctuation-marks like the comma, dash, sign of interrogation and interjection etc., which are quite helpful in understanding the text, are introduced. Verses are numbered group to group wherever they come. In places where the readings are obviously obscure, fresh ones are proposed in brackets, round or square; and in doing so, the editor claims, the original Prākṛit text is consulted in different contexts. The editor would prefer the name Dṛḍhavarma, though the Mss. indiscriminately write Dṛḍhavarma or Dṛḍhadharma. He suggests that the opening expressions, 'namaḥ Śrī-Hṛī-devatāyai etc. to Om Arham' belong to Ratnaprabhasūri himself, and that is highly probable.

In preparing this Bhavanagar edition, it is stated that the following three Mss. were used; and now and then important readings from them are noted in the foot-notes. Their readings are also adopted in this edition, and they are indicated as below, their description being taken over from the Preface of C, p. 9.

Ck: It belongs to Paṇṇyāsa Śrīmat Siddhivijaya; it contains 29 leaves; and it is written in Śaṃvat 1466 [-57=] 1409 A.D.

Ckh: It belongs to Śrīmat Kantivijaya; it contains 73 leaves; and it is written in Śaṃvat 1961 [-57=] 1904 A.D.

Cg: This was secured through Paṇṇyāsa Śrīmat Ānandasāgara from the Bhaṇḍāra at Stambhanapuri or Cambay; it contains 42 leaves; and it is written in Śaṃvat 1487 [-57=] 1430 A.D. The concluding passage runs thus:

एवं श्लोक ३८९४ परं यथा किमपि किमपि स्तोत्रं कुर्वन्निर्गन्नादिकं भूतभस्तीति शेषं सर्वैः । संवत् १४८७ वर्षे भाद्रपदमासे कृष्णपक्षे एकादश्यां तिथौ बुधवारे मालवकदेशेऽर्च्य श्रीगोरीखानराज्ये सीण-उराग्रामे पूज्य-अमुषट्कारकपुरन्दरसोमसुन्दरसूरिस्तन्निष्ठव्यपण्डितहर्षभूतिगणियोव्यवाचनायै कुबलवमाला-परित्रं श्राद्धपद्येन लिखितमिदम् ।

It is clear that this shows abridgement in descriptions here and there.

P-This is a paper Ms., so kindly lent to me by Muni Śrī Punyavijaya (camp Ahmedabad). It is well preserved: only in some corners and in the middle of some folios, it is bored by white ants. It measures

12.5 by 4.25 inches and contains 54 folios written on both sides, the first page being blank. Each page has 16 lines and each line about 78 letters. The Devanāgarī hand is neat, and *paḍmātrās* are used. There is a square black spot at the centre and black margin on all the four sides of a page with border lines on the right and left. Here and there red chalk is used to spot the numbers of verses and beginning of sentences etc. In many places it leaves blank space showing its agreement with C which makes additions in square brackets. Though neatly written there are scribal errors arising out of auditory and visual reception, while writing the Ms. The only punctuation-mark used is a single or double *daṇḍa*. Letters to be scored off are dotted on the head. Visarga is often misunderstood as a *daṇḍa*. Often visarga, instead of ṣ, is used before k, p and ph. In a conjunct group with r as the first member, the other consonant is written as double almost uniformly. As the Ms. does not use commas or inverted commas, it has *saṁdhi* wherever possible, though it is not rigorously adopted always. Generally, *anusvāra* is used and not *para-savarna*, and it stands even at the end of a *pāda*. Often ṣ and ṣṭh are not distinguished; ś and s are mutually confused; and ṣ and kh are interchanged. The opening and concluding portions are already reproduced in the foot-notes on pp. *1 and *87. The Ms. is more than 525 years old, being written in Śaivāt 1489 [-57-] i.e., 1432 A.D.

B-This is a paper Ms. belonging to the Govt. Collection now deposited in the Bhandarkar Oriental Research Institute, Poona. It is numbered 1327 of 1891-95. The colour of the folios has turned brown, and some portions of the edges have marks of dampness. Total number of folios is 65 of which the first four are missing; the opening words are: *trāṇam apy acalāyate*, coming on p. *61.5 of this edition; and the pages are renumbered in pencil from 1-124/33. The folios measure 14.5 by 4.5 inches. There is a square blank spot in the centre, and margin is left on all the four sides. Most of the border-lines are filled with red chalk with which are also spotted nos. of verses and beginnings of sentences etc. Each page has 17 lines and each line some 56 letters. The Ms. is written in Devanāgarī with *paḍmātrās*. The letters are squarish and the hand is uniform. Additions and glosses are noted on the margin: some of the latter are given in the foot-notes of this edition. Some spots are left unwritten whenever the ink from the other side has percolated. There are scribal errors now and then. The use of *saṁdhi* and the position of *daṇḍas* are rather loose. Very often ś and s are confused; visarga is put for ṣ before k or p; and ṣ and kh are interchanged. Often, when r is the first member of the conjunct group, the other consonant is double (*rṣv*, *rmm*, *rpp*, but *nirbhara*). Generally *anusvāra* is used and not *para-savarna*. In many places words which are separated in this text by commas, *daṇḍas* and inverted commas are joined in *saṁdhi*. The concluding portion is reproduced in the foot-notes on p. *87 of this edition.

The Ms. is about 570 years old, being written in Samvat 1445 [-57=], i.e., 1388 A.D.

It is interesting to compare C, P and B mutually. In many places P and B agree between themselves as against C in their readings, but in having or not having *saṁdhi* and in putting the *daṇḍas* they do not agree. Now and then B gives some independent readings; marginal glosses are its speciality; and in one place at least it is B alone that supplies a line which is not found in any other Ms. P shows blank space in some places where C makes additions in square brackets. May be that P preserves some older readings than those of B, but B has its independence in many crucial contexts; and as such, it has proved useful in building the critical text.

The text is presented here according to some uniform standards of editorial discipline. The main features of the excellent edition of Muni Śrī *Chaturavijaya*, called C here, are basically adopted. In the Mss. there is no uniformity in the numbering of verses; and their being numbered in groups does not serve any useful purpose for reference. So, in this edition, the verses are continuously numbered in each chapter; besides, lines are numbered on every page and paragraphs are marked out for practical convenience. All this will be useful for referential purpose. One can refer to the Prastāva and paragraph or verse as required, or the page and line. Most of the gaps in C are filled after collating the two new Mss. Only one line is left blank on p. *61; and even there I am wondering whether the author did have three lines in an *anuṣṭubh* unit. It will be seen that a better and more authentic text is presented in this edition by collating the Mss. P and B, the latter genuinely of an independent tradition. The various readings are selective; and if their number is more, it is only to help the critical reader to judge for himself the basic readings from which the deviations might have originated.

With the publication of the *Kuvalayamālā* of Uddyotanasūri (Singhī Jaina Series, No. 45), greater interest is sure to be taken by scholars in this important religious romance in Prākṛit. The stylistic digest of it in Sanskrit by Ratnaprabhasūri obviously serves as a companion volume for its thorough study. The excellent edition of this digest by the late lamented Muni Shri *Chaturavijayaji*, however, is long out of print. Muni *Jinavijayaji* suggested, therefore, that it might be republished along with the text of the *Kuvalayamālā*. So a critical edition of this Sanskrit text is presented here after collating some new and independent Mss. It is hoped that this Sanskrit text, presented along with its source, would prove helpful in studying the Prākṛit *Campū* of Uddyotanasūri. Some of the problems connected with this Sanskrit digest, namely, how far it is a summary of the original work, whether it has got any additional

matter, and on which of the two Mss. J and P, it is directly based, will be discussed in details in the Introduction to the *Kuvalayamālā*, Part II, which is to be published soon. This work is also included in that volume, but some copies are separately issued for the benefit of those who are interested only in the Sanskrit Text. My sincere thanks are due to Muni Shri *Punyavijayaji* who kindly lent to me the Ms. P and to Muni Shri *Jinavijayaji* who generously published this work in the famous Shinghi Jaina Series.

karmaṇyevādhikāras te /

Kolhapur
15-9-1961.

A. N. UPADHYE

रत्नप्रभसूरिविरचिता

कुवलयमालाकथा

[अथ प्रथमः प्रस्तावः]

ॐ

॥ ओं अहं ॥

1

1

§ १) आदित्यवर्णं तमसः परस्तावस्तान्यतेजःप्रचयप्रभावम् ।

3

3

यमेकमाहुः पुरुषं पुराणं परात्मदेवाय नमो ऽस्तु तस्मै ॥ १

लोकालोकलसद्विचारविदुरा विस्पष्टनिःश्रेयस-

द्वारः स्फारगुणालयस्त्रिभुवनस्तुत्याह्विष्येकुरुहः ।

6

6

शश्वद्विश्वजनीनधर्मविभवो विस्तीर्णकल्याणभा

आद्यो ऽन्ये ऽपि मुदं जनस्य वदतां श्रीतीर्थराजस्त्रिम् ॥ २

गोभिर्वितन्वन् कुमुदं विमुदं तमःसमूहं परितः क्षिपंश्च ।

9

9

वदातु नेत्रद्वितयप्रमोदं श्रीशान्तितीर्थधिपतिर्मुग्धाङ्कः ॥ ३

क्षिपाय भूयादपुनर्भवाय शिवाङ्कजन्मा स शिवालयो वः ।

जन्मप्रभृत्येव न यस्य कस्य ब्रह्मव्रतं विश्रुतमेतद्वत् ॥ ४

12

12

अष्टमूर्तिरिव भाति यो विभुर्नम्रनागमणिराजिबिम्बितः ।

दर्पकोपचितिविच्युतिसक्षमः क्षेममेव तनुतां जिनः स वः ॥ ५

यन्नाममन्त्रवशातो ऽपि शरीरभाजां नश्यन्ति सामजघटा इव बुध्कृतौघाः ।

15

15

पादामलान्छनमृगेन्द्रमुवा भियेष देवः स वः शिवसुखानि तनोतु वीरः ॥ ६

सा भारती यच्छतु बाष्पितानि यस्याः प्रसादात्कवयो वयन्ति ।

प्रबन्धवासः सुगुणामिरामं न यस्य मूढ्यं न च जीर्णता च ॥ ७

18

18

भास्वन्तमत्यन्तमुदा द्विधा तं गुरुं तमस्तोमहरं प्रणौमि ।

गोसंगतो यस्य भवत्यवश्यं विकस्वरं ज्ञानसरोजमेतत् ॥ ८

कुवलयमालेव कथा कुवलयमालाकथा कुवलये ऽस्मिन् ।

21

21

अर्थप्रपञ्चपरिमलपरिमलितामिश्रोलम्बा ॥ ९

दाक्षिण्यचिह्नसुनिपेन विनिर्मिता या प्राक् प्राकृता विबुधमानसराजहंसी ।

तां संदृष्टेन वचसा रचयामि चम्पू सद्यः प्रसद्य सुविधः प्रबिलोकयन्तु ॥ १०

The references 1), 2), etc. are to the numbers of the lines of the text, put on both the margins. 1) After the symbol of *bhale*, which looks like Devanāgarī ६०, P opens thus: अहं ॥ श्रीगौत-
माय नमः ॥ नमः श्रीश्रीदेवतायै ॥ नमः श्रीबृहत्कुवलयमालाकथाविधाविने श्रीदाक्षिण्यचिह्नसुनिपेन ॥ ओं अहं ॥ आदित्यवर्णं etc.; B
has its opening folios missing; C is made to open thus: ॥ अहं ॥ न्यायान्मोतिशिरीमद्विजयानन्दसूरीश्वरपादपद्मेभ्यो
नमः ॥ श्रीनटप्रभसूरिविरचिता कुवलयमालाकथा । आदित्यवर्णं etc. 12) P विमुनोत्र ('नोत्र ?). 13) P विद्युतिसक्षमः. 15) P ते वः
for देवः. 18) P द्विधातुं गुरुं 19) P नाम for ज्ञान. 22) P प्राक् प्राकृता.

- 1 § 2) गतिचतुष्टयसंभूतप्रभृतदुष्कृतमयापारसंसारसागरे परिघ्नमता जन्तुना महता कष्टेन मनुष्य-
मयः प्राप्यते । तत्रापि दुर्लभप्राप्तपुरुषत्वेन सत्पुरुषेण पुरुषार्थेष्वादरः कर्तव्यः । ते पुनस्त्रिरूपाः । धर्मो 5 धीः
3 कामः । केनांश्चिन्मोक्षमेति । एतैर्विरहितस्य पुरुषस्य महदर्शनाभिरामस्यापि केवलं निष्फलं जन्मेति । 3
यतस्तेषु च विशेषत एव धर्मः श्रेयस्तरः । स पुनस्तावद्बहुविधो लोकप्रसिद्धश्च । सर्वेषां मणीनामिव
कौस्तुभः, कुञ्जराणामिव सुरगजः, सागराणामिव क्षीरसागरः, नृणांमिव चक्रवर्ती, शाखिनामिव
6 कल्पशाखी, शैलानामिव सुमेरुः, सुराणामिव देकेन्द्रः, तेषां धर्माणामुपरि विराजते जिनेन्द्रप्रणीतो
धर्मः । स च चतुर्विधो दानशीलतपोभावनामैवैः । तत्र प्रथममेव प्रथमतीर्थेपेन प्रथितपृथुमहिम्ना
धनसार्यवाह्रमेव प्रतिभ्यः प्राप्यमाज्यं दत्ता रोपितो दानधर्मः । ततः सिद्धगन्धर्वादीनां प्रत्यक्षे
9 प्रतिष्ठां समाश्रयता भगवता सर्वे मम पापमकरणीयमिति प्रकटीकृतः शीलधर्मः । वर्षोपवासस्थितेन
प्रकाशितो लोके तपोधर्मः । तथैकान्ताशरणत्वकर्मवर्गणावन्धमोक्षनारकर्तित्यगतिनरामरगमनागमन-
दुःखसुखधर्मशुक्लपानादिभावनां भावयता भगवता निवेदितो भावनाधर्मः । ततो ऽस्मादशस्तादृशैर्दो-
12 मादिमिस्त्रिभिर्दूरत एव परित्यक्ताः । यतः सर्वसंहननवर्जिताः । तस्मादेव संवेगकारको भावनाधर्मः 12
सुखकरणीय इति । यतः सदा सत्पुरुषालीकदोषप्रवृत्तिपराः प्रमादप्रवशचेतसो तुर्जनपार्श्ववर्तिनः
परममार्गानुसारिणस्तित्थामः, ततः श्रीमज्जिनेन्द्रश्रमणपुद्गलसत्पुरुषगुणग्रामाभिरामोत्कीर्तनेन सफली-
15 क्रियते जन्मेति । अन्यच्च, ये च पूर्वं पादलिप्तशतवाहन-पट्टकर्णकविमलाङ्क-देवगुप्तचन्द्रिक-प्रभञ्जन-
धीहरिभद्रसूरि-प्रभृतयो महाकवयो बभूवुः । येषामेकैको ऽपि प्रबन्धो ऽद्यापि सहृदयानां चेतांस्य-
नुहरति । ततः कथं तेषां महाकवीनां कवित्वत्वरूपद्वीमनुभवामः । यद्वर्णनामललाभिर्मदोन्मत्ताः
18 करिणो बध्यन्ते, यदि वा तुच्छगुञ्जाफलैरनुपमानां विद्रुमाणां शोभा प्राप्यते, यदि वा काचशक-
लेर्वर्षेवैद्व्यमणिप्रभा प्रकाश्यते, यदि वा भुजाभ्यामुभाभ्यामम्भोधिस्तीर्यते, यदि वा काञ्चनगिरि-
स्तुलया तोल्यते, ततश्चतुरचेतसां चमत्कारिणी कथा मादृशैरपि समुप्रीयते । परमियं तु न कवि-
21 त्वमदेन, न च शम्भुशास्त्रावीण्येन, न च साहित्यसौहित्येन, न च कर्कशतर्ककौशलेन, किंत्वामनो 21
विनोदाय । सा च पञ्चधा सकल-खण्ड-उल्लास-परिहास-चराचरादिभिः कथाभिः । एताः कथाः
सर्वा अपि प्रसिद्धाः । एतासां लक्षणचरा संकीर्णकथा ज्ञातव्या । अथ संकीर्णकथैवोच्यते । सापि
24 त्रिविधा धर्मार्थकामकथाभिः । ततो धर्मकथैव भण्यते । सा च धर्मकथा चतुर्विधा, आक्षेपिणी 1
विक्षेपिणी 2 संवेगजननी 3 निर्वेदजननी 4 चेति । तत्राक्षेपिणी मनो ऽनुकूला 1, विक्षेपिणी मनः-
प्रतिकूला 2, संवेगजननी ज्ञानोत्पत्तिकारणम् 3, निर्वेदजननी वैराग्यजनका 4 । ततः प्रस्तुतकथा-
27 शरीरमुच्यते । तच्च कीदृशम् । सम्यक्त्वलाभगुरुतरं परस्परनिर्व्यूढसुहृत्कार्यं निर्वाणगमनसारमेतद् 27
दक्षिण्यचिह्नेन सूरिणा निर्मितम् । यथा स कथास्वामी कुवलयचन्द्रो जातः । यथा च प्राक्संगतेन
देवेन हतः । यथा च तेन सिंहो देवः साधुश्च दृष्टाः शल्ये कानने । यथा स पूर्वजन्म पञ्चानामपि
30 जनानां मुनिमुखाच्छुभावः । यथा स सिंहश्च सम्यक्त्वं प्रतिपन्नौ । यथा स्वर्गाद्भ्युताः परे ऽपि स 30
कुमारश्च दुस्तपं तपो विधाय स्वर्गमार्गमगमन् । तत्र विविधान् भोगान् भुक्त्वा यथा पुनर्भरतक्षेत्रे
समुत्पथान्योन्यमजानन्तः सन्तः सर्वे ऽपि केवलानां बोधिताः । आग्रम्यं च निरन्तरं प्रपाल्य संवि-
33 प्राप्तपत्नीवं निमोय कर्म विनिर्मय्य यथा मोक्षलक्ष्मीमीयिवांसः । तत्सर्वमपि प्रसन्नाया ह्रियो देव- 33
ताया मुखतः श्रुत्वा कुवलयमालयां कथायां पूर्वकविना निबद्धम् । तथान्नायसात्पचसापि मया
भण्यमानं महात्मभिः श्रोतव्यम् । यतः,
- 36 निस्तेजसो ऽपि माहात्म्यं महानर्पयति श्रितः । अर्गसंसर्गतः पश्य पावित्र्यं भस्मनो ऽपि ॥ ११ 36
सर्वथैव परित्याज्यः स दूरादुत्तमः सताम् । द्विधा स्वेनापितेनापि यः परं कुस्ते द्विधा ॥ १२
तद्विहाय तयोश्चर्चां स्वस्वकार्यविहस्तयोः । अस्याः कथायाः संक्षेपः क्रियते स्वार्थसिद्धये ॥ १३

2) P 000. मनुष्येण, O पुनस्त्रिरूपा धर्मार्थकथाः । 3) P रामस्यापि स्त्रैव केवलं. 7) P तपोभावमैवैः. 8) P धनतपो-
भवे, P प्राप्यमाज्यः. 13) P परप्रवर्तिते पार्थदुर्लभाभ्यवर्तिनाः. 15) P पट्टकर्णकर्ण. 18) P बहि तुच्छ. 20) P चमरीणी
कथा. 28) P प्राग् संगतेन. 34) P तथा अत्रापि अलावचसापि. 36) a explains अर्गसंसर्गतः as शिवसंसांगित्वयः in a
footnote.

- 1 § ३) तथाहि । जम्बूद्वीपे द्वीपे धर्मवारणसधर्मणि पदस्फण्डभरतक्षेत्रस्य दक्षिणार्धे ग्रन्थमदेशा-
वनीमोलिमण्डनमणिर्विनीता नाम नगरी । या महापुरुषनामिज्जम्नो जिनेश्वरस्य समेतवासवकृत-
3 राज्यामियेकानन्तरं संप्राप्तनलिनीदलनिक्षिप्तवारिव्यापृतकरमिधुनकर्पयस्तत्वरणमुगलामियेकदर्शनस-
हर्षहरिप्रजल्पितसाधुविनीतपुरुषाङ्किता विनीतेति प्रसिद्धा तदामवत् । यत्र च शक्रः स्वयं प्रमुदितचेता
मक्तिभरनिभृतो वासनायासितान्तःकरणो ऽनन्तमहिमामेयगाङ्गेयकाक्ष्यनीनामेयस्य समुच्छ्रितम-
6 पनीतहृदयावसायं प्रसायं कार्याचकार । या चानन्तप्रवरसुरमुवननिवहाप्रध्वजाञ्जलैः करैरिव मत्सहृदी
पुरी नापरान्ति [इति] निवेद्यतीव । यत्र शुभ्रशरवद्भविभ्रमधारिणि स्फुटस्फाटिकमयान्यञ्जलिहाप्राणि
हर्म्याणि सुरपथपथसंचरिण्योरुण्यांशोरपि विरचयन्ति स्थन्दनस्खलनम् । यत्र द्विमुखो मुदङ्गः, तीक्ष्णो
9 मण्डलाग्रः, भ्रमणशीलो मधुकरः, सकलङ्गधन्वः, प्रवासी राजहंसः, चित्रलो मयूरः, अविनयी बालः,
अपलः ध्रुवगः, परोपतापी ज्वलन एव न पुनर्जनः । यत्र च स्पर्श एव प्रसारः, पीयूषमेव जलम्,
छायाद्रुम एव द्रुमः ।
- 12 वर्णयते सा कथं देवैः किल शक्रनिदेशतः । या श्रीमन्नाभिपुत्रस्य निवासायै विनिर्ममे ॥ १४ 12
यां वीक्ष्य पथिका नैककौतुकानां निकेतनम् । प्रवासालापवैधुयै स्वप्रियाणां विसरतः ॥ १५
तद्वस्तु नास्ति पतत्र प्राप्यते प्राणिभिः सुखम् । यत्कथास्वपि वर्तत तत्सर्वमपि वीक्ष्यते ॥ १६
15 यत्र वक्राङ्गता हंसे मरस्ये च स्वकुलक्षयः । अरिष्टे स्तुतिकानेहे जने नैव कदाचन ॥ १७ 15
राजनेत्येव कासारो नाराध कमलाश्रिताः । सहस्रशालिनः स्वच्छाः संख्याया द्विजभूषिताः ॥ १८
यन्मुगाक्षीमुखाम्भोजलाचण्येन विनिर्जिता । तपस्यतीव्र प्रपया सरोजालिः सरोजले ॥ १९
18 अनन्तवैभवोपेतनिकेतोन्नतकैतनैः । लज्जायां यत्र मार्तण्डमण्डलं न दशां पथि ॥ २० 18
- § ४) तत्र ददवर्मा नाम राजा । यः सरलो दक्षिण्यनिर्घिर्दानशौण्डो द्यालुः शरणगतवत्सलः
प्रियंवदः [च] । यस्तु दौर्गत्यशीतसंतापितानां दहनः, न पुनर्वहनः; सुजनवदनकमलाकारणां तपनः,
21 न पुनस्तपनः; धनसमयः स्वजनकदम्बानाम्, शरदागमः प्रणयिजनकुमुदधनस्य, हेमन्तः प्रतिपक्षलक्ष-
कामिनीकमलिनीनाम्, शिशिरकालः सौधयुवतीजनकुन्दलतानाम्, सुरभिर्मित्रकान्तानाम्, प्रीत्याः शत्रु-
जलाशयानाम्, उतयुगावतारो निजश्रितिमण्डले, कलिकालो वैरिनरेन्द्रराज्येषु, संतुष्टः स्वकलत्रेषु, न
24 पुनः कीर्तिषु; लुब्धो गुणग्रामेषु, न पुनरर्थेषु; युद्धः सुभाषितेषु, न पुनरकार्येषु; सुशिक्षितः कलासु, न 24
पुनरलीककपटचाद्रुवचनेषु । तस्य करालकरवालघाद्यविदारितवैरिवारणकुम्भस्थलीगलितमुकाकलवि-
भूषिताखिलक्षितितलस्य सर्वत्रास्त्रलितप्रसृतनिस्सीमप्रतापतपनशोषिताशेषविपक्षलक्षकीर्तिसरसीवि-
27 सरस्य शरभन्द्रचन्द्रिकावदातगुणसंघातस्य निरवचिशीभाग्यलक्ष्मीकटाक्षलहरीलक्षितसामिलापवपुर्वै-
भवस्य नानेकनरेश्वरशिरःश्रेणिमिमुकुटतटोद्भवप्रभाजालपिङ्गरितापारविन्दस्य प्रतापाकान्तदिवस्-
कवालप्रान्तविश्रान्तशासनस्य मधुमयनस्यैव कमला, कुमुदबन्धोरिव कौमुदी, निरुपमरूपतिरस्कृतसुर-
30 सुन्दरीसायां अनन्यसामान्यपुण्यलवण्योपचिता अविकलकलाकलापकलिता सदा सङ्गमध्यानवत्ता-
वधाना सर्वान्तःपुरप्रधाना समप्रयुगग्रामाभिरामा प्रियङ्गुद्वयामा स्वयंवरपरिणीता कान्ता कान्ता
बभूव । अथ तस्य तया सार्कं नाकेश्वरस्यैव शय्या विषयसुखमनुभवतः को ऽपि कालो व्यतिषकाम् ।
- 33 § ५) अन्यथा चाभ्यन्तरसभासीनस्य तस्य भूपस्य कतिपयमभिजनपरिवृतस्य कोहवशप्रियाप्रति- 33
ष्ठितवामपार्श्वस्य बाहुलतावलम्बितवैत्रलता प्रतीहारी समापयौ । तया विनतया भूपतेः पदपद्मयुग्म-
युग्मभक्त्या विक्षतम् । देव, एष शहरसंज्ञसेनापतिपुत्रः सुपेणास्थत्सदा देवस्यैवाज्ञया मालवनरेन्द्र-
36 विजयार्थं ययौ स सांप्रतं द्वारि स्वास्मिन्श्वरणाभ्युज्ज्वलनमभिलषन्ति । राक्षसो 'प्रविशतु' इति । 'यदा-
ज्ञापयति देवस्तत्प्रमाणम्' [इति] वदन्त्या तया प्रवेशितः सेनानी । स च नृप विलोभ्य किंचिद्भ्रातृ-
भ्रातृस्यैव ननाम । राज्ञापि 'आसनमासनम्' इति जल्पना दक्षिणकरलेनोत्तमाङ्गं परिरुद्ध्य संमानितः ।
39 ततो विरचितदेवीप्रणामः स सकलसामवायकनायकगणानन्तिदूरे यथोचितविष्टरे निषसाद । अथ 39
पृथ्वीभृता तमासनासीनं सुपेणं निरीक्ष्य हृदयाभ्यन्तरप्रवर्तितप्रमोदामृतपूरितनित्यन्दविन्दुसंदाहमिष

12) P निर्देशतः. 13) P पक्षिकनेक. 16) P सख्याया 19) P न हृत्सर्मा. 20) P दहनो न, P तपनो न. 23)

P कलिकाले. 24) P लब्धो for लुब्धो. 28) P तटोद्भवग्रामा. 30) P अविकलकलकलाप. 31) P inter. स्वयंवर-
परिणीता & प्रियङ्गुद्वयामा. 33) P हृत्सर्मा सप्रियस बाहु. 34) O प्रतिहारी. 35) P शक्रसंज्ञः. 36) P द्वारिणी स्वास्मिन्.

39) P प्रणामसकल. 40) P om. पूरित, O 'नरे प्रमोदाकृतपूरितेन वर्षाभूणि विमुञ्जता सुपेण.

- 1 मुञ्चता क्षिप्रधवलपद्मलचलप्रयनयुगलेन 'सुपेण, कुशलं तव' इत्यप्रच्छि । तेनोक्तं 'देवचरणयुगल- 1
वर्शनेनापि सांप्रतं मम क्षेमम्' इति । नृपेणोक्तं 'मालवनरेश्वरेण सह भवतां को वृत्तान्तः समभूत्' ।
3 ततः सुपेणः प्रोवाच । 'देवपादानामादेशेन तदा चतुरङ्गबलेन मालवपतिना समं संग्रामः समजनि । 3
सावर्धेयप्रतापेन प्रसर्पता मत्सैन्येन रिपुबलं भग्नम् । सैनिकैस्तदीयं सर्वस्वमपि स्वीचके । तस्यान्तःस्थितो
5 बालविरितो बाल एकः पञ्चवर्षदेशीयस्तद्वृत्तिसुतः स्वराक्षसा युध्यमानो ऽस्माभिर्गृहीतः । स एष
6 सांप्रतं द्वारदेशे ऽवसिष्ठो' । ततो भूपतेरादेशेन मालवनेन्द्रनन्दनो महेंद्रनामा स्फुरत्सौभाग्य- 6
सुभगः पुण्यलावण्यावयवश्रीधम्पककुसुमतनुरतनुगुणप्राप्तमन्दिरे भविष्यन्महागन्धगज इवादीनैर्दृष्टि-
पातैर्विलोक्यप्रास्थानमुपद्रुमाजगाम । ततो राज्ञा विलसत्क्षेत्रे निर्मलद्वारा दीर्घतरमुजादण्डाभ्यां गृहीत्वा
9 निजोत्सङ्गे निवेशितः । भूपतिस्तं निरीक्ष्य प्रमुदितमनाः समुद्र इव चन्द्रमसं स्वयं परिभ्रम्य बभूव । 9
'अहो, पञ्चकटिनमानसरो ऽस्य जनको यो ऽद्याप्यस्य विधेगे जीवति' । देव्यपि कुमारं देवकुमारमिव
पश्यन्ती पुत्रमिव क्षौद्रं विभ्रती जतिपवतीति । 'धन्या सा युवतिर्यस्याः कुक्षौ रोहणगिराविव गुणैरस-
12 पर्णं पुत्ररत्नम् । वारुणा सा या सुतविरहे आत्मानं विभर्ति ।' सचिवेश्वरैरुक्तम् । 'किं करोत्वेषः, ईदृश 12
एव विधिपरिणामः । तव सुकृतविलसितं चैतत् ।' अपि च ।

भवेयुर्न भवेयुर्वा कस्य कस्यापि भूस्पृशः । अतीव स्युः पुनः पुण्यवशातः सर्वतः ध्रियः ॥ २१

- 15 § ६) अत्रान्तरे स चाभ्यन्तरगुरुदुःखज्वलनज्वालाबलीतश्चित्तो बाष्पाभूमी रोदितुं प्रवृत्तः । 15
ततस्तस्य महीभूतः ससंभ्रमजलतरङ्गास्फालितशतपत्रमिव समुदितोदयाचलचूलाबलविभामातङ्गमण्ड-
लकिरणगणाहृतविषसधूसरशशरचरिबन्धमिव दीप्रप्रदीपप्रभापराभूतमालतिप्रस्तमिव बालस्यास्यं
18 पश्यतः किञ्चिच्छेत् 'महदुःखम्' इति वदतः प्रस्तवाष्पजलाद्रिं नयनयुगमभूत् । प्रकृतिकण्ठद्वयाया 18
देव्या अपि क्षणमभुञ्जितुंसंदेहेन निपन्ता कुचकलशोत्सङ्गे हारलीलायितमलंचके, मन्त्रिजनस्यापि
पतितक्षुब्धप्रसरः । 'अहो अनुच्छगुणवत्सल वत्स स्वच्छचित्त, मा विषादस्यावकाशो भव' इति जल्पता
21 भूभृता स्वदुकूलाञ्जलेन बालस्य विमलीकृतं वदनकमलम् । ततः परिजनोपनीतशीतलजलेन कुमारस्य 21
स्थस्य च नयनानि प्रक्षालितानि देव्या मन्त्रिगणेन च । राज्ञा भणितम् । 'भो भोः सुरगुरुप्रमुखाः सचि-
वेश्वराः, भणत किं कुमारेण मनोत्सङ्गसंगिना रुदितम् ।' तत एकेनोक्तम् । 'किमत्र ज्ञेयम् । यत एष
24 ललु बालः पितृमातृविपुको विषण्णचित्तः, अत एतेन रुदितम् ।' अपरेणोक्तम् । 'देव, त्वां विलोक्य 24
निजपितरौ हृदि स्थितावित्यनेन रुदितम् ।' अन्येन च भणितम् । 'देव, तथा अस्मिन् समये सम्यग् न
ह्रायते यदस्य बालस्य पितरौ किमवस्थान्तरमनुभवतः, अतो ऽनेन दुःखेन रुदितम् ।' राजापि जज्ञह ।
27 'किमत्र विचारेण, इममेव वृच्छामः ।' भणितश्च भूपतिना । 'पुत्र महेंद्रकुमार, कथय कथं त्वयाधुपातः 27
कृतः । ततः कुमारेण किञ्चित्सगद्गद् गम्भीरमधुराक्षरं भणितम् । 'पश्यत विधिविलसितम्, यत्तादृश-
स्यापि तातस्य पुरन्दरसमविक्रमस्य राज्यभ्रंशः समभवत्, तथाहं च शत्रुजनस्योत्सङ्गसंगतः शोचनीय-
30 तामगमम्, ततो मयानेन प्रयुना बाष्पप्रसरो रोदुं न शक्यते ।' अथो भूभृता तद्वकन्निर्गतवाक्यविस्- 30
यावद्वरसाक्षिप्यमाणमनसा भणितम् । अहो बालस्यामानो ऽभिमानः, अहो सावधम्भत्वम्, अहो वचन-
विन्यासः, अहो स्फुटाक्षरालापत्वम्, अहो कार्याकार्यविचारणं चेति संबंधया विषयनीयमेतत् । यदेत-
33 स्थाप्यवस्थायामीदृश एव बुद्धिविभवः ।' इति जल्पता भूभृता वीक्षितानि सचिवेशनानानि । मन्त्रिभि- 33
रुक्तम् । 'देव, को ऽत्र विषयाः । यथा गुञ्जालप्रमाणो ऽपि ज्वलनो दहनस्वभावः, सिद्धार्थमाणो ऽपि
रत्नविशेषो गुरुरेव, तथैते महावंशप्रभृता राजपुत्राः सत्त्वपौरुषमानप्रभवैरुणिविभयैः सह संघर्षितदेहा एव
36 भवन्ति । अन्यत्, देव, नैते प्रकृतिपुरुषाः, किंतु देवत्वच्युताः सावरोपशुभ्रकर्मणो ऽत्र जायन्ते ।' ततो 36
महीभृता अस्पितम् । 'एवमेवैतत्, नात्र संदेहः' इति । भणितश्च साजुनयं कुमारः । 'वत्स, मा चिन्ता-
चान्तमना भव । यथाहं भवतां रिपुस्तत्सत्यम्, न पुनः सांप्रतम् । यदा त्वमस्त्रमन्दिरे समागतस्तदा-
39 प्रभूत्येव त्वद्दर्शनमात्रेणापि स त्वत्पिता नृपतिर्मित्रं जातः । भवान् मम पुत्र एव । एवं परित्रायाधुवि' 39
मा कार्षीः । मुञ्च प्रतिपक्षद्विजम् । अमिरमस्य वत्स, स्वेच्छयात्मनो निकेतने यथा, सर्वमेव भव्यं भावि'
इति भणित्वा नृदेवेन कुमारस्य वक्षःस्थले स्वकण्ठकम्बलावुषार्थं निर्मलमुकाफलहारो निक्षिप्तः,
42 दृष्टानि च क्रान्मुकफलफालीकलितनागवह्नीदलानि । तेन 'महाप्रसादः' इति भणित्वा तत्सर्वं 42

11) य विभ्रती न स्पष्टः । 13) य सुकृतं निजसितः । 17) य मालवीयपुत्रः । 20) अग स्वच्छचित्तः । 22) य भो भो । 26) य
'मनुभवतोऽनेन' । 28) य गृहदग्गम्भीरः । 30) य रत्नविशेषोऽपि गुरुः, अग 'गुणविशेषैः सह स्वपतिः । 40) य वस्तेच्छयात्मनो
निकेतो यथाः । 41) य प्रत्युकीफलः ।

- 1 स्वीचके । अपितश्च देवगुरोः सचिवाधीशस्य भणितश्च । 'तथा त्वयैव उपचरितव्यो यथा कदाचन 1
सौवर्षिर्भोर्न स्मरति, सर्वथा तथा कर्तव्यं यथा ममापुत्रस्यैव पुत्रो भवति' इति । ततः किञ्चित्कालं
3 स्थित्वा राजा भद्रासनात्समुत्स्रव्यौ । हृतदिक्शब्द्यापारस्य तस्यातिक्रान्तो बासरः । 3

- § ७) अथान्यदिवसे बाह्यास्थानमण्डपमुपगतस्य हस्तरेन्द्रमण्डलीपरिगतस्य तस्य भूपतेः सुर-
गिरेरिच कुलशैलमध्यगतस्यागता चैतधवलबुक्कूलयुगलनिवसना मङ्गलप्रीवास्रमाभरणशोभमाना
6 सुमङ्गला नामान्तःपुरमहत्तरा, दद्या च राज्ञा प्रौढराजहंसीव ललितगतिमागौ । सा च कञ्चुकिनी 6
नृपतेर्वैक्षणिकेण किञ्चिद्विषये निर्गतवती । ततो भूषणः स्वयमनल्पविकल्पसंकल्पदोलायमानद्वयः
क्षणमास्थाने स्थित्वा विसर्जिताशेषसेवकलोकाः कण्ठीरवपीठादुत्थितवान् । प्रियङ्गुस्थामाभरणं प्रति प्रव-
9 लताचलापतिना चिन्तितम् । 'अहो, सुमङ्गलया कथितं यद्य्च देव्या बहुधा विविधमङ्गीभिर्मणितयापि 9
परिजननालङ्कारो ऽपि न कलयाञ्चके आहारो ऽपि न, केवलममानो मान एवावलम्बितः । किं पुनर्देव्याः
कोपकारणम् । अथवा स्वयमेव चिन्तयामि, यतः स्त्रीणां स्वभावत एव पञ्चभिः कारणैः कोपः समुत्पद्यते ।
12 तद्यथा प्रणयस्खलनेन १, गोत्रस्खलनेन २, अविनीतपरिजनेन ३, प्रतिपक्षकलहेन ४, श्वभूस्तंजनेन ५ । 12
तत्र तावत् प्रणयस्खलनं न, येन मम जीवितस्याप्येषैव स्वामिनी तिष्ठत्यन्यस्येति । अथ गोत्रस्खलनमपि
न, येनास्यास्त्रेवाह्वया सकलान्तःपुरपुच्छप्रीजनमपि व्याहारामि । अथ परिजनेनो ऽपि कदाचन ममाज्ञालोपी
15 भवति न पुनर्देव्याः । प्रतिपक्षस्खलनमपि न, येन सर्वो ऽप्यन्तःपुरजनेन देवतामिव देवीं मम्यते । शेषे 15
श्वभूभण्डनं दूरत एव न, येनास्माकं माता महामहीपतेरग्रे ऽग्निमाविश्य देवी भूतेति । ततः किं
पुनरेतद्भवेत् ।' इति चिन्तयन् भूपतिर्देव्या वासवैश्च प्रविशेत् । न पुनस्तस्य सा लोचनगोचरतां
18 जगाम । नृदेवेन पृष्टा षेटिका कापि 'कुत्र देवी' इति । नया निवेदितम् । 'देव, देवी कोपौकसि प्रविष्टा ।' 18
तत्र भूमिभूयर्थ्या । दद्यानेन देवी हस्तिनोन्मुखितेव कमलिनी, भग्नेव वनलता, प्रोक्षितेव कुसुमजरी ।
ततस्तां प्रेक्षमाणः क्षितिपतिस्तस्याः सविधवतीं बभूव । तत आसनात्सबिनयमलसायमाना चादलोचना
21 समुत्स्रव्यौ, निजमासनमदाच्च । उपविष्टो राजा देवी च । ततः पृथ्वीपतिरुवाच । 'प्रिये कोपने, किमे- 21
तदकारणे चैव शरत्समयवधिराहृतसरोजमिवोद्भसि वदनाम्बुजम् । नाहं किञ्चिदपराधं स्वस्याभ्यस्य
वा स्मरामीति । ततो मनः प्रसन्नतामानीय निवेदय । किं मया न तव संमानितो बभूवजनः, किं वा न
24 पूजितो गुरुजनः, किं वा न संतोषितः प्रणयिवर्गः, अथवा न विनीतः परिजनः, अथ प्रतिकूलः सपत्नी- 24
साधुः, येन कोपमवलम्ब्य स्थितासि ।' ततस्तद्वचः श्रुत्वा किञ्चित्हास्यमाश्रयं निर्माय देवी सुषामुचं
वाचमुवाच । 'देव, तव पदपद्मयुग्मप्रसादवशातः किञ्चिदपि न न्यूनमस्ति, किन्त्वनेकभूमिनायकमौलि-
27 मुकुटमाणिक्यकोटिनिष्ठद्वचरणयुगस्यापि तव प्रणयिनी भूत्वा च वीक्षापन्ना जातासि । यादृशस्तस्यास्त- 27
रलद्दशः पुण्यवत्यास्तनूद्भवः जेह्माजनं महेन्द्रकुमारस्तादृशो मम मन्दभागायास्तत्त्वयि नाये सत्यपि
नास्तीत्येतद्वाचयन्त्याः स्वस्योपरि निर्वेदः, तवोपरि च मम कोपः समजायत' इति । ततो विसृज्यसे-
30 चेतसा नीतिप्रचेतसा विशामीशेन चिन्तितम् । 'पश्यताविषेक्षित्वं महिलाजनस्य पदलीकासंबन्धमल- 30
पितैरीदृशैर्हिन्यन्ते कासिनीभिः कामुकजनस्य चेतासि ।' ध्यात्वेत्युक्तम् । 'देवि, यदेतच्च कोपकारणमत्र
क उपायः । दैवायसमेतत्, नात्र पुरुषकारस्यावसरो नान्यस्य चेति । वतः,

- 33 अनुद्यमाय कुष्पन्ति स्त्रजनाय कुबुद्धयः । दैवायसाः पुनः सर्वाः सिद्धयो नेति जानते ॥ २२ 33
§ ८) तावदेवविषये व्यवस्थिते कथमकारणे कोपमलम्बसे ।' इत्या विज्ञप्तम् । 'नाथ, नाहमकार्यं
कुपिता, किंतु कार्य एव । किं यदि महीपतिरुच्यं विचाय देवतामाराध्य संततिं याचते ततः कथं
36 मनोरथाः प्रमाणकोटिं नाटीकन्ते, अतः प्रसीदन्तु मम मन्दभागिन्याः स्वामी देवताराधनेन' इत्युक्त्वा 36
चरणकमलयुगले निपतन्ती राज्ञा मुञ्जाभ्यां धृत्वा प्रोक्ता । 'कान्ते, यत्वं वदसि तदवश्यं विधास्ये
सर्वैयैवाधृतिं मुञ्च । परित्यज संतापम् । कुरु भोजनम् । भज पञ्चगोचरसंभवं सुखम् । प्रिये, निशि-
39 तासिधारया त्रिनयनस्य पुरो हुत्वा स्वर्मांसं, कात्यायन्या अन्नतः क्षिरसा बलिं दत्त्वा वा, महाहमशाने 39
भूतप्रेतपिशाचादिकं कमपि साधयित्वा, विधया वा पुरन्दरमपि समाराध्य मया तनुजो याचनीय एव ।'
इति भूषवचनं समाकर्ण्य हर्षप्रकर्षप्रवृत्तसर्वाङ्गरोमोद्गमा प्रोक्तुल्लवदनाम्बुजा देवी समजनि । ततो
42 नृपतिरुक्त्याय हृतमज्जनभोजनविधिविधिं मन्त्रिगणं समादिदेश । 'भो भोः सुरगुरुप्रमुखाः सचिवाः, 42

1) P वदा कदाचन. 3) P व्यापारस्वातिक्रान्तो. 13) P अथा गोत्र. 16) P माता महीपते. 22) P भाराहतमिव
सरोजमुद्भसि, P स्वभापरस. 23) P सम्मानितो. 33) P कुर्यति. 36) P कार्य एव न. 39) P त्रिनयनस्य पुरो. 40) P
पिशाचादिकं किमपि, P inter. साधयित्वा & विधया, P तनुजो for तनुजो. 42) P विधिविधिं, P भो भो.

- 1 अघेदशो वृत्तान्तः समभूत् । देव्याः कोपकारणमात्मनः प्रतिहारोहणं च कथयामास । मन्त्रिमि- 1
रुक्तम् । 'देव, यतः
- 3 अङ्गणवेदी वसुधा कल्या जलधिः स्वली च पातालम् । बलीकश्च सुमेरुः कृतप्रतिज्ञस्य घोरस्य ॥ २३ 3
तथा,
- परक्रमवर्ता वृणां पर्वतो ऽपि तृणायते । ओजोविवर्जितानां तु तृणमप्यचलायते ॥ २४
- 6 ततो देव, यस्वया चिन्तितं तत्तथैव । सुन्दरश्चैव ईदृशो देवस्याध्यवसायः । यतो भणितं पूर्वमुनि- 6
मिलोकशास्त्रेषु । यथा,
- अपुत्रस्य गतिनोस्ति स्वर्गो नैव च नैव च । तस्मात् पुत्रमुखं दृष्ट्वा पश्चाद्धर्मं समाचरेत् ॥ २५
- 9 अन्यच्च, देव सर्वान्यपि कार्याणि पिण्डपानीयप्रदानादीनि पुत्रं विना न संपद्यन्ते पुरुषाणाम् । भण्यते च । 9
विधावतो ऽपि नो यस्य स्रुतन्यूनविक्रमः । वृथा तज्जन्म शास्त्रीय पुण्यैराक्यो ऽपि निष्फलः ॥ २६
- तेन प्रधान एव स्वामिनः पराक्रमः । देव, तिष्ठन्तु सर्वे ऽप्येते शशिरोखरोपास्तिमहामांसविक्रय-
12 कात्यायन्याराधनप्रमुखाः प्राणसंशयकारिणः सुतप्राप्त्युपायाः । समस्ति स्वस्तिकारिणी महाराजवर्ध- 12
प्रस्तुतवैरुपसंनिध्याध्यासिनी राज्यलक्ष्मीर्मगवती कुलदेवता । तामाराध्यामाराध्य पुत्रवर्धं प्रार्थ-
यस्व' इति । ततो राजा जल्पितम् । 'साधु मन्त्रिपुङ्गवाः' इति प्रोच्य भूपतिरासनावुत्तस्थौ मन्त्रिगणञ्च ।
- 15 § ९) अन्येषुः स पार्थिवः स्वयं पुण्यनक्षत्रयुतायां भूतेष्टायामशेषत्रिकचतुष्पादिषु रुद्रादीन् 15
देवानभ्यर्च्य यक्षराक्षसादिभ्यो देवेभ्यो बलिं दत्त्वा दुःस्थितान्धकारपेटिकादीननुकल्प्य निर्मितज्ञान-
क्रियः प्रावृत्तचैतधवलबुक्कलयुगलः धीरखण्डद्रवचर्चिततङ्कः कण्ठकन्दलन्यस्तनुमनोमनोरममालः
18 परिजनभृतकुलुमषलिपटलिकोपचारसारः कमलदेव्यालयं प्रविश्य सपर्यां विरचय्य दर्भसंदर्मितकस्तरे 18
निषण्णः कृताञ्जलिः स्तुतिं पपाठ ।
- पद्मानभिमोर्षेष्टः पद्मभ्रमरवल्लभे । विधेहि पुत्रपत्न्यां मे पथे पद्मासनस्थिने ॥ २७
- 21 ततो नरेश्वरो भक्तिभरनिर्भरहृदयस्त्रिरात्रं जितेन्द्रियः कुरामये कस्तरे स्थितवाच । तुरीयदिने च नृपो 21
ऽजातदेवतादर्शनामवैशद्यः ह्यामलकुटिलललाटपट्टवदितभुक्कुटीरमङ्गभीषणाननो वामेन भुजादण्डेन
गृहीत्वा कुन्तलकलापं दक्षिणबाहुभुक्तखड्गरेनेन कन्धरायां यावत्प्रहारं दानुमारब्धवान् तावदेवतया
24 शाश्वतवधाक्षयपुरःसरं तस्य स्तम्भितो भुजादण्डः । राजापि यावदुन्नमितास्यः पश्यति तावद्दहनविभु- 24
संनिधाने ऽपि विशेषविकचकरकमलपरिमलमिलदलिकुलसङ्कारमुखरितदिक्चक्रवाला कमलालया देवी
राजकमला प्रत्यक्षीभवूच ।
- 27 § १०) तद्दर्शनसमुत्पन्नरोमाञ्चकवचो विसितवदनारविन्दः कृतप्रणतिः क्षितिपतिरासीत् । 27
राजलक्ष्म्या भणितम् । 'ओ नरेश्वर, विलक्षीकृतप्रतिपक्षलक्षवनितावैधव्यस्यूललक्षं कृपाणरत्नं प्रीतिवायां
किसित्यायास्यते ।' नृपेणोक्तम् । 'देवि, यस्वया त्रिरात्राभ्यन्तरे मम निराहारस्यापि न निजदर्शन-
30 मदासि ।' ततो राज्यश्रिया किञ्चिद्दिहस्य प्रोक्तम् । 'वत्स, वद मया किं कार्यं तव' इति । अथो 30
निगदितं मेदिनीशेन । 'देवि, प्रसादं विधाय सर्वकलाकलापनिलयः प्राज्यराज्यभुराधरणघोरयः
कुलमन्दिरावष्टम्भस्तम्भनिभः पुत्रः पवित्रगुणशाली दीयताम् ।' ततः सिन्धवा राज्यकमला समुवाच ।
- 33 'महाराज, किं को ऽपि कदाचन मयि पुत्रो भवता न्यासीकृतो ऽस्ति, येन मां प्रार्थयसे ।' राजोक्तम् । 33
'यद्यपि मया तनुजो न समर्पितस्तदवितथम् । परं कल्पलतासंनिधाने किमु को ऽपि बुभुक्षया
विलक्षीकियते । स्वर्गोपगालुमावस्थाने ऽपि किं लृणया बाध्यते । असंपन्नचिन्तारत्नप्रा-
36 तावपि किं दौष्ट्येन द्रव्यते । स्वयि दृष्टार्थां किं को ऽप्याधिवाचामनुभवति ।' देव्या ऊचैः । 'महाराज, 36
मया परिहासः कृतः । सर्वगुणसंपूर्णः पूर्णिमाचन्द्र इव कलाकलापनिलयस्तवैकः पुत्रो भावी' इति
भणित्वा राज्यलक्ष्मीस्तिरोदधे ।
- 39 § ११) ततो नृपतिलम्बराज्यश्रीप्रसादः श्रीदेवीगृहाभिर्गम्य निर्मितज्ञानभोजनः समायामुपविश्य 39
मन्त्रिमण्डलमाचार्यं च यथावृत्तं निवेद्यामास । मन्त्रिभिर्जल्पितम् । 'देवगुलप्रसादावतिद्रवन्तु ।' ततः

1) P देव्याश्च कोपः 5) B वृणां, P ग्वन्तोऽपि for पर्वतोऽपि. 6) P सुन्दरश्च एव M सुन्दरश्च । एव. 8) P B om.
सर्वो नैव etc. to समाचरेत्. 9) C संपन्नो. 11) B शशिरोखरो. 15) P सर्वं मनुष्यनक्षत्रं. 17) C प्रावृत्तचैत, P
चर्चितगण्डः. 18) P om. नुमम्, P मस्तरे for कस्तरे. 30) P राजश्री. 32) Cg कुलमन्दिरस्तम्भावष्टम्भः पुत्रः प्रदीयताम् ।
ततः सिन्धवा. 35) Cg विलक्ष्मीकियते. 37) P B लवैकपुत्रो. 39) P B श्रीदेविगृहा. 40) C प्रसादाद्विभवेत्येतत् ।

- 1 क्षमापरिवृद्धो दृढवर्मा दृढप्रतिष्ठा आस्थानावृत्याय देव्यै हृत्मान्तमधीकथत् । देव्यपि हृत्मानसा समज- 1
निष्ट । राक्षा समरेऽपि नगरे वर्षापनमहोत्सवश्चके । इतश्च धर्मागुरपि करनिकरप्रसरेण तमःसमूहं 3
3 निराकृत्यास्तसमस्तकिरणदण्डोऽस्ताचलचूलावलम्बी बभूव ।

सति प्रमातावज्जे न प्रमा तनयस्य मे । इति ध्यात्वास्तद्वस्त्रेन रविर्गस्तः सरस्वता ॥ २८

विना जीवितनाथं तं किमन्यैरवलोकितैः । इतीध नलिनी जज्ञे निद्राणनलिनैक्षण ॥ २९

- 6 तदन्धकारं समभ्यूहैरवादि मेरुवम् । यत्र वर्षाभिर्वा लोपो ज्ञायते स्वः परश्च न ॥ ३० 6

ततः शय्यागृहान्तर्घोतधवलपटप्रच्छादिते मन्दाकिनीपुलिनतलिने तलिनोदरी प्रियङ्गुश्यामा समार-
धितदेवगुरुवरणकमला प्रमीलामीलितचालोचना पाश्चात्ययामिनीयामे स्वमे ज्योत्स्नाप्रवाहसंभृतवि-

- 9 क्वकममन्वकुसुदानन्दप्रदं कलङ्कविकलं बहलपरिमलाकर्षितालिकुलकलितया कुवलयमालया परिवृतं 9
कलाभृतमद्राक्षीत् । तावत्प्राभातिकप्रहृतमङ्गलमृदङ्गसंगतसंरावेण प्रबुद्धा । ततः स्वभावानुसदशस्वप्न-

दर्शनरसवशादहर्षसमुच्छलद्रोमाञ्चकवचितया देव्या विनयावनतोत्तमाङ्गया यथादृष्टः स्पष्टः स्वप्नः

- 12 क्षितिभर्तुः पुरो ज्यवेदि । राजा तद्व्याख्यामाकुर्ये विसर्गसंरमनाः सुधासागरान्तस्थसिवात्मानं मन्य- 12
मातः प्रोवाच । 'प्रिये, यो राज्यलक्ष्म्या पुत्रवरः प्रवृत्तः स सांप्रतं फलिष्यति ।' ततो देवी 'देवताना-

मनुप्रद्रेण राज्यश्रियो वरप्रभावेन गुणगुरुणां गुरुणामाशीर्वादेन च वाञ्छितं भवतु' इति जल्पन्ती

- 15 कवीनामप्यगोचरं प्रमोदं प्रतिपेदे । 15

§ १२) अथो महीनेता कृतावश्यकः समस्ततत्त्वाधीशैरलंकृतां स्वप्रपाठकैरन्वितां राजहंस

इव सरस्वीं समामलंकृत्य देव्या दृष्टं स्वप्नं निवेद्येति पप्रच्छ 'कोऽमुष्य फलविपाका' । ततः

- 18 स्वप्रपाठकैरन्तम् । 'यथा किल महाराज, महापुरुषजनन्यः शशिसूर्यवृषभहरिगजप्रभृतीन् स्वप्नान् 18
पश्यन्ति । तेन तस्यैदरास्य सकलकलाभूद्दर्शनस्य प्रधानपुरुषजन्म सूच्यते ।' राक्षा भणितम् । 'देव्याः

पुत्रजन्मकले राज्यश्रिया वरेणैव निवेदितम् । यः पुनः शशी कुवलयमालया कलितस्तद्वर्षं पृच्छामः ।'

- 21 ततो गदितं स्वप्नकोषिदैः । 'देव, नूनमेवा तव दुहिता भविष्यति' इति । अथ देवगुरुणा मन्त्रिणा 21
भणितम् । 'देव, युज्यत एतत् । यदि कुवलयमालैव चन्द्रतो विभिन्ना भवति ततः संभाव्यत एतत् ।

एषा पुनस्तमेव मृगाङ्गमवगृह्य स्थिता । तेनैषा काप्येतस्य राजपुत्रस्य पूर्वजन्मज्ज्ञेहमतिवद्वा कुवलयमालैव

- 24 सर्वजनमनोहरा प्रियतमा भाविनी' इति । भणितं भूयैव 'संगतमेतत्' । ततः किञ्चित्कालं विद्वद्भोष्या- 24
मुपविश्य विशांपतिर्विवसल्लुप्यते कृत्यवेदी समुदतिष्ठत् । अथ देवी तदिदमारभ्य लावण्यपुण्यावयवा

परिजनस्य बहुमता साधुजनस्यानुकूला सर्वप्राणिगणे सायुकम्पा संप्रितदोहदलौहदा सामोदा गर्भे

- 27 क्षीरिषोवहन्ती विरराज । 27

§ १३) अथ कियति काले व्यतीते तिथिकरणनक्षत्रसुन्दरे वासरे शुभे लग्ने होत्वायामूर्ध्वमुख्यामुब-

स्थानस्थिते प्रह्वये वृद्धाङ्गनामिरेकाग्रिः सततं रक्षाभिरुपचर्यमाणा, तान्नपणीव मौक्तिकम्, रोहण-

- 30 भूतिव रत्नम्, वैदूर्यमूतिव वैदूर्यम्, प्राचीव चित्रानुम्, मलयाबलाबलेव चन्द्रनपादपम्, वारि- 30
धिबैलेव विभुम्, राजहंसीव विशादच्छदम्, प्रमापहतप्रदीपप्रमम्, विकस्वरवदनकमलम्, कुवलयदल-

लोचनयुगलम्, सा पवित्रं पुत्रमसूत ।

- 33 ततो देव्यनुजीविन्यो हर्षोत्फुल्लदशो भुशम् । अहंपूर्विकया श्रीमदृढवर्मान्तिकं ययुः ॥ ३१ 33
वर्ष्यसे सुतराजस्य जन्मना देव संप्रति । इत्युक्त्वा भूपतिस्तासामभूत् प्रमोदमेतुरः ॥ ३२

दृढवर्मा महीपालस्तदा वाममदामुदा । तथा ताम्यो यथा तासां दारिद्र्येऽभूद्भिरद्रिता ॥ ३३

- 36 यथा प्राप्य निधिं कोऽपि भवेद्वर्षप्रकर्षभाक् । तथा तदा तनूजन्मजन्म भूपतिरप्यमृतम् ॥ ३४ 36
भूपः प्रवर्तयामास निःसामान्यं महोत्सवम् । महार्हामहतामर्हं कारयामास च स्वयम् ॥ ३५

तस्मात्ता युवतीजातिस्तथोत्कर्षमनीयत । यथा हर्षा नरेणोऽपि शिरसा मृगमय्याघात् ॥ ३६

1) > also दृढवर्मा. 2) > महोत्सवश्च वक्ते. 4) > प्रमापतान्न न. 6) > has a marginal note (on श्रीमदारति)

thus: ईश्वरपति । ईश्वरपक्षे वर्णा राजागदयस्त्रिणां भिन्नतासां लोचः । अंधकारपक्षे वर्णा नील्वीतादयः । 7) > पृथग्भ्रातृद्वि-
पुलिनवदतलिने, adds देवी after प्रियङ्गुश्यामा. 9) > बहल. 14) > गुरुगुरुणां नाशी. 16) > कृतावश्यकः प्रभाते

सन्निवेशः सनं संगामुपविश्य स्वप्नालकांनाहृत् रोषः स्वप्नकलं पप्रच्छ कोऽमुष्य. 19) > ततोऽनेन स्वप्नेन प्रपन्नं पदान् etc. 21) > > देवगुरुमन्त्रिणा. 22) > कुवलयमात्रा नैव चन्द्रतो, adds on the margin कदाचित् between कुवलयमात्रा and चन्द्रतो.

23) > > मृगाङ्गमवगता स्थिता. 25) > has a marginal gloss कार्यस्थानं on कृत्यवेदी. 26) > > संप्रितदोहदोहदा, > has

a gloss मेघं गर्भं on गर्भे. 34) > वदति, > दस्युस्तदा नृपति. 35) > > दृढवर्मा or दृढवर्मा, but the spelling

दृढवर्मा is uniformly adopted here. 36) > > अवेदः प्रकर्षभाक्.

- 1 पण्डितान् पूजयामास बालकांश्च नराधिपः । पाठकोलाहलोत्तालान् बहवः सुतिमादृक्काः ॥ ३७ 1
 मीनयधर्यिनां साधैर्मयैर्मुञ्जबलाजितैः । सुतोर्जन्मोत्सवं चाढ चकार पुरि भूपतिः ॥ ३८
 3 § 1४) ततो राजा समाकार्यं वर्यं मौहूर्तिकं संमान्य पप्रच्छ । 'हेतोः सांवत्सरिक, कथय कुमारस्य 3
 जन्मनक्षत्रप्रहाणां फलम् ।' वैवस्वेन निवेदितम् । 'देव भृशु । जानन्दः संवत्सरः । श्रुतुः शरत्स-
 मयः । मासः कार्तिकः । तिथिर्बिजया । वारो बुधः । नक्षत्रं हस्तः । राशिः कन्या । योगः सुकर्म ।
 6 सौम्यप्रहरीरीक्षतं लग्नम् । संपूर्णबलाः सर्वे ऽपि प्रहाः सौम्याः, एकादशस्थानस्थिताः पापप्रहाः । 6
 अपि च ।

वीक्षिते ऽत्र ग्रहेः सौम्यैर्मुहूर्ते स्फूर्तिशालिनि । चक्री वा चक्रितुल्यश्च सुतो जातो भवेदसौ ॥' ३९
 9 नृपेणोक्तम् । 'गणक, कति राशयः, के वा राशिगुणाः ।' निवेदितं निमित्तविदाः । 'देव, अवधारय । 9
 तद्यथा,

- मेधो वृषाख्यो मिथुनश्च कर्कटः सिंहश्च कन्या च तुला च वृश्चिकः ।
 12 धनुः प्रवीणैर्मकरश्च कीर्तितः कुम्भश्च मीनः कथिताश्च राशयः ॥ ४० 12
 सांप्रतमेतेषु राशिषु जातस्य पुरुषस्य महिलाया वा गुणगण आकर्ण्यताम् ।
 शूरः कृतज्ञो दीर्घोऽक्षपण्डकर्मो पुनर्मृदुः । लोलचक्षुः प्रियः स्त्रीणां मेषजातो भवेन्नरः ॥ ४१
 15 सत्यवादी शुचिर्वैश्रो भोगी त्यागी मनोरमः । सुमित्रश्चारुगमनो वृषे जातो भवेन्नरः ॥ ४२ 15
 चलचक्षुश्च मिश्राश्वो मेथुनासकमानसः । कर्णरोगी धनेनाढ्यो जायते मिथुने नरः ॥ ४३
 शूरः कृतज्ञो द्रव्याढ्यः कुशाक्षो गुरुवत्सलः । कोपनो ऽत्यन्तदुःखार्तिः कर्के जातो भवेन्नरः ॥ ४४
 18 अभिमानी क्षमाशीलो जननीजनकप्रियः । मघमांसरतो नित्यं सिंहजातो भवेन्नरः ॥ ४५ 18
 वृक्षभावे च धर्माधी सखैलोकमतो धनी । कामिनीहृदयानन्दी कन्याजातो भवेन्नरः ॥ ४६
 इष्योर्लुर्मित्रवात्सल्यपरो दुःखनिकेतनम् । स्फुटवाक्यो विरागी च तुलाजातो भवेन्नरः ॥ ४७
 21 क्रूरः शूरः पिङ्गलाक्षो वरिष्ठो निष्ठुराशयः । धनी वियोगी पितृभ्यां वृश्चिके स्यान्नरः सदा ॥ ४८ 21
 मेधावी सत्यमायी च सर्वलोकमनोहरः । वर्यमार्यः सुतेजस्वी धनुर्जातो भवेन्नरः ॥ ४९
 दर्शनीयः सुधीर्विद्वान् पुत्रवान् दीर्घजीवितः । परदारपरस्त्यागी मकरे जायते नरः ॥ ५०
 24 लोलहर्षिर्गन्धार्थापासनो भानी विचक्षणः । पराकमी च तन्द्रालुर्जातः कुम्भे भवेत् पुमान् ॥ ५१ 24
 शूरः समुद्रगम्भीरः स्पष्टवाक्यस्तु कोपनः । युद्धप्रधानो गर्विष्ठो मीने जातो भवेन्नरः ॥ ५२

राजाप्येतदाकर्ण्य निमित्तविदो रूपकानां सहस्रं प्रदाय समुत्तथौ । ततः प्रमुदितमना भूपतिर्द्वाविंश-
 27 दिने समप्रमपि जनं संमान्य वासोभिः स्वप्रहृष्टकुबलयमालाबुजचन्द्रदर्शनानुसारेण तनुजस्य द्विधापि 27
 कुबलयचन्द्र इत्याख्यां वितीर्णवान्, अपरमभिधेयं श्रीदत्त इति । एवं धात्रीभिः पञ्चभिः परिपाल्य-
 मानः समितिमिष्यतिधर्म इव कलाकलापेन प्रतिपन्नन् इव, पितुर्मनोरथ इव प्रवर्धमानः, सहस्रकर
 30 इव दिग्बधूस्संगसंगतः, सर्वैरपि करतलाकरतलं संचार्यमाणो ऽतिवृष्टितैरिवाशोपजनलोचनैः पीयमानः 30
 सुधामय इव निर्मितः प्रजापतिनाष्टवर्षदेशीयः । समुद्रादप इव कुम्भभूः, दिनकरनिशाकरकरनिकरास्पृष्टे
 परिजनान्यदृश्यमाने ऽमिलितगुहजने विद्यावृष्टे यतिरिव जितेन्द्रिय, भोजनास्वादे ऽप्यकुतादरः,
 33 अनुकूलबुकूलयुगलपरिधाने ऽप्यदसावधानः, तिरस्कृतसुरासुरगुरुद्विधा कुशाग्रसम्प्रभचारिण्या मेधया 33
 द्वादशवर्षाणि यावत् कलाचार्यपार्श्वार्थासीकृता इव कलाशालिकलापिमलाः सकला अपि कला हेलया
 कलयामासिधान् ।

- 36 § 1५) अन्यथा च स कुमारः स्फारकारः परिलसद्रिकमाधारः कृतमज्जनभोजनोपचारश्चन्द- 36
 नातुलितः प्रावृत्तैकसौमयुग्मः कण्ठनिक्षिप्तसुमनःशङ्कु स्वसदृशप्रसाचनप्रसाधितोपाध्यायपृष्ठलग्नः पितुः
 पद्मप्रयुग्मं नमस्कृत्यसुपागमम् । राजापि तं विलोक्य सकललोचनरोचनाकारं भास्वन्तमिष कमल-
 39 खण्डो राकाशशाङ्कमिव रत्नाकरः सेरमनाः समभूत् । कुमारेण सविनयं प्रणतः क्षितिपस्तस्युत्संगे 39
 निवेष्ट्य मोचिवान् । 'उपाध्याय, कुमारेण तत्रभवतो भवतः सकलो ऽपि कलाकलापः स्वीचके ।' ततः
 कलाचार्येणोक्तम् । 'देव, कुमारेण मत्सकाशात्काश्चिदपि कला न गृहीताः । किंतु कुमारे मेधाभिः

3) n trans. सनाकार्य after मौहूर्तिकं, = spells समान्य. 13) P महेशला, B गुणगणमाकर्ण्यताम्. 14) > दीर्घावधुः.
 15) > हराजतो. 17) > भवेत्पुमान्. 18) > भवेत्पुमान्. 25) > मीनजातो. 28) > एवं पञ्चभिर्धात्रीभिः. 31) P
 समुद्रादाप. 36) P च सुकुमारः. 37) P 'नातुलितप्रावृष्टे'. 40) > = add स after भवेन्नरः, P कलाकलापः.

- 1 सकलामिः कलाभिस्त्रिदशानुक्लिष्टतैतोभिर्वधूमिषि वल्लभः प्रावृषि नदीमिरिवादीनमिर्नदीनः स्वयं 1
 स्वीकृतः ।' अथ नृपेणोपाध्यायं विचिन्ता संभूय प्रोक्तम् । 'वत्स, तवापुच्छदुःसहविरहदहनसमुत्प-
 3 विस्ताभूमप्यामा यथार्थमिधाना प्रियकृपयामा समजनि जननी ते, तत्तां प्रणम ।' एवं समादिष्टः 3
 पुनः 'देवो यथा समादिशति' इति वदन् भूपतेरुत्संगात्समुत्थाय जननीं तद्वाक्विलोकनमन्वानन्व-
 बाष्पमरद्भुतलोचनं समीपीभूय सविनयमाननाम । निःशेषमङ्गलोपचारं कृत्वा सुतं शिरसि क्षुब्धित्वा
 6 खेदेन देवयुक्तां सतीनां मातृणां प्रभावेन पितरमनुहरत् इति जल्पितवती यावदेवी तावत्परित- 6
 मागत्य प्रणिपत्य च जनयित्रीं प्रतीहारीं प्रोवाच । 'देवि, स्वामी स्वयमथ बाहकेलिं कर्तैत्यतः प्रेष्यतां
 कुमारः ।' ततो मात्रा स विसर्जितः क्षितिपसमीपमुपाजगाम । वस्तुधावनेनोक्तम् । 'भो महासाधनिक,
 9 गण्डवाहने तुच्छममुपनय महेन्द्रकुमारस्य । तथा यथाहमुत्तमैस्तुरगानपरेषां राजपुत्राणां नियोजय । 9
 ममापि पश्चाद्वर्तं तुरङ्गमपयेति । अपि च ।

रत्ननिर्मितपर्याणं सौवर्णमुखयन्त्रणम् । अर्पयेदधिकलोलं हयं कुवलयेन्दवे ॥ ५३

- 12 § १६) तावदावेशानन्तरं तेन कुवलयचन्द्रस्य पुरनस्तुरङ्गमः समुपस्थापितः । यश्च कीदृशः 12
 वायुरिव गमनैकदक्षचित्सः, मनोभाव इव क्षणप्रातहूरवेशान्तरः, युवतिसमाव इव अपला, विपणिश्रेणि-
 रिव मानयुतः, पण्याङ्गनाम्रेमप्रकर्ष इवानवस्थितचरणवतुष्कः । तं विलोक्य नृपेणोक्तम् । 'कुमार,
 15 किञ्चित्तुरङ्गलक्षणविचक्षणो ऽप्यसि ।' कुमारेण विज्ञप्तम् । 'शुचचरणकमलाराधनेन किञ्चित्परिहातमस्ति ।' 15
 भणितं भूपेन । 'वाजिनां कति जातयः, किं प्रमाणम्, किं लक्षणमपलक्षणं च' इति । कुमारेणाभ्यधासि ।
 'नाथ, अवधायताम् । यद्भ्यानामष्टादश जातयः, बोल्लाह-सेराह-कियाहादयः । ते वर्णलाम्बुनविशेषेण
 18 भण्यन्ते । अश्वस्योक्तवयसः प्रमाणम् । 18

नराङ्गुलि द्वार्चिशन्मुखं भाले बधोदश । अष्टाङ्गुलं शिरः कर्णौ वदङ्गुलमितौ मतौ ॥ ५४

चतुर्विंशत्यङ्गुलि हयस्य हृदयं तथा । अशीतिश्च समुच्छ्राये परिधिस्त्रिगुणो भवेत् ॥ ५५

- 21 एतत्प्रमाणसंयुक्ता ये भवन्ति तुच्छमाः । राज्यवृद्धि महीपस्य कुर्वन्त्यन्यस्य बाष्कितम् ॥ ५६ 21
 एकः प्रपाणे भाले च द्वौ द्वौ रन्ध्रापरन्ध्रयोः । द्वौ द्वौ वक्षसि शीर्षे च भुवावर्ता हये दश ॥ ५७
 अत ऊर्ध्वं गुणैर्वृन्तानन्वृन्तान् वा हयानिह । दुःखातिदुःखान् मोचुरन्धलक्षणदक्षिणाः ॥ ५८
 24 यावदेतत् कुमारो निवेद्यति तावज्ज्वेन निरागतितम् । 'वत्स, पुनः प्रस्तावास्तरे श्रोण्याः' इति वदन्ना- 24
 रुढः क्षमापरिवृद्धः पश्चाद्वर्तं तुरङ्गे, कुमारो ऽप्युदधिकलोलं, महेन्द्रो ऽपि गण्डवाहने, अपरा अपि
 राजपुत्रा अपरेषु तुरङ्गेषु । अपि च ।

- 27 गजैस्तुरङ्गैरुत्तुरैरेकैः पतिकैस्तथा । विलीनैमपि संकीर्णं राजद्वारं तदाभवत् ॥ ५९ 27

§ १७) ततो धृतसितातपश्चल्लङ्कारचामरयुगलोपवीज्यमानश्चतुरङ्गचक्रपरिवृतः क्षितिपतिः

- श्रीपथमवतीर्थं च बर्षेर्धैर्यगुणशाली कीतुकापातलोलोलोचनमोद्गमादधानः क्षणेन पुरीपरिसरमवाप्य
 30 सकलमपि बलं दूरतो विधाय बाहकेलिं कर्तुं प्रवृत्तः । कुमारो ऽपि धौरितकादिपञ्चगतिकममिरीक्षणाय 30
 स्वमश्वं बाहकेलौ मुनोच । यावज्जपजयारवं जनः करोति तावत्सर्वेषां राजपुत्राणां पश्यतामेव तत्क्षणं
 बहलतमालदलक्ष्यामलं गगनतलमुदधिकलोलः समुत्पपात । ततस्तस्य वाजिनो जनेन दक्षिणां दिशं
 33 प्रति धावतो ऽनुधावन्तीव शाखिनः । यदग्रे निकटीभूताः पदाधस्तात् ऽप्यनिकटीभूताः । तत एवं 33
 द्वियमाणेन कुमारेण निमित्तितम् । 'अहो, यदि तावच्चर्यस्ततः कथं नमस्तलमुत्पतितः । अथ यदि देवः
 को ऽपि ततः कथं तुरङ्गत्वं न मुञ्चति ।' एवं चिन्तयता कुमारेण परीक्षकृते यमजिह्वाकरालया क्षुरिकया
 36 निर्वयं ताड्यः कुक्षिप्रदेशे हतः । ततः पतच्छोणितनिबहो बाहः शिथिलसंश्लक्ष्णं धिर्मूर्च्छानिमीलितान्ना 36
 क्षितौ पतितमात्रः 'कुमारापहारात् पापी' इति भणित्वा तत्कालमेव जीवितव्येन तत्यजे । ततस्तं गताहुं
 निरीक्ष्य कुमारेण चिन्तितम् । 'अहो, विस्वापनीयमेतत् ।

- 39 यद्यश्वस्तत्कथं देवमार्गगामी न चैव भवेत् । तुरगस्तत्वं किं वा प्रहारेण हतो मृतः ॥ ६० 39

- § १८) अथ तपात्स्यसमयसज्जलजलदगजिगम्भीरधीरः कस्यापि शब्दः समवृत् । 'भो निर्मल-
 शशिवेशविभूषण कुवलयचन्द्रकुमार, समाकण्ठ्य मम वचनम् ।' गम्भिर्यमस्ति तवाद्यापि गव्युतिमात्रे
 42 दक्षिणदिग्धिमात्रे, द्रष्टव्यं चाष्टदृष्टैस्त्रिभिः किमपि ।' इव च श्रुत्वा चिन्तितं कुमारेण । 'अहो, कथं 42

3) प्र inter. जननी & समजनि, P om. ते. 4) B तवास्त्रिलोकं. 6) B इति वायदासीनोदं इति देवी ताव. 7) C
 प्रतिहारी. 13) P मनोभव इव. 15) O उरुमस्तदेन किं. 19) P लग्न for वाह. 23) P दक्षिणः, B दक्षिणाः. 28) P 'पञ्चरत्नाय',
 B om. चक्रक. 30) P पौरिस्तिक. 35) P inter. न & तुच्छः. 38) Ock तावः 'पापी' इति भणन् क्षितौ पतितमामो
 मृतः । ततस्तः. 40) C गम्भीरः कस्यापि. 41) B वंशभूषण, O गम्भृतमस्ति.

- 1 पुनरेतत्, को ऽपि मम गोत्रं नाम च जानाति । अथवा को ऽप्येव दिव्यो मम शुभायतये दक्षिणाशामि-
 मुष्णं मां प्रेरयति निष्कारणकठनापरत्वेन । अतीन्द्रियज्ञानगोचरतया चालङ्घनीयवचनाः किल देवा
 3 मुनयश्च भवन्ति । इति ध्यात्वा दक्षिणाभिमुखं गच्छन् गध्युतिमतिक्रम्य कुमारो ऽशेषान् दिग्बिभानान्
 यावद्विलोकयति तावदप्रतो ऽनेकपर्वतपादपश्चादुत्कृष्टतुल्यगह्वरानां महाबिम्बध्वातवीं ददर्श । या च
 पाण्डवसेनेषां दुर्लभा कृता, श्रीरिव महामण्डपसनाया, महापुर्वीव तुङ्गशालकलिता । चिन्तितं कुमारेण ।
 6 'अथ ह्येव दशीकृतेन्द्रियप्रामः को ऽप्यत्र महर्षिर्महात्मा दिव्यज्ञानावलोकितालिपदार्थसार्थः परिच-
 सति । यत्तस्य भगवत उपशमवतः प्रभावेन विक्रान्तामपि जन्तूनां परस्परमहर्षिर्मम प्रेम संज्ञातम् ।'
 एतच्चेतसि चिन्तयन् कुमारः कुवलयचन्द्रो यावत्किञ्चिद्भागमुपसर्पति तावदनतिदूरे ऽस्तिबिम्बब-
 9 लकिसलयविराजमानं बहुविज्रुतकोलाहलमसंख्यशास्त्रासंकुलं वटपादपमपश्यत् । तं वीक्ष्य तामेव
 दिशं प्रति चलितो ऽचलापतिपुत्रः, क्रमेण च स वटवृक्षतलमलं चकार । ततो यावत्तत्र कुमारो ऽस्ति
 तावत्तस्य तपोनियमशोषिताङ्गस्तेजसा ज्वलन्निव, मूर्तिमानिव धर्मः, उपशमरसराजधानीव, निवास
 12 इव चारित्र्यलक्ष्याः, केलिवनमिव सौम्यतायाः, मुनिः को ऽपि महत्तमा दिव्यपुरुषसूत्रेन्द्रयोर्मध्य-
 स्थितश्चक्षुष्यधमायातः । ततस्तेन कुमारेण चिन्तितम् । 'यदिमं साधुं सकलत्रैलोक्यवन्दनीयचरणार-
 विन्दयुगलं प्रणिपत्य स्वस्याभ्यापहारं पृच्छामि । केन हेतुनाहमपहतः, को वैव तुरङ्गः ।' इति चिन्तयन्
 15 स्मृतः पृथुलशिलापटस्थितवत् मध्येः स्तनिकर्षम् । मुनिना प्रोक्तम् । 'मो शशिवंशविभूषण कुवलय-
 16 चन्द्रकुमार, स्वागतं तव । वत्स, आगच्छ' इति । अथ तेन स्वनामगोत्रकीर्तनविसितमानसेन महता
 विनयेन प्रणतं मुनिपतेः कमलमलयुगलम् । भगवता सकलभयमयहारिणा सिद्धिसुखकारिणा धर्म-
 18 लाभार्थीवर्धे लम्बितः कुमारः । ततो मुनिसमीपस्थदिव्यपुरुषेण प्रसारितः ससंभ्रमं सुरपादपकि-
 सलयकोमलो माणिक्यकटाभरणभूषितो धामेतरः करः । ततो नृपतनुजेन कट्पत्रेण तस्य पाणितले
 गृहीत्वेवद्विनतोत्समाङ्गेन कृता प्रणतिः । सूत्रेण च बहलशिथिलकेसरधारिणा उल्लङ्घीधरतलाङ्ग-
 21 लेन प्रशान्तभरणद्वयेन स्तोत्रमुकुलिताक्षेणानुमानितो राजतनयः । कुमारेण हर्षवशविकसन्मुदितान्त-
 रजोहया बिम्बधवलया दशा हरिर्दृष्टो । उपविष्टश्च नातिदूरे मुनिपत्य । भगवता निगदितम् ।
 'कुमार, त्वयेति चिन्तितम् ।

- 24 पृच्छाम्यहं साधुमुलं कृतो मे केनापहारः क इवात्र हेतुः । 24
 को वायमभस्तदिदं निवेद्यमानं मया विलसतः शृणु त्वम् ॥ २१
 इति श्रीपरमानन्दसुरिष्यश्रीरत्नमसुरविरचिते कुवलयमालाकथासंक्षेपे श्रीमद्युक्तासुरिरोचिते
 27 कुवलयचन्द्रोत्पत्तिरगापहारसाबुदर्शनकीर्तनो नाम प्रथमः प्रस्तावः ॥ १ ॥ 27

[अथ द्वितीयः प्रस्तावः]

- § १) ततश्च दन्तघृतिभिर्मुनीन्मूलस्तमःसमूहं विदधद्विष्टम् ।
 30 उवाच तत्संशयमेवमन्त्रात् तद्वोधनाय वचनं सुधाभम् ॥ १
 जीवितं यौवनं लक्ष्मीलीवण्यं प्रियसंगमः । सर्वे चलाचले लोके कुशाग्रजलबिन्दुवत् ॥ २
 दुर्दैवः सुखो ऽपि स्युः सुखो ऽप्यसुखतमाः । मनीषी तेषु सर्वेषु ममतां कः करोति तत् ॥ ३
 33 एक एव भवेज्जीवः सुखी दुःखी च जायते । एक एवाभुते मृत्युं शिवं यात्येक एव हि ॥ ४
 अज्येते कर्मणा रास्यं हार्यते ऽपि च कर्मणा । विद्वान् विना न को ऽप्यस्ति कर्मणो हन्ति मर्म यः ॥ ५
 अमान्यादर्जितापि श्रीः क्षयं याति क्षणादपि । घनाघना घनालीव बुद्धान्तमकृता हता ॥ ६
 36 अविषह्यापि सङ्घने नरके ऽत्र शरीरिभिः । दुःखान्युमुषितं वैदे शेषां भवणतो भवेत् ॥ ७
 कशापाशाङ्कुशादीनामाबाधाः स्वत्वकर्मणा । सहन्ते नित्यशो हन्त तिर्यकत्वे ऽपि हि देहिनः ॥ ८
 वियोगरोगस्तपमूपकोपादिबेदनाः । यथे भवन्ति भविष्यान्मेव ऽपि नवा नवाः ॥ ९

7) ० उपशमप्रभावेन. 8) P B किलय. 10) Pinter. 11) ०१ चारित्र्यलक्ष्यानिवासमेव for निवास इव
 चारित्र्यलक्ष्याः. 12) P केरलीवमिव B केरीवन. 14) P सत्यापहारः, ०१ इति विविच्य संपादः पृथुलशिलातलस्थस्य मध्येः
 स्तनिकर्षः. 16) P अथ तेन नामगोत्रः की. 18) B कुमारः तेन दिव्यपुरुषेण. 27) B B कीर्तननाम. 29) P B add ओ अहं ॥
 before ततश्च etc., B ० K 'मुनीन्मूलस्तमः'. 30) P B तच्छंशय. 32) P सुखो for दुर्दैवः. 33) ०१. अने जीवः.
 34) B ०१ सिद्धा for विद्वान्.

4) B सत्यवचनसिंहं. 7) B निर्वन्द. 17) P इत्ययः for इदयः. 22) P मङ्गलानामिसिंहं. 23) P परिमलित B मिलित for परिमिलित. 25) P adds हार and B adds हारि (but later scored) before 'मङ्गरी. 29) P B 'मङ्गरी for 'मङ्गरी. 33) P B हं ईरे इति मिलितस्य. 35) P राजसौमं. 37) P 'कलंगं मतङ्ग'. 39) P अमरामंदसंदोह B अमरामोवसंदोह.

- 1 भ्रमरैर्गीतमेकान्तमधुरैस्तार्यद्वयं बलेः । तूर्यत्रिकं वितन्वन्ति तुमा देव तवाग्रतः ॥ २१
- कुर्वन्तीतु तुमा देव भवतश्चरणार्चनम् । कुसुमैरसमैर्हृत्तरणितैश्च गुणस्तुतिम् ॥ २२
- 3 § ५) एवं निवेदयन् महामन्त्री परितो वने हर्षि व्यापारयन् ध्यायति स्म । 'तावद्व्योद्याने धर्म- 3
नन्दनो विभुर्न वीक्ष्यते, तमेव हृदि धृत्वा मयात्र विभुरानीतो विनाप्ययमेव, तन्मन्ये ऽन्यत्र कुत्र वा
वनस्पतिकुसुमपि पीलिकाप्रवृत्तिबाहुल्यात्प्राप्तुक्तं विभाव्य सिन्दूरकुट्टिमतले सशिष्याः स्थितो भगवान् 6
मविष्यति' इति चिन्तयित्वा राजानमवादीत् । 'देव, यस्मिन् कुमारस्य सिन्दूरकुट्टिमास्ये ऽशोकतरु- 6
रोषितः स कुसुमितो न वा, इति न ज्ञायते ।' राहोक्तम् । 'वाक्यितं भवता' इति वदन् मन्त्रिणः करं
करेण गृहीत्वा गतेन तेन तत्र मुनयो दृष्टाः । केचिद्धर्मप्यानदसाधधानाः, केचित्प्रतिमागालन- 9
लालसमानसाः, केचिच्चन्द्रसिद्धान्तपठनप्रवीणान्तःकरणाः, केचिद्विधासनाध्यासीनाश्च । तेषां च 9
मध्यगतं ताराणामिव ताराधिपम्, सागराणामिव क्षीरसागरम्, सुराणामिव सुरेश्वरम्, वतुर्हानिर्न
तं महासुनिं वीक्ष्य मनाक् प्रमुदितः क्षितिशः सचिवमुवाच । 'क एते पुरुषाः, कस्यैव नृप इवेषां 12
मध्यगताः' इत्युक्ते वासवसचिवः प्रोवाच । 'देव, तवदर्थं मुनिपतिर्महादव्यां कुतीर्थिककथितकापथ- 12
पतितानां जन्तूनां मुक्तिपुरीमार्गोपदेशको भगवान्, श्रीधर्मनन्दनाचार्यो देवानामपि वन्द्यापदारविन्दः,
तथास्यैव शिष्या महात्मानो ऽमी मुनयः, तदुपस्थानाचार्यस्य समीपे धर्मार्थं प्रष्टुमस्मिन् ।' अथ 15
15 भगवत्प्रेम्ण इति वदन् मन्त्रिकरतले लग्न एव भूपतिर्गुरुसमीपमुपेयिष्यत् । अथ मन्त्री स्तुतिपूर्वं प्रदत्त- 15
प्रदक्षिणाप्रयः सुगुरुचरणाम्भोजं ननाम तथा वसुधाधिपो ऽपि । भगवोश्च धर्मलामं दत्त्वा 'स्वागतं
भवताम्, उपाविशत' इत्युवाच । ततो 'यदाविशति भगवान्' इति वदन्नृपस्तत्रैव कुट्टिमतले न्यविक्षत, 18
18 मन्त्री च गुरुजनमनुबोध्य, तदा चान्ये ऽपि नृपमार्गमनुवर्तमानाः पान्थकार्पटिकादयो नत्वा भगवन्त- 18
मुपविष्टाः । भगवता सुखदुःखे जायतापि लोकाचार इति शरीरकुशलतावृत्तान्ते ते पृष्टाः । तैरुक्तम् ।
'सममथ तत्रमथङ्गवर्धनेन' इति । ततश्च चिन्तितमवनीपेन । 'भगवतो ऽमुष्यासामान्यं रूपम्, अगण्यं 21
21 लाबण्यम्, अमेया कान्तिः, अपूर्वकरुणारसः प्रशस्तः, तथा चार्थं सेतुबन्धः संसारसिन्धोः, 21
परगुस्तुष्णालतावनस्य, अशान्तिमशिलोच्चयस्य, मूलं क्षमापादपस्य, आकरः सर्वविधानाम्, कुलमण्डिर-
माचाराणाम्, महामन्त्रः कोषाधिकार्यवस्तुष्यभुजङ्गमस्य, दिवसकरो मोहान्धकारस्य, दानान्धः 24
24 स्फूर्जद्ग्रागशस्त्रिनः, अर्गलाबन्धो नरकद्वाराणाम्, कथकः सत्यथानाम्, निधिः सातिशयज्ञा 24
नमणीनाम् । सर्वथा सर्वगुणालङ्कितसफलसंप्राप्तमनुष्यजन्मनो ऽस्य किं वैराग्यकारणं बभूव, येन
भगवता यौवनलक्ष्मीभाजापि सर्वदा सर्वदुःखसमुच्चयस्या प्रव्रज्याञ्चिके तत्पृच्छामि ।' इति 27
27 चिन्तयन् महीपतिर्मुनिना ज्ञानिना स्वयमेव प्रोक्तः । 'वतुर्गतिके ऽपि भवे सुलभं वैराग्यकारणम् । 27
यद्व्ये ऽपि विषयसुखास्वादमोहिता जीवाः पापं कुर्वन्ते तदेव ज्ञानिनां वैराग्यहेतुः । तत्र नरकगतौ
तावन्निविधा विवाधा, क्षेत्रज्ञा ऽन्योन्यमुदीरिता परमाधार्मिकसुरकृता च । ततस्तदुःखानि वर्षकोट्या- 30
30 व्याख्यातुं न शक्यन्ते, एवं तिर्यञ्चानुष्यदेवगतित्वमपि । इह लोकं पतदेव जिननाथवचनं क्रियमाणं 30
धर्मार्थकामदम् । परत्र च मोक्षपुरुषार्थसाधकम् । ततः प्रथमं आचक्रधर्मं समाधित्य पश्चाच्छ्रमणधर्मपालने
मनो नियोज्य' इति ।
- 33 § ६) अत्रान्तरे प्रस्तावं परिज्ञाय कृताञ्जलिना वासवमहामन्त्रिणा भगवन्तं धर्मनन्दनं मुनिपं 33
नत्वा सविनयमुखे । 'नाथ, य एव त्वयाशेषदुःखनिलयधनुर्गैतिलक्षणः संसारः प्रणीतः, एतस्य पूर्वं
किं निमित्तम्, येन जीवा भवे परिभ्रमन्ति ।' श्रीधर्मनन्दनगुरुणा ज्ञपितम् । 'ओ मन्त्रीश, नरेन्द्र 36
36 पुरन्दरदत्त' तच्चतुर्षु संसारपरिभ्रमणे जीवस्य यत्कारणं जिनेश्वरैरुक्तम् । तथा च । 36
कोषो मानश्च माया च लोभश्चाप्यनियथिताः । अमी कथायाः संसारदुःखसागरहेतवः ॥ २३
अन्तर्दहनं गुणप्रामासिखः कोधघनञ्जयः । बहिर्वस्तुपरिग्रहोपकृतः पावकतो ऽधिकः ॥ २४
39 कदाचन सुवीर्यस्य स्थानं न स्वान्तवेष्टमनि । कोधस्य दम्बशूकस्य निःशूकस्य जनक्षये ॥ २५ 39
केवलं सर्पदृष्टस्य प्रतीकारो ऽत्र विद्यते । पुर्णान्तकोवसर्पेण दृष्टस्य तु न सर्वथा ॥ २६

1) B भ्रमरैर्गीतकोठांशं शालामिसांशं दहेः. 3) B परितस्तत्र इति. 4) O व्याख्या for पूजा, B मयाऽत्र विहृत्तीयं विनाप्ययमेव.
5) B कुसुमपीलिका. 6) O suggesta ससया for यस्या. 10) B ताराणामिव, B सागराणामिव सुरेश्वरम्. 12) P कुतीर्थिकक-
थितमुवाच । क एते पुरुषाः eto. repeated (as above) ending with कुतीर्थिककथित. 18) B समीपेऽपि गुरु. 20) P B
तत्तद्विहितः. 29) P वर्षकोट्योऽप्याहुः. 33) P भगवं धर्मं. 37) O कथायाः संसारे बलातो दुःखहेतवः I. 39) P दंशशूकस्य.

- 1 मातङ्गस्थशेने शुद्धिः सुवर्णपयसा नृणाम् । न पुनः कोपचाण्डालसांगत्ये स्यात्कथंचन ॥ २७ 1
 नितान्तं स्तिमितं यस्य स्वान्तं शान्तरसार्णसा । न कदापि स्फुरेत्तस्य कोपाटोपबुताशनः ॥ २८
 3 जिनाम्बुदसमुद्भूतप्रशमाभृतयोगतः । यः कोधाग्निं शमयति तस्य धर्मबन्धं स्थिरम् ॥ २९ 3
 यदि शोभो भवेन्नैव कदाचन शरीरिणाम् । तद्वचनं कराम्भोजावासिन्याः स्युः शिवश्रियः ॥ ३०
 अत्यन्तकोपमहातमःप्रसरणवीरुतस्त्वान्तो भ्रातरं भगिनीमपि हन्ति, यथायं पुरो निविष्टः पुरुषः ।
 6 नृपेणोक्तम् । 'प्रभो, वयं न जानीमः को ऽप्येव पुरुषः, कीदृशः, किं चैतनं कृतम्' इति । ततो गुरुणा- 6
 भाणि । 'य एष तव वामो मम दक्षिणपाश्वे स्थितस्त्रिनयनगलगलवल्कजलामो गुञ्जाफलरक्तनयनो
 9 मृकुटीमङ्गभीषणस्यो रोषस्फुरद्वधरोष्ठपटो दडकटिननिष्ठुपाहो भूर्तिमान् कोप इव संप्राप्तः । एतेन
 9 कोपयशश्च स याचिर्मितं तदाकर्ण्यतामिति ।

- § ७) अस्ति वसुधावामास्या एकं कुण्डलमिवोत्ततकनकमयप्राकारगम्भीरपरिखापरिवृता काञ्ची
 नगरी । तस्याः पूर्वदक्षिणदिग्दिभागे त्रिगञ्ज्युतिमात्रे रगङ्गानाम् संनिवेशो ऽस्ति । तत्र सुशर्मदेवो
 12 द्विजः परियसति । पत्नी सुशर्मा । तस्य च रुद्रसोमामिधो ज्येष्ठपुत्रः । तस्य लघुभ्राता सोमदेवः । 12
 तयोः स्वसा श्रीसोमा च । स तु रुद्रसोमो बाल्यादेव षण्डश्चपलो ऽसहो गर्वद्वुरकन्धरः सत्प्रो-
 ऽतिकर्कशावचाः सर्वदा सर्वद्विभ्राभिरागतो ऽपि रथ्यासु परिताडयति । तस्य तादृशस्य स्वभार्य
 15 वीक्ष्य द्विभ्रेव षण्डसोम इति नाम गुण्यं कृतम्, तावन्नरेश, स एषः । स कियद्विर्वीरः- 15
 रतिक्रान्तेः पिशा ब्राह्मणकुलयालिका नन्दिन्या सह पाणिं प्राहति । तत्र पितरौ कुटुम्बमारोप्य
 मन्दाकिनीतीर्थयात्राकृते निर्गतौ । षण्डसोमः क्रमेण यौवनभ्रियमलं चक्रे । ततः सा नन्दिनी च
 18 यद्यप्यखण्डितशीलव्रता तथापि तां तारुण्यपुण्यावयवमणीयां वीक्षमाणश्चण्डसोमः स्वमनसि 18
 विभ्रंसति । ततो नरनाथ, तस्या उपरि किंचिद्भागमुद्धृतस्तस्य को ऽपि कालो व्यतिचक्राम । अधाम्यदा
 तत्र शरल्लक्ष्मीरवततार ।

- 21 अभवन् सर्वतो यस्यां दिशः सर्वा विकस्वराः । कुमुदिन्यः प्रमोदिन्यः सदाकाशा विकसिनः ॥ ३१ 21
 अनुच्छस्वच्छतापात्रमात्रियेत जनैर्जनः । यस्यामितीव जतानि निर्मलानि जलान्यपि ॥ ३२
 यत्र स्वागतमग्रिष्ठ मरालानामुपेयुषाम् । सरोभिर्नलिनीगन्धलुब्धालिकुलिनः स्रवैः ॥ ३३
 24 सत्तच्छब्देषु चिकीर्तुर्विमुच्य करिणां कटान् । मधुपा यत्र नैकत्र स्थायिनो मल्लिना यतः ॥ ३४ 24
 यत्र चञ्चलकल्लोभुजाभिरभिधानम् । घनास्यभिधः प्रीत्या तन्वन्तीव जलाशयाः ॥ ३५
 निष्पुण्यानामिव धनं सरितां नीरमनुत् । यत्र धान्यान्यवर्धन् कार्याणीधार्थ्येयतसाम् ॥ ३६

- § ८) अन्यथा तत्र ग्रामे नटपेटकमेकं ग्रामानुग्रामं परित्यज्य समाजगाम । तेन सर्वो ऽपि ग्रामः 27
 प्रेक्षावीक्षार्थमभ्यर्धितः । ततस्ते च ग्राम्या रजण्याः प्रथमे यामे व्यतीते प्रशान्ते कलकले मृदङ्गध्वनि-
 माकर्ण्य गन्तुं प्रवृत्ताः । एष षण्डसोमः 'स्वकलत्रपरित्राणं कथं करोमि' इति व्यञ्चिन्तयत् । 'यदि
 30 तावन्नटं द्रष्टुं गच्छामि ततः कथं जायायाः परित्राणम्, यदि बल्लभाया रक्षणं तदा मम न प्रेक्षण- 30
 क्षणनिरिक्षणम्, 'इतस्तदी इतो व्याघ्रः' इति न्यायादन्त्यविकल्पमालाकुलितमनाः किं रचयामि,
 भार्यात्मना सह नेतुं न युज्यते, तस्मिन् रज्जे युवशतसंकुलो ग्रामः । सो ऽपि मम भ्राता तत्र गतो
 33 भविष्यति । तावद् यद्भवति तद्भवतु । एतस्याः श्रीसोमायाः भगिन्या एतां समर्थ्य ब्रजामि ।' इति 33
 विचार्य समर्थ्य च कोटिप्रहरणधरश्चण्डसोमः प्रययौ । खिरं तस्मिन्निर्गते भगिन्या भणितम् । 'हले
 नन्दिनि, तावन्नटाव्यपीक्षार्थं गच्छावः ।' नान्दिन्या भणितम् । 'हले श्रीसोमे, किं न जानासि
 36 निजसोदररोषेष्टिं येनैवं भणसि, न स्वजीवितस्य निर्धिण्णसि, त्वं पुनर्विष्टुक्तं तत्कुरु' इति जल्पन्ती 36
 स्थिता । श्रीसोमा पुनस्तत्र नात्यं द्रष्टुं गता । तस्य षण्डसोमस्य तत्र रजे प्रेक्षमाणस्य वृष्टतः किंचिन्मिथुनं
 मन्थयितुं प्रवृत्तम् । इति जल्पितं तन्नेन । 'भद्रे, इदमे स्वमे ऽपि च त्वं दृश्यसे । अद्य मनोरथशतेन
 39 प्रत्यक्षं दृष्टासि । 39

त्वद्वियोगानलज्वाला(मालाज्वलितविग्रहम् । सांप्रतं सौवर्णयोगसुधासारेण सिञ्च माम् ॥ ३७

2) P B स्तिमितं. 6) O क एष for कोऽप्येव. 11) C मयूत. 12) P om. पत्नी सुशर्मा, P B om. च after तस्य, B P
 मयूती. 15) P B सैतः, B om. स before किञ्चि. 18) C कियानि for कोऽपि. 31) P B विकसिनः. 24) P सत्तच्छ-
 देषु. 29) B एष सोमदेवः स्वकलत्र. 30) P B inter न & मम. 36) B निजसोदर. 40) P मास्य for मास.

1 १९) एतत्संलपसदाकर्णितं चण्डसोमेन । अत्रान्तरे स प्रतिभणितस्तथा तद्व्या । 'परिहृतां मया 1
यत्सं दक्षो दक्षिणशिरोमणिस्त्यापी भोगी प्रियवदः कृतः, परं प्रकृत्यैव मम पतिश्चण्डः ।' एतच्च
3 भुत्वा चण्डशब्दाकर्णनजाताशङ्केन चिन्तितं चण्डसोमेन । 'नूनं सैषा दुराचारा मम भार्या मामिहागतं 8
परिहृयैतेन संकोतितविष्टेन समं मन्त्रयन्ती मां न पश्यति ।'

युवा ग्राह्य पतितोऽस्तु चण्डः सोमोऽथवा यमः । इन्द्रो वाद्य मया सार्धं त्वया संगम्यमेव च ॥ ३८
6 भविष्ये तदव्या । 'यद्येवं तच्च निश्चयस्तथावयमम पतिरिह स्थितः कसिन्नपि प्रदेशे प्रेक्षां वीक्षते तावद्दृष्टं 6
मिजगृहं व्रजामि । पुनस्तवया मम मार्गलक्षणेन समागन्तव्यम्' इति भणित्वा सा तदणी रक्तो निर्गता ।
चिन्तितं चण्डसोमेन । 'अये, सैषया दुष्टप्रकृतिर्येन भणितमेतया मम पतिश्चण्डः ।' यावदेतच्चण्ड-
9 सोमश्चिन्तयति तावदिदं नट्या गीतम् । 9

इष्टं यन्मानुषं यत्स तदन्येन रमेत चेत् । स जानन्नेवमीर्ष्यालुरादत्ते तस्य जीवितम् ॥ ३९
एवं च मिशाम्येर्ष्यालुता चण्डसोमेन परिरुक्तरूपेण चिन्तितम् । 'कसिन्न स दुराचारः सा च
12 दुःशीला व्रजति । अवश्यं तच्छिरो लुनामि ।' इति चिन्तयन् स समुत्थाय कोशाधमातद्वयः स्ववेश्म 12
प्रविश्य बहलतमसाच्छादिते भूभागे गृहफलहकस्य पाश्चात्पक्षे कोटिप्रहरणसज्जः स्थितः ।

१०) इतश्च प्रेक्षणे निवृत्ते गृहफलहकद्वारे लघुसूता स्वसा च प्रविशन्ती चण्डसोमो वीक्षांचके ।
15 तेन च कोपाध्वतमसाच्छादितविक्रेतुशुवाविचार्य परलोकमवगम्य लोकापवादं परित्यज्य नीतिं 15
कोटिशब्देन लघुसूतारः स्वसा च निहतौ । हावपि धरातले पतितौ । सैषा मम प्रियाप्रियकारिणी सैव
पुरुषो दुःशील इति यावत्तस्य शिरश्छिनत्तीति चिन्तयन् कोटिप्रहरणमुद्रीं चण्डसोमः प्रधापितस्ता-
18 वत्कोटिफलहके रणनी लम्बा, तच्छब्दाकर्णनमात्रेणास्य प्रतिबुद्धा भार्या नन्दिनी । भणितं सर्वसंभ्रमया 18
तया । 'हा निर्धमं, किमेतत्प्रयाप्यवसितमिति । हतः कनीयान् आता भगिनी च ।' एतश्चिन्तय सर्वसंभ्रमं
यावद्विलोकयति तावद्भुजमणिनी च स्मृतिं प्रापतुः । ततः संजातगुणपक्षात्तापेन तेन चिन्तितम् । 'हा हा,
21 मया अकार्यं कृतं कोपवशातः ।' इति चिरं विलप्य मूर्च्छानिमिलितासः पृथ्वीपीठे लुलोठ । नन्विन्यपि 21
'वेदरं ननाम्बरं च' इति भणित्वात्लोकशोकशङ्कान्धयिततद्वया बहुधा करोद् । ततः क्षणमात्रलब्ध-
वैतन्यचण्डसोमः 'हा बभूवुरगुणप्रागमिराम सदाचार, हा श्रीसोमे भगिनि, युवां विना सदाचारमपि
24 विराधारं जगत्समभूत्' इति चिरं विललाप । 24

असावहृत्यकारीत्यदृष्ट्यवदनो द्विजः । द्वियेव द्विजराजोऽस्ताचलात्पतितुमुद्यतः ॥ ४०
तच्चदाकन्दमाकर्ण्य स्त्रीत्यान्मुदुलमानसा । रजनी तारकव्याजादिवाभूणि विमुञ्चति ॥ ४१ 27
ततः कौधाविवाताम्रस्तमःशत्रुं क्षयं नयन् । प्रपातयन् करीक्षण्डान् सूर्यो नृप इवोदितः ॥ ४२

११) अथ स जल्पितो जनेन 'भो चण्डसोम, एवं विलापं मा कार्षीः' । ततः स विलपन्नेव 'हा बाण्डव,
हा भगिनि', इति निःस्वत्य स्मशानभूमौ चित्वाजलनज्वालावर्ली कृत्वा प्रवेष्टुं यावच्चण्डसोमः शारेमे
30 तावद्गमजने 'गृहीतं गृहीत द्विजं पतन्तम्' इति वदति चण्डसोमो बलिमिनैरेष्टुतः । अथ द्विजैरुक्तः 'किं 30
प्राणान् वृथा लज्जति, प्रायश्चित्तं विरचय' । चण्डसोम उवाच । विप्राः, तद्विद्यतां मे ।'

ग्राहकोऽधमकामेन कृतं तेनैव शुद्ध्यति । परः ग्राह विवांसन्ते निप्रच ब्रह्महा भवेत् ॥ ४३
४३ रुचेऽन्यः कृतकृत्ये पापे कोध एवापराध्यति । परोऽवदद्भवेच्छुद्धो ब्राह्मणानां निवेदिते ॥ ४४ 33
कमिद्वेषे कृतं पापमहानाच हि दोषकृत् । ग्राहान्यो वेदि सर्वलक्ष द्विजानां स्वस्य शुद्ध्ये ॥ ४५
मुण्डयित्वा ततो मुण्डतुष्ये भिक्षां भ्रमन् सदा । करपात्री करे विप्रं गच्छ चिदशदीर्घिकाम् ॥ ४६
४६ इत्थं मिथो विलज्जति भुत्वा तेषां कर्वांस्यपम् । मां चतुर्भानिन् मत्वा तान् विहाय समागमत् ॥ ४७ 36
ततोऽप चिन्त्यतां तीर्थक्षानिः शुक्तिः कथं भवेत् । जलेनाहमलो याति न लघं पापमात्मनि ॥ ४८
यदि क्षानात्स्मृत्येवार्थि गङ्गा हरति कलमपम् । जायते जलजन्तूनां तत्कदापि न कलमपम् ॥ ४९
४९ यदि स्मरणमात्रेण जगत्पूतं भवेद्विदम् । अहो तन्मोह एवार्थं यच्छलेनात्मशोचनम् ॥ ५० 39
इदं वाक्यं विचारं न सहते हि महात्मनाम् । परं जनेन शूद्रेण प्रसिद्धिं यस्मिन् परम् ॥ ५१
रागद्वेषविहीनेन यदुक्तं सर्ववेदिना । मनःशुद्धा कृतं तद्धि पापप्रक्षालनसमम् ॥ ५२
५२ भुत्वेति चण्डसोमः स्वं क्षुत्पानं प्राञ्जलिः प्रभुम् । प्रणम्य ग्राह सत्यं तद् यदाख्यातं विमो त्वया ॥ ५३ 42

2) ० परं मम पतिः प्रकृत्यैव चण्डः. 17) P भ्रष्टान्मुहूर्तं. 28) P ० मोक्षणसोम, B ततः स विप्रापावलिस्त चेतामृदमथ सतिः-
सुलः 29) P साराण. 30) B बलिमिनीरे. 40) P om. 2nd क्व.

- 1 सर्वज्ञवाक्यस्य विगुह्यितस्य योग्योऽस्म्यहं वचनमाजानोऽपि । 1
दीक्षां ततो देहि भ्रमेति तेन प्रोक्ते व्रते तस्य दक्षी मुनीन्द्रुः ॥ ५४
3 । इति श्लोके चण्डतोमरकथा । 3

§ १२) गुरुणा श्रीधर्मनन्दनेन पुनरप्युक्तम् ।

- ‘पूर्वमो मानमातङ्गो धर्मोऽयम् मनसि यः । स्वशक्तिकृतो यश्च कियतां तस्य रक्षणे ॥ ५५
परित्यजन्नपि श्लोके मानवो मानवर्जितः । भवेद्भवे यदि श्रेयःश्रिया संश्रियते ततः ॥ ५६
हिताभिलाषी यः स्वस्य तेन मानमहीधरः । मेदनीयः सदाप्युद्यन्तवृताभिषधारया ॥ ५७
अहंकारो नदीपूर इव पुंसः कुलद्वयम् । भिनत्ति कुलद्वयवत् पद्मोच्छेदनलालसः ॥ ५८
दृष्टो द्रष्टुञ्जनेन नरश्चेतन्यशून्यधीः । नमस्यति गुरुन् कापि पुरतो न स्थितानपि ॥ ५९
मानान्धलोचनो देही चारुमार्गं न पश्यति । अतः संसारकूपान्तर्निपतत्युचितं हि तत् ॥ ६०
मातरं पितरं भार्यामपि त्रियमाणासुपेक्षते मानमहागजेन्द्रप्रवशः, यथैव पुरुषः । राक्ष
परिजल्पितम् । ‘भगवन्, अस्यां सभायामनेकलोकाकुलायां सैव पुरुष इति कथं ज्ञायते ।’ भणितं 12
श्रीभगवता । ‘य एव मम वामस्तवदक्षिणपार्श्वे स्थितः प्रोक्षामितभूयुगः पृथुलवक्षःस्थलो गर्वभरमुकुलित-
दृष्टिस्तत्तदनकवर्णतनुरातमल्लोचन एतेन रूपेण मूर्तो मान इव समागतः । यदेतेनामानमानमूढचेतसा
15 कृतं तदाकर्ण्यताम् । तथा हि,
अस्त्यवन्तीजनपदे नगरी श्रीगरीयसी । विशाला सुमनःशाला विशाला शालशालिता ॥ ६१
सुप्रार्प यत्र सिन्धुः पयः पीयूषसौदरम् । निपीय लोको न सुधापायिनोऽपि प्रशंसति ॥ ६२
यत्राभ्रहिलहर्माप्रचन्द्रशालासु योषितः । राजन्ते वीक्षितुं लक्ष्मीं स्वर्गध्व इवागताः ॥ ६३
धनिनां यत्र हन्येषु सन्नेषु मनीषिणाम् । वक्षते श्रीसरस्वत्योर्मिभ्यः प्रीतिर्गतगतैः ॥ ६४
तस्या नगर्याः पूर्वोत्तरदिग्भिन्ने योजनमात्रप्रदेशे कूपपद्मनिधानो भ्रामः । तत्रैकः पूर्वं
21 राजवंशप्रसूतो भागधेयपरिहीनः क्षत्रभटो नाम जीर्णैटकुः पविषसति । तस्य सैक एव वीरभटोऽन्यः
पुत्रो निजजीवितादप्यधिकवल्लभोऽस्ति । अन्यदा स तं तनुजं परिगृह्योज्ञयित्वा प्रघोतननृपस्य सेवा-
हवाकपरो बभूव । दक्षः क्षितिपतिना तस्य स एव कूपपद्मो भ्रामः । कालेन च स क्षत्रभटोऽनेकसमीप-
24 संपर्कवैरिरीरवारविदारितावयवो जराजीर्णतया चरणचक्रमगाक्षमस्तमेव पुत्रं वीरभटं भूपत्यापयित्वा
गृह एव स्थितः । तस्यापि शान्तिभटोर्मिभ्यः सुनुरस्ति । स च कमतः क्षितिपस्य सेवां कर्तुं प्रवृत्तः ।
तस्य स्वभावतः स्तब्धस्यात्यन्तमानिनो यौवनवर्गितस्य प्रघोतनराजा राजपुत्रवर्गेण च शान्तिभट इति
27 नामधेयस्य मानभट इति नाम विवधे । नरेभ्यः, स एव मानभटः ।’

- § १३) अन्यदा सवसि सर्वेषु स्वस्वस्थाननिविष्टेषु मानभटः समागमत् । ततः स्वस्वामिनः
सवसिपुङ्गववर्गस्य कृतनमस्कारो निजस्थाने राजपुत्रं पुलिन्दस्यमुपविष्टं दृष्ट्वा प्रोचिषान् । ‘भोः पुलिन्द,
30 मदीयमिदमासनस्थानं समुत्तिष्ठ त्वम्’ इति । पुलिन्देन भणितम् । ‘अहमजानमेवेहोपविष्टस्तावत्
क्षमस्व भ्रामागः, न पुनरुपविष्ये । ततः ‘तच्च मानभटस्य स्थाने पुलिन्दो निविष्टः’ इति वदद्भिरपरैः
स उच्येक्षितः । तद्यथा ।

- 33 ‘त्यजन्ति मानिनः सर्वे तूष्णवज्जीवितं धनम् । उज्जगति मानं न कापि मान एव महज्जनम् ॥ ६५
लघ्वर्कमूलयद्वयं मानं मन्दरवृद्धम् । त्यजन्ति मानिनः पूर्वं परं च न कथंचन ॥ ६६
एतज्जनश्चनमाकर्ण्य क्रोधाभ्मातहृदयो मानभटो निर्वैयः कार्यकार्यमविचार्यानार्य इव स्वसुति-
36 भवगणपत्य कृपाया वक्षःस्थले पुलिन्दं जघान । तं निपात्य स च सवसो निःशूल्य पुलिन्दपाशिकराजपुत्रेषु
पृष्ठिलक्ष्मेष्पि वेगवत्तरया गत्वा स्वभ्राममागम्य कृतापराधो भुञ्जन् इव स्ववेदम प्रविश्य पितुः पुरतो
पुरतो पथावृत्तं कथयामास । तत्रिशम्य पितृपित्रा जल्पितम् । ‘पुत्र, यस्मिन् तत्कृतमेव । अत्र पुनः
39 सांप्रतं सांप्रतं विवेशगमनम्, तदनुप्रवेशो वा । तत्र तदनुप्रवेशो न घटते, तावद्विदेश एव गम्यम् ।
अन्यथा जीवितव्यं न । ततस्स्वरितमेव वत्स, सजीकुल बाह्वनम् । तत्रारोप्य सकलमपि गृहसारे

2) P मुनीन्द्रः. 7) P B "मृदुतामिदुधारया. 16) P सुमनःशाला. 21) P एकरीभटोऽन्यः. 27) P नावाजितस्य B
मानमानम् for मानमेवस, P B तेष मानं. 31) P add: & ते before ततः. 23) P उज्जगते. 35) B adds पूर्व इदं परं मानं
before क्रोधाभ्यात. 37) O "मागल. 40) B adds on the margin the following (to come after बाह्वनम्) । -येन
तदाभिले रेशातीरे गम्यते । तेन च मानभटेन मानाभ्यातमनसापि क्षिमापि दाक्षिण्यं दत्वा वाहनं सजीकुलम् ।

- 1 रेखातीरं प्रति प्रेवितौ क्षत्रभट्टवीरपटौ । परं स्वयं व्याघ्रुत्थ मानभटः कतिभिरपि स्वपुरुषैः परिवृतः 1
पित्रा वार्यमाणोऽपि पौरुषाभिमनितया स्थितः ।
3 'द्विधापि लाभः संप्राप्ते शरो मृत्तिमवैति चेत् । स्वर्गशर्मायवा जीवेत्ततः श्रेयः श्रियः पदम् ॥' ६७ 3
इति स यावद्विभक्तयश्नस्ति तावत्तत्र पुलिन्दस्य बले प्राप्तमेव । ततस्तत्र तयोर्गुणं प्रवृत्तं, मानभटेन
मानवाहाकृतेनार्कितलक्ष्मणेन तद्वले सकलमप्यमञ्जि । ततः स गुरुप्रहापतो निर्व्यूढपराक्रमः स्वपुरुषैः
6 सह पितुः पथि गच्छतो मिलितः । अथ तौ क्रमेण यान्तौ नर्मदोषकण्ठे पर्यन्तप्राममेकमाश्रित्य दुर्यम् 6
तस्थुतः । सोऽपि मानभटः कियद्विर्दिनै रूढव्रणः संजज्ञे ।

§ १४) तत्र तयोस्तस्थुषोः कियानपि कालो व्यतिचिका म ।

- 9 तथान्यदा वसन्तध्रीर्वेनाचन्यामवातरत् । सपल्लवधियोऽभूवन् यस्यः र्संगान्महीरुहः ॥ ६८ 9
अशोका अपि कुर्वन्ति सशोका विरहस्त्रियः । सरस्त इव विसान्तस्तत्प्राप्तताहतीः ॥ ६९
अनङ्गोऽपि हि यत्संगाद्वस्त हन्ति वियोगिनः । पुष्पश्रियैव सर्वत्र तत्र मित्रबलं महत् ॥ ७०
13 किल माधवीकण्डूयोजितेन भृशरोषितः । खै गं विरहितं हन्ति केशरः केशरधिया ॥ ७१ 13
पलाशास्तु पलाशाद्याः पलाशा इव रेखिते । वियोगाकान्तनारीणामरीणाः प्राणितच्छिदे ॥ ७२
कङ्कलिशाखिनां शाखा नवपल्लववेल्लेनैः । अञ्जलोत्तारणानीव पुष्पकालस्य तन्वते ॥ ७३
15 § १५) अथ स मानभटो ग्रामतरुणनरैः सह दोलायामधिकरुडवान् । ग्रामजनेनोदितं 'यो यस्य 15
हृदयगमस्तस्य तेन नाम गेयमेव ।' प्रतिपन्नं ग्राम्यपुरुषैः । एवं भणिते निजनिजप्रियाणां पुरस्तरुणपुरुषवर्गो
गीतं शार्तुं प्रारभे । ततः कोऽपि गौराङ्गी कोऽपि इयामलाङ्गी कोऽपि तन्वङ्गी कोऽपि नीलोत्पलाङ्गी
18 गायति । ततो दोलाधिकरुडेन मानभटेन निजा जाया गौराङ्गाय इयामाङ्गीनामोच्चारणं गीता । एवं च इयामाया 18
नाम गीयमानं श्रुत्वा तस्य प्रिया गौराङ्गी समधिकं चुकोप । ततोऽपराभिर्गुणवतिभिः सा हसितेति । 'सखि,
तत्र रूपप्रमाणं सौभाग्यमङ्गी च यत्तत्र पतिरन्यायाः इयामाङ्गा मनोवल्लभाया नामोन्कीर्तनमातनोति ।'
21 ततः सा सौभाग्यवती गौराङ्गी निश्चितहृदयशाल्यैव क्षणं चिन्तयामास । 'अहो, मम प्रियेण सखीजन- 21
स्यापि पुरतो मानोऽपि न रुक्षितः । अहो, अस्य निर्वाक्षिण्यम् । अहो, निर्लज्जता । अहो, निस्नेहता ।
येन प्रतिपन्नगौरवग्रहणं कुर्वता महदुःखं प्रापितासि, ततो ममपमानितसौभाग्यलक्ष्म्या न समीचीनं
24 प्राणितम्' इति विचिन्त्य सा गौराङ्गी महिलावृन्दस्य मध्याभिर्गमनोपायमिच्छति, परं न तद्विषयः 24
नावसरं प्राप्नोति । इत्थं,

- स्वप्रियाज्ञोत्सखलनभ्रुतिसंततचेतसः । तस्या दुःखमिव प्रेक्ष्य ह्रीपमन्यं रविर्ययी ॥ ७४
27 कमलानि परित्यज्य मधुपाः कुसुदावलम् । मेजुः प्रायेण नैकत्र मधुपानां रतिर्भवेत् ॥ ७५ 27
असं गते दिनस्यान्तात् खगे विश्वप्रकाशके । कोशान्ति स खगानामसौहृदादिषु दुःखिता ॥ ७६
पर्यपूरि तथा विश्वमपि विश्वं तमोभरैः । यथा न लक्ष्यते लोकैस्तदा पाणिर्निजोऽपि हि ॥ ७७
30 सर्षा अपि क्षणादेव प्रत्यन्ते तमसा दिशः । इनाद्रिना सपजेन को नाम न हि द्रुयते ॥ ७८ 30
अमृतमोमयं भूमितले निखिलमप्यथ । राज्यं तमसि कुर्वाणे यथा राजा तथा प्रजा ॥ ७९
न जलं न स्थलं नोष्णं न शीतं नयनाच्यनि । न समं नासमे सर्वं तमसैकीकृते जगत् ॥ ८०
33 तत ईदृक्षे समये सा युवतिः सार्थमप्यतः कथंचिन्निर्यत्य मरणोपायं चिन्तयन्ती गृहमाजगाम । तत्र 33
सा श्वश्रवा पृष्टा 'वत्से, कुत्र ते पतिः' । भणितं तथा । एष भागत एव मम पृष्टे लग्नः' इति वदन्ती
सावशा वासवेष्टम प्रविशेत् । ततोऽसावतिगुरुदुःसहप्रतिपक्षगोत्रबन्धनहारदलितेव जज्जलेवम् ।
36 'आकर्षयत भो लोकपालका नीतिपालकाः । विना प्रियं निजं नाप्यो मया चित्ते विचिन्तितः ॥ ८१ 36
परं न कृतमेतेन धरं प्राणप्रियेण यत् । यदस्म्यन्तर्वयस्यानामपमानपदं कृता ॥ ८२
इत्युदीर्य तत्प्रात्यन्तकोपया कण्ठकन्दले । अक्षेपि पाशकः प्राणान् विनष्ट्य तृणवद्भुतम् ॥ ८३
39 § १६) इत्थं स मानभटस्तां रमणीयगम्यस्थामप्रेक्षमाणो जाताशङ्कः स्वमवनमाजमिवान् । 39
तेन भ्रातुः पार्श्वे पृष्टे 'यद्भवद्भूः समागता किं वा नेति । मात्रा जरिपतम् । 'यद्ब्रु स्रमागस्य वासमेषणे
प्रविष्टा' इति समाकर्ष्य मानभटस्तत्रागम्य त्वरितमेव पाशं तस्याभ्यिच्छेद । अथो सा जलेन संसिच्यमाना
42 क्षणेन स्वस्थचित्ता समभवत् । भणितमनेन । 'प्रिये, किं केनापराधं, कथं कुपिता, किमिदं त्वया निर्मि- 43

6) o om. पूर्वतः. 12) P माधीगदुः. 26) P o omitt line स्वप्रिया etc. lo चेतसः, P om. तस्या, B अस्या for तस्या.

81) P B प्रजाः. 33) o इष्टे. 36) P चित्तेऽपि चितितः B चित्तेपि चितितः. 39) P B सप्रयुजः. 40) P B कामयुजे. 41) o

'सामागस्य, P कलजेन.

- 1 निरसं स्वकीयं जीवितं ममापि च संशयदोलामारोपितम्¹ इत्याकर्ण्य गौराङ्गी प्रियं प्रति वाक्यमाह स 1
 'यत्र सा सौभाग्यवती कमलदलीर्घलोचना इयामाङ्गी निवसति तत्र त्वमपि गच्छ' इति । मानभट्टे-
 3 नोक्तम् । 'प्रिये, सर्वथैवास्व दृष्टान्तस्थानभिः । का इयामाङ्गी, केन कदा दृष्टा, केन तव पुरो निवेदितम्, 3
 इति कथय ।' एतन्निराश्रय सा रोचानलद्वन्द्वमानमानसा बभाष । 'अधुना त्वमनभिः ५सि यदा त्वया
 दोलापिकठेन सखीजनपुरतस्तस्याः इयामाङ्गा गीतमुद्गीतमेतत्कथं विस्तृतम् ।' एवमुक्त्वा तया
 6 महापुण्यारण्यस्थमुनिनेव मौनमवलम्ब्य स्थितम् । मानभट्टेन चिन्तितम् । 'यदसावकारेण ५पि कोप-
 पर्वतमारोह' । ततस्तेन प्रसाधमानापि सा पुनः पुनर्न किञ्चिद्विप्रतवती । केवलममानं मानमेवाभित्य
 स्थितवती । मानभट्टेन चिन्तितम् । 'यदेतस्या रोचपोषितविद्याया अनुनये पादपतनमेव हितम्' इति
 9 विचिन्त्य तेन तदैव कृतम् । परं तेन कृतेनापि प्राज्याज्यसंसिक्तज्वलनज्वालेव साधिकतरं कोधदुर्धरा 9
 बभूव, न पुनश्चेतसि शमरसं पुषोष । ततः स मानभट्टश्चिन्तयति स । 'युक्तमेषा मृगाङ्गी प्रसाधमानापि
 नाम न प्रसीदति स । यत ईदृश्य एव स्त्रियो भवन्ति ।
 12 प्रत्यासन्ना भवेन्नोल्लङ्घनीमौलभिलाषिणाम् । न जायतेऽन्तरा नाम दुस्तरा स्त्रीनदी यदि ॥ ८४ 12
 सेवन्ते कामुकाः कामतापच्छेदाय कासिनीः । परं प्रसृत्य जायन्ते महासंतापभाजनम् ॥ ८५
 सौद्रामिनीय संध्येव निरुगेव नितम्बिनी । चञ्चलप्रकृतिर्दृष्टनष्टरागातिनीचगा ॥ ८६
 15 विवेकपङ्कजं हन्ति मानसे महतामपि । कामिनीयं हिमानीयं कस्तामिच्छति तत्पृथुषीः ॥ ८७ 15
 विवेकपर्वताकूटान् गुणप्रौढानपि द्रुतम् । हेलयापि महेलासी वीक्षितेनापि पातयेद् ॥ ८८
 नवीना कापि दृश्येत शस्त्रीय स्त्री शरीरिणाम् । आदीयन्ते यया प्राणा बाह्या आभ्यन्तरा अपि ॥
 18 § १७ इति चिरं विचिन्त्य वासभवनाभिः मृतो मानभट्टो जनयिष्याप्रच्छि 'पुत्र, कथय किमेतत्' 18
 ततः स तस्या अक्षस्त्वप्रतिवचनो बहिर्निर्गतः । कान्तया चिन्तितम् । 'अदो, वञ्चकटिगद्गदयासि येन
 भर्तुः स्वयं पादपतितस्यापि न प्रसन्नाभवं ततो न वरं कृतम्, पुनः पुनः पदपतनाप्रसादवीक्षापक्षो
 21 मम प्राणेशः कुत्र जगाम, इति न सम्यग् जानामि, तस्मादमुष्य पृष्ठलम्ना प्रजामि' इति चिन्तयित्वा 21
 वासवेष्टमतो निर्गता । 'पुत्रि, क्व बलितासि' इति श्वभूरुषा 'माता, तव पुत्रः कापि प्रस्थितः' इति
 वदन्ती सा त्वरितपदं प्रधाविता ससंघ्रमं, पृष्ठे श्वभूरपि । चिन्तितं च तत्पित्रा वीरभट्टेन । 'सर्वमेव
 24 कुटुम्बं कापि प्रस्थितम्' इति चिन्तयन् सोऽपि तेषां मार्गं लग्नः । ततः स मानभट्टो घनतिमिराच्छादिते 24
 कूपनिगमे व्रजन् तया कथमन्युपलक्षितः । स च बहुपादपशास्त्रासहस्रसंजातान्धतमसस्य कूपस्य
 तटमाजगाम । तत्र च तेनोपलक्षिता पृष्ठतः समायाम्नी निजजायेति । तामवलोक्य 'एतस्याः परीक्षां
 27 करोमि' इति विचिन्त्य तेन कूपान्तः शिला निक्षिप्ता । तच्छिलापतनसंजातशब्दमाकर्ण्य 'मम पतिः 27
 पतितः' इति मत्वा तद्गार्या दुःखार्तावटे त्वरितमात्मानं मुमोच । ततः श्वभूरपि तदुःखदुःखिता स्वं मुक्त-
 वती, ततस्तस्या दुःखेन महता पृष्ठलम्नाः श्वशुरोऽपि । तत्क्षितयमपि विनष्टं दृष्ट्वा स वेतसि चिन्तितवान् ।
 30 'मयात्र किं कर्तव्यम्, एतेन दुःखेनात्मानं किं कूपे क्षिपामि, अथवा न' इति विचार्य तेन प्राप्तकालमेतेषां 30
 मृतानां निषापकियामातन्य परमवैराग्यमागतं विषयान्तरं परिभ्रम्य परिभ्रम्य लोकेन निषेधितानि
 मेरुपतंगमङ्गलान्प्रभृतीनि समाचरता भार्यमादृषिपृथग्भूतसंभृतदुरन्तदूरितजातोपशान्तये कौशाम्बी
 33 नगरी भेजे । भो वरेश, तदर्थं वराकोऽनभिः मूढमना लोकपाशा तीर्षानि करोति । यदि तावच्चित्त- 33
 शुद्धिस्तदा पुरुषो गृहेऽपि तिष्ठन्नप्यं क्षिणोति । ततः सर्वथैव मनःशुद्धिरेव विधेया ।
 चित्तशुद्धिं विना दत्तं विष्टं पात्रेऽपि सर्वथा । तथा क्रियाकलापश्च भ्रमणीयं द्रुतं दृष्टा ॥' ९०
 36 एवं निशम्य गुरुदितं मानभट्टो मानमपनीय भगवतो धर्मनन्दनस्य चरणमूलमाश्रितः । ततः प्रतिबुद्धेन 36
 मानभट्टेन प्रवज्या याचिता । स्त्रिणा समादिष्टम् । 'वत्स, अनुच्छस्वच्छतानिधे, सर्वथैव निरतिचारं
 चारित्रप्रतिपालनं दुष्करमेव । यत्र कर्तव्यं केशोत्पाटनम् । नित्यमेव प्राणातिपातविरह्यादीनि व्रतानि
 39 निरतिचाराणि धारणीयानि । बोद्धव्योऽष्टादशसहस्रशीलाङ्गभारः । भोक्तव्यमरसविरसं रुक्षं मैथुनम् । 39
 पातव्यं प्रासुकैवणीयं निःस्वादु जलम् । शयितव्यं भूमौ । दुस्सहपरीपहोपसर्गवर्गसंसर्गं ५पि न मना-

1) > इत्याकर्ण्य कर्णमपि विरोधपरिच । 2) नोवाच । तव मानसे कमलदलीर्घलोचना । 3) > सौभाग्यवती । 4) > स्वमात्रोऽसि ।

18) > > वास्तुवना । 19) > अन्तर्गतविषयको । 20) > स्वयं पट (हर्) पति । 22) > मानुस्त्व, > क्व for कापि । 26) > निजा जायेति । 32) > inter. प्रभृत & संभृत । 37) > > नच्छ स्वरुग्णागुच्छ सर्वदेव । 39) > > द्वादशशीलांगसहस्रभारः, > विरलस्यः ।

- 1 गपि शैथिल्यमात्रेयम् । यन्मदनन्दनैर्लोहकणकमक्षणं सुकरं न पुनर्जिनप्रणीतव्रतप्रतिपालनम्¹ ततः 1
 2 श्रीधर्मेनन्दनगुरोरुपदेशायःपीयूषं मानमहाविषमविषदर्पनिर्वदलनसमर्थमाकण्ठमुत्कण्ठया निपीय 3
 3 मानमटः प्रमज्ज्यां जग्राह । 3

। इति माने मायमटकथानकम् ।

§ १८) पुनरपि गुरुराह ।

- 6 'ईहध्वे यदि कल्याणमात्मनो भव्यजन्तवः । तदर्जिवहृपाणेन च्छेद्या माया प्रतामिनी ॥ ९१ 6
 मायानदीमहापूरं यद्यमूर्खे तित्तीर्यसि । ऋजुत्वाख्यतरीं तूर्णं ततः सज्जय यजतः ॥ ९२
 माया रात्रिचरिणी ज्ञेया जगज्जन्तुभयंकरि । अवकचित्तसद्भावस्फूर्जन्मन्मन्भावतः ॥ ९३
 9 मायानुतलनिर्येन कृता स्यात्तस्य दुर्गेति । न कृता येन तस्येह श्रेयःश्रीवैशद्यार्तिनी ॥ ९४ 9
 माया दुर्वैयभूषणकैलिभूमिरियं वरा । जननी विष्वदुःखानां काननं पापमूकहृत् ॥ ९५
 माया कियमाणा यशो धने मिश्रवर्गे च नाशयति । जीवितव्यं च संशयतुलामारोपयति । ओ नरेश्वर,
 12 यथैव पुरुषः¹ भूभुता प्रोक्तम् । भगवन्, न जानीमो वयं कः स पुरुषः, किमेतेन कृतम्² श्रीधर्मेनन्दनः 12
 प्रोक्ते । य एष तव संमुखः पाश्चात्यभूभागे मम स्थितः संकुचितदेहभागः कृष्णकायकान्तिः पापीयान्
 इत्येतं स मायावी । अनेन मायाविना यन्पूर्वं कृतं तदाकर्ण्यताम् । तथा हि,
 15 जम्बूद्वीपाभिधे द्वीपे क्षेत्रे भरतनामनि । काश्यपदेशोऽस्ति विख्याता पुरी वाराणसी वरा ॥ ९६ 15
 सुकुटं स्फाटिकपद्मिनी यथेक्षन्ते मृगीदशः । चरन्त्योऽपि निकेतान्तः स्व आदर्श इवाविशम् ॥ ९७
 बुद्धं तु त्यागिनामेव सर्वैश्वर्यविराजिनाम् । कदाचनपि प्राप्यन्ते पापनाय न पाचकाः ॥ ९८
 18 यत्र कामानलो धूनामदीपिष्ठ कुटुहलम् । संध्यासमीरणैः सिद्धसिन्धुसीकरहारिभिः ॥ ९९ 18
 या चतुर्दशस्वप्नजन्ममहिम्नः अमूर्तमूर्तिरमणीयतातिरस्कृतानल्पकन्दर्पस्य उत्पन्नविमलकेवलज्ञानाव-
 लोकिताशेषपदार्थसार्वस्य संसारोद्विगरसंचरिण्युसकलजनतात्राणदानोद्धतविशुद्धसुखमं देशनासिंह-
 21 नादिविधुरितसकलकुमन्तकरिवरस्य सुरासुरनरेश्वरसंसेव्यमानचरणारविन्दगुगलस्य तीर्थदुःखो भगवतः 21
 स्त्रिजगदानन्दनस्य श्रीधामानन्दनस्य जन्मभूमिः । तस्या मगर्थाः पश्चिमोत्तरदिग्बिभागे शालिग्रामो
 नाम ग्रामः ।
 24 अम्बुभिर्वन्दुरोऽगाधैः संकोटो विकटैर्वटैः । मञ्जुलो वज्रलक्ष्णेया चित्तप्रीत्यै न कस्य यः ॥ १०० 24
 § १९) तत्र चैको वैद्यप्रातिर्गङ्गादित्याख्यः परिवसति । तत्र ग्रामे घनघान्त्यसमुद्येऽपि स
 पवैको दारिद्र्यमुद्राविद्वतः । कुसुमशरसमानरूपेऽपि जने स पवैको वैरुप्यधारी । किं बहुना, स
 27 पवैको दुर्वैचनपरो निखिलजनोद्देशनीयदर्शनः कृतघ्नः कर्णजपः सर्वांगुणगणमन्दिरं च । तस्य ग्रामजनेन 27
 मायाशीलस्य पूर्वनाम गङ्गादित्य इत्यवमत्य मायादित्य इत्यभिधा विद्ये । ओ नरेन्द्र, स चायं
 मायादित्यः । तत्र ग्रामे वणिक्पुत्र एकः पूर्वसुकुलसंचयक्षयपरिक्षीणद्रविणः स्थाणुरित्याख्यः । तस्य
 30 तेन मायादित्येन स्वमं प्रीतिरुपपन्ना । स च स्वभावेन सरलः कृतघ्नः प्रियवादी दयालुरवज्जनपरः सदा 30
 दीनवत्सलोऽनादीनक्षधेति । तेन स्यापुना ग्रामबृहज्जनेन प्रतिविष्यमानेनापि सौवचित्तप्रविशुद्धतया
 मायादित्यस्य समीपं [सामिप्यं] न कदापि मुच्यते ।
 33 जानाति साधुर्वैष्णवि दुर्जनानां मनांसि न । आर्जवेनार्पयत्येव स्वकीयं मानसं परम् ॥ १०१ 33
 ततस्तयोः सज्जनोर्जनयोः प्राज्ञमन्वयोरेव मरालवकयोरेव भद्रगजवर्षैरकूलगजयोरेव स्वभावेन
 स्थाणोः कैतवेन मायादित्यस्य तु मिथः प्रीतिरवर्धत । अन्यथा विष्वत्चेतसायन्योन्यं विविधान्
 36 घनोपाजानोपायान् परिकल्प्य स्वजनवर्गं परिपुच्छ्य कृतमङ्गलोपचारैः गृहीतपाथेयैः दक्षिणदिशामिमुखं 36
 जगमत् । तत्र तात्यामनेकगिरिसरिल्लालिम्बापर्वसंकुलं वनं तुल्लङ्घयन्मुल्लङ्घय स्वर्गपुरप्रतिष्ठं प्रतिष्ठान-
 पुरमवाप्य विविधवाणिज्यादि कर्म कुर्वाणाभ्यां कथंचित्प्रत्येकं पञ्च काञ्चनसहस्री समुपाजित्वा । ततस्ती
 39 'द्रव्यमेतच्चौरमिहजनेभ्यः परित्रातुं दुष्करम्' इति विचिन्त्य स्वदेशं प्रति गमनसमुत्सुकमनसौ दश 39
 सुवर्णसहस्रया दश रत्नीं स्वीकृत्य जम्बीराञ्जले बन्धुा मुण्डितमल्लकीं प्रावृतभानुरज्जवाससौ विरचितदूर-
 तीर्थयात्रिकलोकोपेयौ मिश्रां याचमानौ कापि मूल्येन कापि सत्रागारेष्वक्षतौ कमपि संनिवेशमीयतुः ।

1) P B 'माथेय' । बहोवचनलक्षणं न पुनर्जिनः । 4) B C om. इतिः । 12) P वयं कोपि पुरुषः B वयं कोपि स पुरुषः । 13)

P B पाश्चात्यभोगे । 14) P B 'विना पूर्वं यत्कृतं' । 15) P B काश्यपदेशः । 19) P B omit या, B तिरस्कृतानल्पकन्दर्पस्य । 25)

P 'तीर्थयात्रायाः' । 34) B दुर्जनयोः चंदनतस्त्रिभुजद्वयोरेव । 37) B add नसी after गिरि, P om. पुरप्रतिष्ठं etc. ending with इत्य.

- 1 ततो ह्यपि धौतवदनौ कृताहारकियौ प्रचलितौ । ततो मार्गद्वयौ दिक्मोहितचित्तौ भयभ्रान्तदृशौ च 1
संसार इव दुस्तरं कान्तारे विविशतुः । 'कुत्रागतौ, कुत्र गमिष्यावः' इति तौ न जानीतः । स्थाणुना 2
3 मणितम् । 'भुधाधिकं मां बाधते तत्त्वं रत्नप्रान्थं गृहाण, कदाचिन्मम पार्श्वोत्पत्तिष्यतीति समर्पितो ऽनेन 3
रत्नप्रान्थः ।' चिन्तितं च मायादित्येन । 'अहो, यन्मम कर्तव्यमस्ति तदनुना स्वयमेव कृतम् । ततो मध्याह्ने 4
5 छलादंतपतपने ऽतीवतृष्णातरलितौ पानीयं सर्वत्र पश्यन्तौ कटपादपाथस्ताद्वर्तं दृशन्तुः । 5
6 ततश्चिन्तितं तेन दुष्टबुद्धिना 'सांप्रतमस्यैव कूपपातवमेवानपाय उपायः' । भणितं मायादित्येन । 'स्थाणो, 6
7 कूपे कियत्प्रमाणं पया, विलोक्य कथ्यताम्, यथा तदनुमानेन इदं वल्लीतन्तुभिर्द्वंदं रञ्जं करोमि ।' स 7
8 तु महातुभावो ऽवकण्ठयः पयःप्रमाणवीक्षाकृते प्रवृत्तः । ततस्तेन मोहमोहितचेतनेन मायाविनानपेक्ष्य 8
9 लज्जामवमल्य प्रीतिमनालोच्य बाक्षिण्यमभिचार्य परलोकमविचिन्त्य सज्जनमार्गं स्थाणुनीरं निरीक्षमाणः 9
10 कूपे न्यक्षेपि । स च कूपे दलतृणचयसिते जम्बालान्तः पतितो ऽपि तथाविधां बाधां वेहे न सेहे । 10
11 ततस्तेन विष्वस्तचेतसा चिन्तितम् । 'अहो, पूर्वं वारिष्मम्, ततः कान्तारान्तः परिभ्रमणम्, तत्रापि 11
12 प्रियमित्रवियोगः, एतन्नितयमपि पापिना विधिना विरचितमेव । अहमत्र केन निर्दयहृदयेन क्षितः । 12
अत्र मायादित्य एव समीपवर्ती नान्यः । कथमेतेनास्मि पातितः । अथवा नैतत् संवादि, दुष्टे मया 13
छलु चिन्तितम् । 13
- 15 कदाचिद्व्याणुना स्वर्णशैलचूलापि कम्पते । उदेत्सुः प्रतीच्यां च न मित्रं तनुते त्विदम् ॥ १०५ 15
16 चिगहो, ममापि हृदयस्थानत्प्रविकल्पसंकल्पः । ततः केनापि राक्षसेन वा पिशाचेन वा पूर्ववैरिणा 16
क्षितो ऽस्मि ।' स्थाणुरेवं विचिन्त्य स्वस्थचित्तस्तस्यामप्यवस्थायां तस्थौ । प्रहृतिरिवेदशी सज्जनानाम् । 17
18 चिन्तितं मायादित्येन । 'अहो, यत्कर्तव्यं तत्कृतमेव । सांप्रतं दशानां रत्नानां फलं गृह्णामि' इति 18
चिन्तयन् मायादित्यो वनान्तः परिभ्रमन् चौरसेनापतिना वीक्षितो धृतश्च रत्नानि च गृहीतानि । 19
- ॥ २२ ॥ अथ चौरपतिः कथंचिद्विवृतप्यतयानन्ययोदन्यथा बाधितस्तमेव विशङ्काटवटतटमवाप । 20
- 21 समादिष्टं पल्लीस्वामिना 'मो मोः, कूपतपयः कर्षत' । इत्याकर्ष्य तैः कूपे पयःकर्षणाय वल्लीवरत्रया 21
प्रावर्गभेः पलाशद्वलपुटकः क्षितः । कूपान्तःस्थेन स्थाणुना तं वीक्ष्य महता शब्देन गदितम् । 'केनापि 22
देवतुर्गोमतेः कूपे ऽत्र क्षितः, ततो मामन्युत्तारयत ।' तैः सेनानायकस्य पुरो विव्रतम् । 'यत्केनाप्यत्र 23
24 जीर्णकूपे पुमानेकः पातितो ऽस्ति ।' सेनापतिना जगदे । 'मो भोः, अलमलं जलाकवणं, प्रथमं तमेव 24
वराकं कर्षत ।' ततस्तदादेशवशवैदस्यरितमेव स्थाणुः कूपतः कर्षितः । सेनापतिस्तं वभाषे 'भद्र 25
कुत्रस्यस्वः, कुतः समायातः, किमभिधानः, कथं जीर्णवटे निपातितः ।' भणितं चानेन । 'देव, पूर्वदेशत 26
27 आवां द्वौ जनौ दक्षिणाशामभित्य कियता कालेन पञ्च रत्नान्युपाज्यं मुदितमानसौ स्वगृहं प्रतिगच्छन्तौ 27
मार्गपरिभ्रष्टौ तृषातरलितचित्तावेतस्यामटप्यां प्रविष्टौ । तत आवाभ्यां तृषातुराभ्यां जीर्णकूपो दृष्टः । अतः 28
परं देव, न किमपि सम्यग् जाने, यदस्मि केनापि पातित इत्यवेमि । परं यद्भवता कृपावता कूपान्तसंसार- 29
30 दिव गुरुणा प्राणी सज्जर्मचचनोपदेशेनाकर्षितः ।' एतदाकर्ण्य सेनापतिनोक्तम् । 'केवलं तेन दुराचारेण 30
भवाक्षिक्षितः ।' स्थाणुना भणितम् । 'नहि नहि शान्तं पापम् । स कथं मयि जीवितादप्यधिकः प्रियो 31
वयस्यः श्वपच इव दुश्चरितमाचरति ।' सेनापतिना जस्यितं 'स तावत्कुत्रास्ते' । स्थाणुना जगदे 'सांप्रतं 32
33 नावगच्छामि' । अथ सर्वैरपि परिमोषिभिः परस्परं सहास्यमास्यं निर्माय भणितम् । 'यदयं वराकः 33
सर्वदेवावकचित्तः सद्भावः किमपि न जानाति स्वस्य शुद्धचित्तया ।' ततः पल्लीपतिववाच । 'सांप्रतमिदं 34
स एवास्य वयस्यो भविष्यति, यस्मामुनि रत्नान्यस्माभिर्गृहीतानि ।' चौरैरुक्तं 'देव, संभाव्यत एतत्' । 35
36 अथ स पृष्टः 'कथय स कीदृशस्तव वयस्यः' । स्थाणुना भणितम् । 'देव, कृष्णवर्णः पिङ्गललोचनः 36
कुशाक्षो मम वयस्यः ।' सेनाधिपेनोक्तम् । 'यद्र, त्वया लक्ष्णसंपूर्णः शुद्धहृत्त्वो येन कूपे भवान् 37
पातितः । त्वं प्रत्यभिजानासि स्वानि रत्नानि दद्यामि ।' तेनोक्तं 'उपलक्ष्यामि' । ततस्तेन तस्य 38
39 रत्नानि दर्शितानि । तेन तान्याप्लीयानि परिहाय जस्यितम् । 'कुत्र कदा वा रत्नानि प्राप्तामि, कथं 39
मन्मिभं व्यापाद्याङ्गीकृतानि ।' तैरुक्तम् । भवन्मिभं न विनाशितम्, केवलं रत्नानि स्वीहृत्य नियम्य च

1) P om. च. 5) P B सर्वत्रैव. 7) P B यस्मि तदनुमानेन. 12) P एतत्किनव्याभिना. 13) P अथवा न तमेतदुत्ता
संवादि दृष्टं मया, M अथवा नूनमेतदुत्तासंवादि. 16) B संकल्पम्. 20) B om. तट. 29) P om. न. P om. कृपावता. 31)
P B भिये वयस्ये भवप. 36) B om. स after कथय. 37) P सेनाधिपलेनोक्तम्.

- 1 स मुक्तः । तेन सेनापतिना सद्येन स्थाणोः पञ्च रत्नान्यर्पणाचके । तेन सिधं विलोकमानेनैकसिद्धे 1
 2 वनगहने दृढबल्लीसंदाधितवाहुलतो नियमितचरणयुगः पोष्टल इव निबद्धो ऽधोमुखो वीक्षितः । तं 2
 3 विगतवस्त्रं विधाय हाहारं कुर्वणः स्थाणुः सानुकम्पः प्रोवाच । 'मया रत्नानि पञ्च व्यावृत्त लब्धानि । 3
 4 तव सार्धं रत्नद्वयं ममापि च । त्वं पुनर्मनसि विषादं मा विदधीथाः ।' इति मणित्वा स्थाणुना कान्तार-
 5 पर्यन्तप्रामसीमां स समागम्ये । तत्र तावदुपचारकृत्या स मायादित्यः कियन्निरपि दिवैनैर्व्यूढमणः
 6 समजनि । चिन्तितं च मायादित्येन । 'यद्यं ममेदशचेष्टितस्यापि परोपकारीति । ततो मया किं 6
 7 कर्तव्यम्, यन्मया मायायिना प्रथमं रत्नस्वीकारेण ततः कूपान्तर्निक्षेपेणालीकवचोमिश्र वपस्यो विप्र-
 8 तारितः, ततो मम नरके ऽपि न निवासः, तस्माद् ज्वलनं प्रविश्यामनः काञ्चनसिवाशुशुक्ष्णो विमली-
 9 करिष्ये ।' ततो ऽतीवमिश्रबलक्षणचिन्तासंतापपरायणक्षितानलं प्रवेष्टुं स्थाणुना प्रामजनेन च 9
 10 निवार्यमाणो ऽपि मायादित्यः समीहिवाद् । ततो प्राममहस्ररैरनेकैर्वाक्यैः प्रतिबोधितः । ततः स्वमिश्र-
 11 बलसमुद्भूतपापनिराकरणाय स्थाणुना मित्रेणानुगम्यमानः सर्वाणि तीर्थानि लोकप्रसिद्धा समाराधयन् 12
 12 स मायादित्यः समागत्येह समुपविष्टो ऽस्ति । ततो मायादित्यः श्रीधर्मनन्दनगुरोर्मुक्तः स वृत्तान्त- 12
 13 मवगम्य भगवान् । 'यन्मया मायामोहितचेतसा स्वमिश्रद्वोहिता कृता तदपगमनाय प्रसादं विधाय
 14 प्रभो, प्रभो दयावास, सिद्धिनिवासमुधं प्रव्रज्यां मह्यं वेहि ।' ततो भगवता धर्मनन्दनेन ज्ञानातिशयेन 15
 15 विलोक्योपशान्तमायाकथायप्रचारः स मायादित्यः श्रीतीर्थनाथप्रणीतप्रतीतययोकविधिना प्रवाजितः । 15

। इति मायायां मायादित्यकथा ।

§ 2३) चारुचारित्रमलयाचलचन्दनेन गुरुणा श्रीधर्मनन्दनेन पुनरुक्ते ।

- 18 न वज्रयति लोभं यः क्रोधादिरहितो ऽपि हि । निमज्जति भवाम्भोघो स कालायसगोलवत् ॥ १०६ 18
 जीवाः संसारकान्तारे विवेकप्राणहारिणा । स्पष्टं लोभाहिना दद्या जानते न हिताहितम् ॥ १०७
 सलोमे मानवे सद्यो निर्मलापि गुणावली । विलीयते ऽग्निसंतप्तं लोहे तोयच्छटा यथा ॥ १०८
 21 प्रचुरैर्नारिर्धनैरिन्धनैर्वृमकेतनः । न तुष्यति यथा जन्तुर्धनैरपि धनैस्ताथा ॥ १०९ 21
 लोभमरवशः प्राणी प्रव्र्यं नाशयति, सिधं च हन्ति, दुःखाम्बुघो निपतति च । पार्थिव, यथैव पुनरुक्तः ।
 24 राज्ञा विवृते 'भगवन्, स कः पुरुषः, किमेतेन कृतम्' । समादिष्टं भगवता । 'यत्सर्वं पृष्ठिभागे बाधे 24
 24 वासःस्थोपविष्टो ऽतिक्रुशशरीरः केवलमस्थिपञ्जर इव रूपेण मूर्तो लोभ इव । नरेश्वर, असुना लोभा- 24
 मिमूलेन यरुहत् तदेकचित्ततया क्षूयताम् । तथा हि । इहैव जम्बूद्वीपे द्वीपे भरतक्षेत्रे मध्यमखण्डे
 सप्तसि नगरी सौवराज्यणीयकसंपदा । स्वःपुरस्तन्वती तक्षशिला मनसि लाघवम् ॥ ११०
 27 कपिशीर्षावलीकन्नवप्रव्याजेन भोगिराट् । सहस्रशीर्षः सौन्दर्यं यस्या ब्रह्ममुपागतः ॥ १११ 27
 प्राकारः स्फाटिको यत्र परित्वाम्बुनि विमिश्रितः । भोगावतीनिरीक्षायै विशातीव रसातलम् ॥ ११२
 सुजातिरम्याः सुशिवाः सदास्त्रमा कृपाश्रवाः । स्वभयाः स्वशना यत्रोद्याना इव जना वधुः ॥ ११३
 30 प्रासादा यत्र राजन्ते महाराजतनिर्मिताः । कीदृानिमित्तमायाता मेरोरिष कुमारकाः ॥ ११४ 30
 अस्त्वेत्यातहरिण्यातां सदा जयविराजिताम् । यां पुरीं स्वःपुरीं वीक्ष्य ह्रियेवाहृयतामगात् ॥ ११५
 श्रीनामैयपदस्थाने धर्मचर्कं मणीमयम् । श्रीबाहुक्षिना यत्र सहस्रारं विनिर्ममे ॥ ११६
 33 यत्र शोभन्ते परमजोहलालसचेतसो जना अनगराश्च सदा परमदारं सदागमपरं सदाहारसारं 33
 विप्रविद्वन्मुनिमण्डलं चेति । तस्याः पुर्याः पश्चिमदक्षिणयोरन्तराले दिग्भिन्नागे समुच्चान्वकूटा-
 36 मिम उच्छालक्यो भ्रामः । तस्मिन् शुद्धवैशमयो धनदेवामिधः सार्धपतिपुत्रः परिषसति । परैः सार्ध- 36
 36 पतिपुत्रैः सह तस्य कीडां कुर्वतः क्लान्तपि कालो व्यतिक्राम । 36

§ 2४) स धनदेवः स्वभावात् एव लोभवत्तच्चित्तः सततमेव वज्रकशिरोमणिरलीकवचनभाषी पर-
 द्रव्यापहारी । ततस्तस्येदशस्य सैः सार्धनाथतनुजैर्धनदेव इति नाम निराकृत्य लोभदेव इत्यभिधा विद्घे ।

10) P B om. ततः. 11) P B "गम्यमानलनीयां सन्नाणि लोक". 17) P B omit पुनरा श्री. 26) B तक्षसिला. 28) B has (on भोगावती) a marginal gloss, नागपुरी. 29) On. सुजाति etc. B has a marginal gloss: आतिगौरवं मालती च ।
 सुद्धु क्षिबं कल्याणं येषां, हि० शोभनाः शिवाः पुष्करिका इष्टाः सहस्रारा यत्र । सख्यपान आरंभो येषां ते तथा । सदास्त्रमाः कदली येषु । सुद्धु
 निमेषाः शोभना इति तस्यो यत्र । शोभनं अज्ञानं भोजनं हि० उद्याना वृक्षविशेषा यत्र ॥ 31) B has a marginal gloss on अस्त्वेत्यात
 etc. अस्त्वेत्यातहरिण्याताः प्रसिद्धाः = जय वरपुत्रः सततमिच्छति कदाचित्नेत्यर्थः [?]. 33) P B om. यत्र B has a gloss (on परैः):
 परै केनच अत्येहमुनयः. 38) P repeats (after गुरुजनमनुशास्य) कोमदेव इत्यभिधा etc. ending with गुरुजनमनुशास्य.

- 1 ततस्तस्य तारुण्यपुण्याद्यवयवस्य मानसमतीक्ष्णं लोभाभिभूतमभूत् । अन्यथा द्रव्योपार्जनप्रयुजितचित्तो 1
 2 नृपजनमनुभाव्य लोभदेवस्तुरङ्गातुष्टान् सज्जीकृत्य बाह्वनानि च स्वीकृत्य पाथेयं संगृह्य मिश्रवर्गमा-
 3 पृच्छ्य तिथिकरणनक्षत्रविधिं मुहूर्तं चन्द्रबले वरलक्षे स्वाभिना वीक्षिते ज्ञानं विधाय देवतार्चनं निर्माय 3
 4 च वह्वाहिकान्दसपदः स्वजनेनानुगम्यमानः प्रमुदितवदनो दक्षिणाशां प्रति प्रचलितः । जनकेनोक्तम् ।
 5 'वत्स, तवाधीतसर्वशास्त्रस्य प्राणिन्यस्य घटनमिव आरत्याः पाठनमिव मौक्तिकानामुत्तेजनमिव सर्वथा
 6 शिक्षावचः कीदृश, तथापि ज्ञेयमोहितचेतसा मया त्वां प्रति किञ्चिदुच्यते । 'पुत्र, दधीयो देशान्तरं, 6
 7 विषमा मार्गाः, कुटिलदृश्या लोकाः, वञ्चनप्रगुणाः कामिन्यः, घनतरा दुर्जनाः, विरलाः सज्जनाः, दुष्परि-
 8 पात्यं क्रयाणकम्, दुर्धरं यौवनम्, विषमा कार्यगतिः, तावत्स्वया सर्वथैव कचन पण्डितेन, कचन
 9 मूर्खेन, कचन व्यालुना, कचन निष्कपेण, कचन सूरेण, कचन कातरेण मार्गो निर्गमनीयः ।' इति 9
 10 शिक्षावचोभिः सुतप्रममदानन्वसंबोहसुगन्धदुग्धापिधमध्यस्थं परिमलजयनयुगलजले पिता विधे ।
 11 लोभदेवः कतिपयैरप्यनवरतप्रयाणकैर्दक्षिणापथमाधित्य कियतापि कालेन सोपारकपत्तनं प्राप्तवान् ।
 12 यत्रोत्पातः पतङ्गेषु वक्रता झूपु येषिताम् । प्रकम्प्य पताकानां जनानां न कदाचन ॥ ११७ 12
 13 प्राप्तापिकेषु संवायः कन्यासु करपीडनम् । मयनं च दक्षिण्वेव भङ्गः पुगीफलेषु च ॥ ११८
 14 सन्दममयोच्छिन्नशिषो नितान्तं सङ्गमकमोहितचेतसो ऽपि ।
 15 शिवायिनो यत्र जना यतन्ते कुर्मः स्तुतिं कां नगरस्य तस्य ॥ ११९ 15
 16 यत्र विश्वोल्लासियशोदयापरिगतो जनार्दन इव जनः सर्वमङ्गलोपचारचारुश्च, पावैतीपतिरिव विमोहयति
 17 संगतो गणिकागणो धार्मिकलोकश्च । तत्र जीर्णश्रेष्ठिनो रुद्राभिधानस्य गुणश्रेणिनिधानस्य वैद्यमनि वसता
 18 कियतापि कालेन तुरङ्गान् विकीर्याधिकं धनमुपाप्य लोभदेवेन स्वगृहागमनोत्सुकमनसा बभूवे । तत्रा- 18
 19 यमाचारः । 'ये केचिद्विजस्तत्रत्या देशान्तरागता वा सायं ते सर्वे मिलित्वा परस्परप्रीतिपूर्वकं कय-
 20 विक्रयादिकेन किमुपार्जितम्, किं किं पण्यमथ देशान्तरादागतम्' इति बातो वितन्वते । गन्धतामूल-
 21 माह्वयादि परस्परं प्रयच्छन्ति । 21
 22 § २५) अन्यथा स लोभदेवस्तत्रैवोपविष्टस्तदा केनापि 'कापि देशान्तरे किमप्यल्पमूल्येन वस्तुनानल्प-
 23 मूल्यं वस्तु प्राप्यते' इत्याचक्षते । अथ केनचिद्विजिज्ञा गोष्ठयन्तःस्थेन प्रोक्तम् । 'यद्दहं दुस्तरं वारिधिसु-
 24 दृढञ्च रजद्वीपमवमम् । तत्र मया विद्युमन्पत्राणि दत्त्वा रत्नानि स्वीचक्रिरे । एवं विक्रयकर्यं विरचय्य 24
 25 व्यावृत्त्य क्षेमतयात्राहमागतः ।' इमां बातो श्रुत्वा लोभतत्त्वाहितमनसा लोभदेवेन स्ववैद्यमनमाभिप्रायं
 26 विमुच्य पुनर्नवीनद्विविर्गर्जनहेतवे चेतश्चक्रे । ततो निजवैद्यमागत्य निर्मितज्ञानमोजनो यथाश्रुतं लोभदेवः
 27 श्रेष्ठिरुद्रस्य पुरः कथयामास । 'तात रुद्र, तत्र रजद्वीपे गतानां महोद्दाम उत्पद्यते, यत्र निम्बपत्रै रत्नान्ये- 27
 28 तानि प्राप्यन्ते । ततः किं मया न तत्र समुद्यमः कियते ।' रुद्रश्रेष्ठिनादिष्टम् 'वत्स, यावन्मात्रो मनोरथो
 29 ऽर्षकामयोर्विधीयते तावन्मात्र एव प्रसरति, 'लोभाहोमो हि वर्धते' इति न्यायात् । अश्वेतनमर्षसंख्यं
 30 स्वीकृत्य स्वदेशं गच्छ । किं च बहुलापायं जलधेरुल्लङ्घनम् । ततो ऽधिकलोभे मनो मा विधेहि । एतदेव 30
 31 द्रविणं यथेच्छं भुङ्क्ष्व । दीनादीनां दानं वदस्व । दुर्गतं जातिसंबन्धं च समुद्धर । सर्वथैव घनस्य फलं
 32 गृहाण । निगृहाण च समधिकद्रव्याजैनलक्षणं लोभाराधसम् ।' एतदाकर्ण्य लोभदेवेन जल्पितम् ।
 33 'यः कार्यं दुर्गमे धीरः कार्यारम्भं न मुञ्चति । बभ्रो ऽभिसारिकेव श्रीस्तस्य संभवते मुदा ॥ १२० 33
 34 तथा तात, प्रारब्धकार्यनिर्वाहमनसा पुंसा भवितव्यम् । त्वमपि मया सह रजद्वीपमागच्छ ।' श्रेष्ठिना
 35 भणितं 'ममागतं न भावि केवलं त्वमेव व्रज' । लोभदेवेनोक्तम् 'कथं भवतस्तत्र गमनं न स्पद्यते
 36 तस्मिन्नेव ।' रुद्रश्रेष्ठी प्रोवाच । 'यद्दहं सतकृत्यः समुद्रान्तर्धानप्राप्ते प्रविष्टः, परं सतकृत्यो ऽपि मम बाह्वं 36
 37 भङ्गम्, तावद्दहं नार्थस्यैतस्य भाजनम् ।' लोभदेवेन जल्पितम् । 'धर्मोशोरपि प्रतिदिनमुद्याघिरोहप्रताप-
 38 पतनानि किं पुनर्नान्यस्य इति परिभाष्य सर्वथैव कमलायाः समुपार्जने सावधानमनसा भाष्यम् । तत्रा
 39 रजद्वीपे मया सह समागन्तव्यमेव ।' श्रेष्ठी जगाद पुनः । 'वत्स, त्वां प्रति सांप्रतं किञ्चिद्वदामि, अत्र 39
 40 यानपात्रे त्वमेव क्रयाणकनेता, महं पुनर्मन्यमान्यः' इति । ततस्तेन तदेवाहीकृतम् ।

4) P तिथि for प्रति. 8) OG अतस्तथा for तावत्तथा. 9) P B मूर्खेन for मूर्खेन. 15) B has a marginal gloss on शिवायिनो etc. thus: शिरोधौर्वा शिवायिनं शिरोधौर्वातसोऽष्टद्विषो कथं वत्सं कुर्वति शिरोधौ (जं) शीर्षं शिवायिनो मोक्षयिनः । संसारोच्छेदविधौ. 17) B has a marginal gloss (on शिरोधौर्वाति) thus: मोक्षद्वौ कारयति यक्षे विगतमहं करोति । संगमाद् पक्षे संगतो मिलितः । 18) P स्वगृहागमनो. 19) P तत्राधमाया, P देशांतरागता, P देशांतरागता, P B an. सर्वं, ० परस्परं. 23) P वदसि दुस्तरवारिधिं B वदसि दुस्तरवारिधिं, P एनं विकर्यं कथं. 25) P B स्ववैद्यमनमं विमुच्य, ० ततो विजोपात्रे समागत्य निमित्त. 28) P adds n before समुद्यमः. 34) P सर्वं for सत्.

- 1 § २९) अथ सज्जीकृतं यानपात्रम् । गृह्यन्ते क्रयाणकानि । उपचर्यन्ते निर्यामकाः । निर्णीयते 1
निमिसविद्धिर्यात्रादिष्वसु । स्थाप्यते लग्नम् । निरूप्यन्ते निमिसानि । विलोक्यन्ते उपभुतयः । संमन्यन्ते 2
विशिष्टजनानः । अर्चयन्ते देवतानि । सज्जीकृत्यते सितपटः । ऊर्ध्वः कृत्यते कूपस्तम्भः । संगृह्यते काष्ठसंचयः । 3
स्थाप्यते परिग्रहः । आरोप्यते भक्तम् । श्रियन्ते जलभाजनानि । एवं कुर्वतस्तस्य समागतो यमादिनः ।
तत्र च तौ कृतमज्जनौ मुदितचेतसौ सुमनोमालाविलेपनवासौ उलङ्कारलङ्कृतौ द्वावपि सपरिजनौ यान- 4
पात्रमारुहन्तुः । चलितं यानपात्रम् । वादितानि तुर्याणि । चालिताम्यपरिग्राणि । ततः प्रावर्तत गन्तुं 5
जलधौ यानपात्रम् । अनुकूलौ वायुवैधौ । कृत्यतापि कालेन बहने रज्ज्वर्यापि ययौ । तस्मात्तावुपीयोतीथ 6
रम्यतमं प्राप्तुं युद्धीत्वा भूपचरणयुगलमभिगम्य लब्धप्रसादविशदमानसौ कृत्यविकृत्य विरचय्य व्यावृत्त्य 7
निजकुलमिमुखमुत्सुकौ प्रचेष्टतुः । अनुकूलवायुना वहनं प्रेयमाणं समुद्रान्तः परिधीष्य लोभदेवेन 8
व्यचिन्तितः । 'अहो, प्राप्ते मनोरथादधिकतरो लाभः । संभृतं च रज्ज्वर्यापि ययौ । तावच्छटं प्राप्तस्य वहन- 9
स्वीय मम भागी भावीति न सुन्दरमेतत् ।' इति चिन्तयन् लोभदेवो उच्यमानस्य समागतो यमादिनः । 10
निष्करोणस्वं शरीरचिन्तायां समुपविष्टं रुद्रभेष्टिनं जलधौ पातयामास । तस्मिन् यानपात्रे योजनत्रयमति- 11
क्रान्ते लोभदेवेन महता शब्देन पूषके 'अये, धावत धावत, मम वयस्यो दुष्टसारे प्रभुत्मेकरवोरे सागरे 12
पपातेति ।' इत्याकर्ण्य निर्यामकलोकः परिजनस्य वीक्षितुं प्रवृत्तः । तैरुक्तं 'कुत्र पपात' । तेन निगदितम् ।
15 'अत्रैव पतितो मम्ये मकरेण गलिततश्च । मया जीवतापि किम् । अहमपि तद्वियोगं दुस्सहमसहमानः 15
प्राणत्यागं विधास्ये ।' एतश्चिन्तयन् सत्यं विमर्श्य कर्णधारकैः परिजनेन च प्रबोध्य स्थापितः । यानपात्रमपि
प्रचलितम् । स रुद्रभेष्टी अकामनिर्जरया जलधौ महामकरवचनकुहलं प्राककचगोचरीभूतो ज्वलानं प्राप्य 16
18 रत्नप्रभापृच्छयाः प्रथमे योजनसहस्रे व्यन्तरभवने उल्लेख्यैरपरो राक्षस उच्यते । तत्र तेन विभङ्गज्ञानवशातो 18
मकरेण गलितमात्मकायं गच्छयानपात्रं च विलोक्य चिन्तितम् । 'अरे, एतेन पापिना लोभदेवेनाहमत्र 19
प्रक्षिप्तः । अहो, दुराचारस्यास्य साहसम् । न गणितः स्नेहसंबन्धः । न घृतश्लिषे परोपकारः । न कृतं 20
21 सौजन्यम् ।' इति चिन्तयन्तस्तस्यानल्पः कोपानलो जज्वाल । एतेनेति चिन्तितम् । 'यदुं व्यापाद्य सद्यः 21
सर्वस्यार्थस्य भाजनं भविष्यामि । तत्तथा करिष्ये यथैतस्यापि नान्यस्य वा भवति ।' इति चिन्तयित्वा 22
राक्षसो मम्ये समुद्रमावयो । तत्र बहिनं विलोक्य कौणयः प्रतिकूलमुपसर्गं कर्तुमागच्छन् । 23
24 § २७) अथामूच्छयामलं मेघमण्डलं मरुदध्वनिः । रुद्राभिधानं वीक्ष्येव भेष्टिनं गतजीवितम् ॥ १२१ 24
भ्राम्यन्ति परितोऽप्यञ्जं वना विधुष्टिलोचनाः । पश्यन्तः भेष्टिनमिव सार्द्धाः स्नेहिलभावातः ॥ १२२
वर्षन्त्यमोघधाराभिः सैरं धाराभृतौऽम्बुधौ । निशतशरराजीभिरिव वीरा रणाङ्गणे ॥ १२३
27 विश्वमन्धीकृतं विश्वमुदितैर्धूमयोनिभिः । पुत्रा अनुहरन्ते हि पितरं नितरासिह ॥ १२४ 27
लोलकलोलालाभिः प्रेयमाणं मुहुर्मुहुः । प्रचण्डपवनोद्धृतं प्राणिप्राणभयावहम् ॥ १२५
तद्रोषवशातः पारावारान्तर्वहनं वहत् । अगण्यपण्यसंकीर्णं त्वरितं स्फुटमस्फुटत् ॥ गुग्मम् ॥ १२६
30 लोभदेवोऽम्बुधौ द्वीपमिव नीरं मराविव । भवितव्यतया प्राप फलकं तत्र खालगतम् ॥ १२७ 30
सप्तभिरहोरात्रैस्ताराद्वीपमायातवान् । स तत्र समुद्रवेलाचनपथनेन शीतलेन प्रत्युज्जीवित इव क्षणम् ।
ततस्तत्तीरवासिभिः कृष्णकायकान्तिभिः शोणलोचनैर्यममूर्तैरिव पुष्टैर्जगृहे । ततो लोभदेवो जगात् 'भव- 31
33 झिरहं कथं गुह्ये ।' तैः कैतवनेोक्तम् । 'भद्र वीरो भव, मा विषादं भज, यद्वसाकमेव नियोगः पोतवणिजो 33
ज्वह्यां पतितस्य स्वागतं विधीयते' इति । एवंविधं जलप्लुष्टैर्लोभदेवो गृहमानीय विनयधामनैर्विष्टरे
निवेद्य सचनञ्चानं भोजनाच्छादनविधिं विधाय जल्पितः । 'भद्र, वेतसि विश्वासं समाधाय, मा भयस्य 34
36 भाजनं भव ।' तत् इत्याकर्ण्य चिन्तितमनेन । 'अहो, अयं कीदृशकारणवत्सलो लोकः । स यावद्विहित 36
विनयवशस्त तावत्सैनिकपैस्तं बद्धा बाढं शस्त्रेण मांसलप्रदेशं विदार्य मांसमुत्कर्तितं शोणितं च जगृहे ।
स पुनरौषधयोगेन विलिप्ताङ्गोऽक्षतशरीरो जह । पुनरपि यन्निर्मासैरतैस्तस्य तदेव कृतम् । पुनरपि स 37
39 पटुतशरीरः कृतः । एवमनया रीत्या तस्यास्त्यपञ्जरावशेषस्य समुद्रान्तःस्थस्य द्वावशावत्सरी व्यतीयाय । 39

2) P B निमिसविद्धिर्वा । 3) On सितपट B has a marginal gloss thus: सिंह इति प्रसिद्धः । 5) P B 'वातेोल्कार-
परिणतो द्वावपि । 6) On अरिग्राणि B has a marginal gloss आजलं । 8) B 'निगम्य नमस्कृतः । (ततः) कथं', B रत्नानुपायार्थं
for व्यावृत्त्य, C निजकुल' । 12) P जलधौ पातयामास । 13) P B inter. प्रभुत्मेकरवोरे & सागरे । 14) P परजनस्य । 16) P B
परिग्रहस्य सम्मुखधारकैः । 19) P B एतेन लोभदेवेन पापिना अहमत्र । 29) B अगण्यपण्य । 34) P com. इति । 35) P
सविनयस्तानभोजना', P B विषासागम्य । 37) P B मांसमुत्कर्तितम् ।

- 1 § २८) अन्यथा लोभदेवस्तत्क्षणोत्कर्षितमांसखण्डः प्रबहच्छोणितलिततनुर्भारण्डपक्षिणेतिक्षितः । 1
तस्य व्योम्नि गच्छतः समुद्रोपरि परेण भारण्डपक्षिणा सह युध्यमानस्य भवितव्यतया चक्षुपुटस्थितो 2
3 लोभदेवः सागरान्तः पपात । तज्जलेन निर्मितवैदनः सज्जन इव दुर्जनवचसा बहलतत्कलोलमालाप्रवैरमाणाः 3
समुद्रेणापि मिश्रविनाशमहापापकलुषितहृदय इव निष्कासितः । किमपि कूलं संग्राह्यं तत्र क्षणमात्रं 4
वृत्तिलभ्यता समाश्यासितः काननातः संस्वरं वटपात्रतले ददर्श । तत्र मरुतमतमिकुट्टिमं सुगन्धनाना- 5
6 विधकुसुमसंबन्धचितं निरीक्ष्य लोभदेवो व्यचिन्तयत् । 'अहो, किल शास्त्रेषु श्रूयते, यथा देवाः स्वर्गं 6
वसन्ति तत्र ते रम्या रम्यविशेषाः । अन्यथा कथं लोकत्रयाह्लादकरमिमं प्रदेशं परित्यज्य त्रिदशास्त्रिद- 7
शालयमाध्रयन्ते ।' ध्यादेति स तत्र न्यग्रोधपादपाद्यस्तापुपविद्यातीवतीव्रवेदनातैर्बिरं दृष्यो । 'स को 8
9 धर्मः, येन देवा विध्यभोगधारिणो देवलोके सुखमनुभवन्ति । तत्किं पापमस्ति, येन नरके नैरधिका 9
मदुःखतोऽप्यधिकं दुःखमुद्भवन्ति । ततो मया किं पुनः पापमाचरितं यदेवंविधं दुःखनिकेतनम- 10
भवम् ।' इति चिन्तयतो लोभदेवस्य चेत्तसि सहसैव तीक्ष्णशरशाल्यमिव रुद्रश्रेष्ठी स्थितः । ततः स 11
12 चिन्तयामासेति । 12

§ २९) 'अहो, असादृशां किं जीवितेन ।

- हतो वयस्यः सर्वस्य प्रियकारी कलानिधिः । श्रेष्ठी रुद्रो मया येन पापिना द्रव्यलोभतः ॥ १२८
15 तावत्संप्रतमपि तत्किमपि तावदशाचरामि येन प्रियमित्रवधकलुषितमारामं तीर्थभुवि व्यापाद्य सर्वै- 15
पापविमुक्तो भवामि ।' इति चिन्तयन् लोभदेवः क्षणं सुप्तः, प्रबुद्धश्च एकस्यां दिशि कस्यापि मधुराक्षरां 16
निरम्माकर्ण्य चिन्तितमनेन । 'अये न संस्तुतं प्राकृतमपभ्रंशं च । इयं तावच्छतुर्थी वैशान्विकी भाषा, 17
18 तावदाकर्णयामि ।' ततस्तेषां पिशाचानामिति परस्परमुल्लापः प्रवर्तते, तावदेकेनोक्तम् । 'यदिदं पापा- 18
पनोवाय तपस्यां पबनाभोगस्थानं रमणीयम् ।' अपरेणोक्तम् । 'इतोऽपि चारुश्यामीकराचलः ।' अन्येन 19
भणितम् । 'अस्मादपि तुहिनशिशिरीशालतलस्तुहिनगिरिरेव रमणीयः ।' इतरेणोक्तम् । 'एवं मा मा 20
21 खत, सर्वपापापहारिणी सुरनिर्हरणी प्रधाना ।' इति निशम्य तां प्रति प्रचलितो लोभदेवः परित्यक्त- 21
लोभसंगः समुपागतमङ्गवैराग्यरजः । क्रमेण च नरेश्वर, समागत्यात्रैव निविष्टः । एनं वृत्तान्तं भग- 22
वता कथितमाकर्ण्य श्रीधर्ममोदविषादप्रवशाः श्रीधर्मनन्दनगुरुचरणमूलमवाप्य लोभदेवः प्रोवाच । 23
24 'यत्रयच्चरणारविन्दैरावेदितं तद्वितयमेव । किमत्र मया कर्तव्यम् ।' ततः श्रीधर्मनन्दनमुत्तिपेन प्रोक्तम् । 24
'वत्स, सर्वथा मित्रवधसंभूतपापजातक्षयाय लोभमहानिशावरमनीहाहेत्या पञ्चस्वमानीय विनयबामनो 25
भूयसा तपसा पुराकृतकर्ममर्मनिर्मघनाय जनतपस्याखरखां राजहंसलीलामलंकृतः । क्षान्तिकान्तासेवा- 26
27 हेवाकितामाधाय । कार्योत्सर्गमुपमाचर । पापमहाराजप्राकृतीर्बिकृतीः परिहर । यत्र न जरा न मृत्युर्न 27
व्याधिर्न चाधिर्न च दुःखं तच्छाश्वतं महोदयपदं विशदं ततः प्राप्यसि ।' तदाकर्ण्य लोभदेवेनोक्तम् । 28
'भगवद, यदि तावदेतस्य चारित्र्यस्य योग्योऽस्ति ततो मम प्रयज्यादानप्रसादं विधेहि ।' भगवता 29
30 श्रीधर्मनन्दनेन गुरुणा पादपतितस्य तस्य बाष्पजलद्भुतलोचनस्य प्रशान्तलोभस्य लोभदेवस्य प्रथमवाचि । 30
। इति लोभे लोभदेवकथा ।

§ ३०) पुनरपि गुरुवाच ।

- 33 'हन्ति हन्त महामोहस्तुहिनौघ इवोदितः । पङ्केमहं विषेकार्ण्य यशःपरिमलोजितम् ॥ १२९ 33
सर्वदुःखमयो भूप भव एष जिनेमैतः । तस्य स्वभावं जानन्ति महामोहहृता नहि ॥ १३०
भुवोऽवर्तसः संज्ञप्ते स एषागण्यपुण्यभाक् । सद्यश्चनौ न यः कापि ह्रियते मोहचाजिना ॥ १३१
36 अनेन मोहराजेन बुधरेण जगज्जयी । जिम्ये जिनमुनीन् मुक्त्या तीव्रततुर्धरेचरा ॥ १३२ 36
सर्वद्वयमहो मोहो महासागरसंनिभः । न यस्य प्राप्यते स्ताघो महावैशरपि कश्चित् ॥ १३३
महामोहमोहितमनाः पुमान् गम्भ्यागम्यमपि न विचारयति । स्वसारमयमिसरति । जनकमपि 37
39 मारयति । नरेश, यथैव पुरुषः । विक्रान्तं नृपतिना । 'स्वामिन्, अनेकलोकसंकुलायां समायां कः पुरुषः, 39
इति नावैमि ।' तद्वगम्य गुरुणा भणितम् । 'य एष तव दूरे दक्षिणदेशे वासवस्य लेप्यमय इव कार्या-
कार्यविचारविमुखो दृश्यमानसुन्दरावयवः स्थाणुरिव स्थितः ।' एतेन महामोहमोहितचेतनेन यत्कृतं 40
42 तच्छ्रूयतामिति । 42

10) P B दुःखनिकेतनमिति. 12) P om. किं. 18) P B प्रवर्तते । एकेनोक्तं. 20) C inter. भगवत् & वति. 31) P B om. इति. 36) P अन्येन for अनेन. 41) C वासवस्य नामो लेप्यमय, P B om. महा.

- 1 [३१] अस्ति समस्तकुशलजनावृतामामिषमः कोशलाभिधो जनपदः । तत्र परचक्रदुर्लभ्या 1
कासिनीसुखचन्द्रचन्द्रिकायन्तधीतबलशुद्धा कोशलाख्या नगरी ।
- 3 स्वर्नदीसंगतैर्यत्र मरुल्लोलैर्ध्वजाञ्जलैः । मारजयन्तीव शशिनः कलङ्कममरालयाः ॥ १३४ 3
रमारामामिषिलैः सुभगभावुकैर्गुणैः । मात्राधिकतया यत्र पराभूयन्त मूरिशः ॥ १३५
वातावधूतमासादधवलध्वजवेष्टनैः । यत्र त्रिपयगा व्योम्नि सहस्रपङ्कगमवत् ॥ १३६
- 6 तत्र शशिशिरोरत्नं पवित्रमतिभाजनम् । कोशलः कुशलः क्षोणीपालः प्रत्यर्थिकोशलः ॥ १३७ 6
बाहिनीप्रसरथिस्फुरद्रजोमण्डलेन रविरस्तदीधितिः ।
यस्य विक्रमगुणैकवर्णने न क्षमः फणञ्जितामपीश्वरः ॥ १३८
यदभ्ययभूषणक्षितिविततरेणवा रविरपि क्षतज्योतिर्यत्स्तिन्धुरनिकरदानोदकभरैः । 9
प्रसञ्जुर्वाहिन्यः प्रतिपथमनन्दैः प्रतिरवैरहो निःश्वासनामजनि किल गर्जितलभृताम् ॥ १३९
यस्य प्रयागे पृथिवीश्वरस्य निःश्वासनादाः किल ये प्रसञ्जुः ।
- 12 त एव विद्वेषि महीपतीनां पलायनोत्साहकरा बभूवुः ॥ १४० 12
यथाप्रास्थपि दुर्गलङ्घनलसन्निःश्वासनादैः स्फुरत्स्विन्योद्भूतरजोभरैरचिरतं प्रत्यर्थिपृथ्वीभृताम् ।
बाधिर्यं अवशेषव्याप्यममवचनेषु तस्य स्तुतिं कर्तुं न क्षमते सहस्ररसनोऽप्युर्वीभृतो विक्रमे ॥ १४१
- 15 [३२] अथ तस्य महीशक्त्य मूर्त्या जयन्त इव परं नाकुलीनः, सिंह इव विक्रमी न नखरायुधाः, 15
सवितेव प्रकाशकरो न कटोरः, चन्द्र इव सर्वाङ्गादकरो न कलङ्कितः, तोसलाख्यः संस्थावतां मुख्य-
स्तनूभवः समभवत् । एवंविधविधिविद्युणसंपूर्णेन तेनानिबारितप्रसरेण निजनगर्भां परिस्रमता कदाचि-
18 त्कस्यापि महतो नगरप्रतिष्ठो हर्म्यरम्यगवाक्षविवरविनिर्गतं धाराधरपङ्कलप्रकटीभूतपूर्णमाकुमुदवा- 18
न्धवमिव बालिकाया वदनकमलं कुचलयदलदीर्घकोचनयुगलं ददशे । सापि तमालोक्य साक्षादिष
मनोभसमुद्गामानुरागसागरान्तर्निर्ममप्रमनसा तदात्ममेव समजायत । तद्वर्णनेन तस्यापि चेतः पञ्चशरेण
21 परदारबलोकनेन जनितकोपेनैव तितउरिव पञ्चमिः शरैः शतच्छिद्रं व्यधापि । ततस्तेन निर्दयविषम- 21
शरप्रहारप्रस्तुतवेदनविशनेनैव दक्षिणकरेण वक्षःस्थलं पशूरो, वामेन नामिषाभ्रं तर्जयन्कुली चोर्द्धी-
कृता, तथा च तक्षिरीक्षणपरवशया वामेतरपाणिना कृपाणप्रतिकृतिः प्रकटिता । ततः कुमारस्तबेष्टित-
24 मालोक्य स्वावासं प्रति प्रचलितो व्यचिन्त्यदिति । 24
- ‘यस्या मुखेन लावण्यपुण्येन द्विजनायकः । न्यङ्कृतोऽङ्कललानुन्दे चिक्षेप क्षुरिकां निजे ॥ १४२
यदास्थेन्दुयातुल्लास लावण्यवारिधिः । यत्राभूतायितं वाचा दृष्टिभ्यां शफरीयितम् ॥ १४३
27 प्रबालायितमोद्गम्यां मुक्तापङ्कजितं द्विजैः । कुर्मयितं कुचाभ्यां च दोभ्यां वेत्रलतायितम् ॥ १४४ 27
इयं शुक्लारसवैलं राजधानी मनोभुवः । उद्गमयीवनप्राप्रहरा लावण्यदीप्तिका ॥ १४५
अहो अस्या बालिकायाः सर्वरूपातिशायिक्यं, अहो अद्भुता कापि सौभाग्यमङ्गी, अहो विदग्धत्वम्,
30 अहो निरुपमा लावण्यलक्ष्मीः’ इति श्वायज्ञेव निजावासमासदत् । साध क्रमेण नयनपथातीतेऽपि 30
तस्मिन्नरावीश्वरनन्दने इभ्यतनया विषमबाणबाणप्रहारप्रसरजर्जरशरीरसर्ववयवा मुक्तदीर्घोष्णनिः-
श्वासधूमध्यामल्लिङ्गशाय्यागृहविचित्रचित्तमितिः शयनीये लुळोट ।
- 33 इदं मन्मथिव स्वान्ते स्मरन्ती तं नृपारमजम् । सा तस्थौ सुकुमाराङ्गी कुरङ्गनयना चिरम् ॥ १४६ 33
न शय्यायां न च ज्यायां न जने न बने रतिः । तस्या न चन्द्रे नो चन्द्रे वियोगिन्याः कदायमभूत् ॥ १४७
शीतोऽशुटपि धर्माङ्गबन्धनं च हुताशनः । निशापि वासरस्तस्या वैपरीत्यं तदाभवत् ॥ १४८
- 36 यतः, 36

‘योगिनां चन्दनादैर्धैः शीतैः प्रीतिः प्रजायते । तनुज्वलति तैरेव सततं विप्रयोगिणाम् ॥’ १४९

- [३३] स कुमारो यावदन्वया तस्या हृदयहारिण्याः संगमोपायतोयेन दुस्तद्वहिरहृद्वह्नोस्तस्येव-
39 निर्बाधमसिंघप्रक्षिति तावत्पर्यस्तकिरणवृण्डभङ्गदकिरणः पश्चिमावलम्बिकावलम्बी बभूव । तदा- 39
ऽतिप्रसूते संलम्बसे कुसुमपारवारप्रसरन्व्यथितो ‘तुःक्षेन विना सौख्यं नास्ति’ इत्यवगम्य कुमारः समुद-
सिष्ठत् । ततस्फोलको निर्धं वस्त्रं गाढं नियम्य कुचलयदलक्ष्यामलां यमजिह्वाकरालां क्षुरिकां कटीतटे

12) P एकानिनाहारः. 15) B has a marginal gloss (on नखरायुधः) thus: नखरा नखा एवायुधं स्वातस्य स नखरायुधः कुमारः पुनर्न नखरायुधः कोऽर्थः खरयुध हीक्षायुधः । तेन प्रकृत्यैवाचको 1. 16) B adds नरः after कटोरः.
20) P सागरात् निर्मलः. 21) P लोकनजितः. 26) P यदावेदवयावुः. 38) P B दहनतः.

- 1 बद्धा दक्षिणकरे वैरिबीरबारनिशुम्भनं कृपाणरत्नमंसावलम्बितं वसुनन्दकं च कृत्वा रचितनीलपट- 1
 2 प्रावरणस्तत्सद्वनान्तिकमागच्छ विद्युन्मल्लिकार्जुनं दत्त्वा वातायनमावसाद् । निर्मलप्रज्वलच्छिप्रदीप- 3
 3 प्रप्रोतितावयवो पदभूषणी शयनतले विनिविष्टां तामेणलोचनतामालोकत । कुमारेण पृथिव्यां वसुनन्द- 3
 4 कोपरि कृपाणं मुक्त्वा निशुतपदसंचारमुपगम्य तस्याः सुदृशो लोचने पाणिभ्यां पण्डिते । ततस्तया
 5 सर्वाङ्गरोमाञ्चकञ्चुकमुद्रहन्त्या चिन्तितम् । यदप्यसर्वतो ममाङ्गं पुलकितं बालमृणालिनीदलकोमलं कर- 6
 6 किशलयं तज्जाने सैव मत्स्थान्तसर्वस्वतस्करः ।' इति विमृश्य तयामाणि 'अहो सौभाग्यनिधे, मां मुञ्च' । 6
 7 कुमारेण हस्तता तन्नयनद्वयी शिथिलीचक्रे । तया तस्य गृहागतस्य विनयवृत्त्याभ्युत्थानं विदधे । तया दत्ते
 8 प्रधाने [विष्टरे] कुमारः समुपाविशत् । कुमारेणोक्तं 'तव संगममिच्छामि' । तयोदितम् । 'देव युक्त- 9
 9 मेतत्परं कुलाङ्गनानां केवलं शीलपालनमेव हितम् ।' इत्याकर्ण्य कुमारेण जल्पितं 'यद्येवं भवती शील- 10
 10 धती ततो व्रजामि' । इत्युक्त्वा खड्गं वसुनन्दकं च स्वीकृत्य ससंभ्रममुत्सर्ग्य । तया तं वस्त्राञ्जले
 11 धृत्वा प्रोक्तम् । 'अत्र पारिपथिक इव मम हृदयं मुपित्वा कुत्र व्रजसि । यतस्त्वां बाहुलतापाशानियमितं 12
 12 करिष्ये ।' इत्याकर्ण्य कुमारः स्थितः । तयोक्तम् । राजपुत्र, यद्वच परमार्थस्तं तावदाकर्ण्य पश्चा- 12
 13 द्युक्तं तत्कुर्यात् ।

- § 33) अस्येतस्यामेव कोशलायां श्रेष्ठी नन्दनाभिधः । तस्य पत्नी रत्नरेखाक्या । तत्कुञ्जिसंभवा 1
 14 सुवर्णदेवामिधाना पित्रोरतीवशुभा कन्यकाक्षि । ततः पितृभ्यामहं विष्णुदत्तपुत्रस्य हरिदत्तस्य पाणि- 15
 15 पीडनाय प्रदत्ता । स च मामुपगम्य वाणिज्याय यानपात्रमाह्ला ह्लापुरीमभिजगिप्रवान् । तस्य प्रोषित-
 16 स्याद्य द्वादशो वत्सरः सातिरेकः । विप्रो जीवति वेति न ज्ञायते । एतं यौवनमहासागरमपारं काम- 18
 18 महावर्तमतेदुस्तरं विषयमत्यक्छलपोलकटप्रतिगहनं निरपवादमुल्लङ्घयन्त्या ममेत्यन्ति दिनानि जातानि । 18
 19 दुर्जयतया विषयाणां चञ्चलतया चेन्द्रियग्रामस्यैकदा मम मानसे इति विकल्पसंकल्पमाला बभूव 'अहो
 20 जगन्मयुरोगशोकैश्चामुरे संसारे प्रियसंगमादपरं न किञ्चिच्छर्मस्ति, तच्च न विद्यते । ततो ऽजाग- 21
 21 लस्तन इवारण्यमालतीकुसुमसिधं बधिरकनैजाप इव निरर्थकं मे जीवितम् । इति विचिन्त्य चिरं व्रज- 21
 22 कृतापयत्तया 'सुष्टे इति विलोक्य करोमि' इति यावद्वचामकाकटा तावच्च भवितव्यतया भवान्मम
 23 लोचनगोचरं गतः । त्वां हृष्टा रागपरवशा तत्कालमेव जातासि । त्वया च परामृष्टं हृदयम्, एकाङ्गलि- 24
 24 कर्षुङ्कृता । मया तद्वचनं यदेतेन राजपुत्रेण मम संज्ञा कृता । हृदयपरिस्पृशनेनेति कथितम् । 'यद्वच मम 24
 25 हृदयस्यासीद्यतमा' । अङ्गुल्या ऊर्ध्वीकृतया चेति कथितं 'यदेकदा संगमं ददस्व' इति । ततो मया तव
 26 खड्गानुकारी निजकर इति प्रदर्शितः, 'यदा किल त्वं खड्गबलेनैव समागच्छसि तदा तव संगमो नान्यथा' 27
 27 इति । तदाप्रवृत्ति राजपुत्र, तव संगमाशावजमानसा 'को ऽपि मा ज्ञासीत्' इति वेपमाना कृतमरण- 27
 28 निश्चया यावद्वच तावज्ज्वान् समायातवान् । ततः संप्रते विनये विज्ञानम्, गलितो गुरुजनविनयः,
 29 परिमुषितं विवेकरत्नम्, विस्मृतो धर्मोपदेशो भवत्संगमेन । किञ्च यदि तावत्स्वया सह संगतिं करोमि 30
 30 ततो मम कुलमन्दिरं दुःशीलेत्येवा परामयः स्वजनानां गुरुतरो ऽपवादश्चेति । यदि लोकापवादः सञ्जाते 30
 31 तदा तव ममापीक्षिते, अन्यथा मृत्युर्धरम्' इति जल्पन्ती सुदती निशाकरेणैव निशा गाढतरं कुमारेण
 32 समालिङ्गिता सफलीकृतयौवना च । प्रीत्या च दिवसे भाविस्वविरहविनोदविह्वलं निजनामाङ्गं मुद्रिका- 33
 33 मेकां तस्यै स तदा ददौ । ततो ऽलङ्कृतविषिमाणे संभारारागे कुमारः सहसा तन्मन्दिरात्तेनैव प्रयोणेन 33
 34 तद्यथागतं गतः । एवं च तस्यानुदिनं प्रतिवसतस्तत्र तया सह्राष्टमो मासो व्यतीयाय । तत्र च तथाविध-
 35 कर्मसंयोगेन भवितव्यतया नियोगेन सा गर्भवती बभूव । तत्सखीजननिवेदितकुशान्ताया रत्नरेखाया 36
 36 मुखान् नम्यश्रेष्ठिना समग्रवत्य संजातकोपेन कोशलनरेम्बरस्य पुरो न्यवेष्टि । राहादिष्टम् । 'गच्छ 36
 37 गृहे ऽन्वेषयामि लग्नः' । ततो राजवेशमवाप्य मणिणा सर्वत्र विलोकमानेन तोसलकुमारः प्राप्तः, विह्वलं
 38 च राहे । ततो गुरुतरकोपस्तुरद्वारेण धराधरेणादिष्टम् । सन्धि, नाहमन्यायिनं पुत्रमपि सेहे, तदेनं 39
 39 नुतमेव निगृह्णाम् । सखियो 'यदाज्ञापयति स्वामी' इति मणित्वा कुमारं केनापि व्याजेन क्षमशानमूमि- 39
 40 मानिनाय । तत्र कार्याकार्यविक्षिणेन मणिणोक्तम् । 'कुमार, तव दुर्बलेन तयोपरि कुपितसे पिता, भवान्
 41 वध्य आह्वतो ऽस्ति, स्वामिनुतत्वेन त्वमपि मम प्रभुः कथं त्वां व्यापावयामि । सर्वैवास्ति तव वंशसेवकः, 42
 42 ततस्त्वं तथा व्रज यथा तव प्रवृत्तिरपि न भूयते । त्वया कापि न कथ्यं यदस्ति तोसलः ।' इति मणित्वा 42

2) PB प्रज्वल्यति. 8) PB om. विष्टरे. 14) B कोसलायां. 26) B inter. किञ्च & त. 30) F मल्लिकार्जुनः.
 31) B निशाकरेणैव. 37) P B गृहमन्वेयवामि. 40) P B कुपितः पिता. 41) P B आश्रतोसि, P repeats (after यदस्ति)
 तव वंशसेवकः 42to, 40 न कथ्यं यदस्ति.

- 1 मणिषा कुमारो विसर्जितः । कुमारो ऽपि तदैव निर्गम्य प्रचुराणि पुराण्युल्लङ्घ्य क्रमेण पाटलीपुत्रमग- 1
च्छत् । तदा तत्र च राजा जयचर्मा राज्यं पालयति स्म । स कुमारस्तत्र तस्य सेवापरो ऽभवत् ।
- 8 § ३५) इतश्च तस्यां कोशलायां सा सुवर्णदेवा शतदुःशीलत्वेन बन्धुजनेन निन्द्यमाना जनेन 3
च कुमारविरोधिप्रमानसा गर्भप्रवदुःखप्रवाधिता व्यचिन्तयदिति । स कुत्र राजपुत्रो यो मां
परित्यज्य गयो' इति चिन्तयन्ती सा कस्याश्चित्सखीमुखात् 'तव दोषेण राजादेशतः सचिवेन कुमारो
6 हतः' इति श्रुत्वा सगर्भत्वेनाकृततदनुमरणया निशीये केनापि च्छन्ना गेहतो निर्गम्य भवितव्यतायोगेन 6
पाटलीपुत्रपुरं प्रति प्रचलता केनचित्सार्येन सह चचाल । सा सुवती मन्दं मन्दं गच्छन्ती गर्भवेदनातां
चरणचङ्क्रमणाप्रवीणा पश्चात्सार्यात्परिभ्रष्टा तालहिन्तालतमालकदम्बजम्बूजम्बीरादिफलदलशतसंकुले
9 महाकानने मूढदिग्बिभागा अपरिज्ञातनिगमा टुष्णातरलितचेतोवृत्तिः क्षुधार्ता इयामवदना पथभ्रान्ता 9
सिंहनिनादविभुता व्याघ्रवर्णनवेपमानहृदया दुरव्यपतिता विलापानकार्षीदिति । 'हा तात, अहमभीष्ट-
तमापि त्वया परित्राणं न कृतम् । हा मातः, ममापि त्वया रक्षणं न कृतम् । हा प्रियतम, यस्य तव कृते
12 मया हेलयापि शीलं कुलं यशस्त्रया सखीजनश्च पटप्राप्तलघुतणवद् वेक्ष्यप्रमार्जनेनोदतावस्करवत् सर्वमपि 12
तत्प्रेजे, स त्वमपि मामुपेक्षसे ।' इति विलपन्ती मूर्च्छिता घरायां पपात । अत्रान्तरे कुमुदिनीविभुस्तां
मृतामिवावगत्य दुःखातां विधस्तकरः प्रतीचीञ्जलनिधेरन्तः परिममज्ज । ततो महागजेन्द्रयूथमग्लिने
15 विन्ध्यगिरिशिखरमालानीले समन्ततः प्रसृते संतमससमूहे शीतलेन बायुना ज्ञातानुकम्पेनेव समाभ्या- 15
सिता सा । ततस्तस्मिन्महामीमे धने एकाकिनी अशरणा सुवर्णदेवा प्रसृता एकं दारकं द्वितीयां दारिकां
च । ततश्च ।
- 18 सुतजन्मसुदारण्ये वासार्थ्या तन्मनः क्षणम् । जग्रसे ऽहमुल्लसिव मासा भूच्छाययापि च ॥ १५० 18
सा च प्रलपितुमारमे ।
- पित्रा मात्रा च भर्त्रा च स्वजनेन च वर्जिता । वत्स त्वमेव शरणं त्वं गतिस्त्वं मतिर्मम ॥ १५१
- 21 पिता पाति च कौमारे यौवने रक्षति प्रियः । स्वविराग्ये तनूजस्तु निर्मोया स्त्री कदापि न ॥ १५२ 21
इतश्चाहर्षिताः प्राप पूर्णपथैतमस्तकम् । तस्या बुधमहाकष्टतिरस्कारकृतविष ॥ १५३
उदितस्तेजसामीशः कोपाटोपादिवाहणः । वज्रलोपकृतो ध्यान्तसंघातस्य विघातने ॥ १५४
- 24 § ३६) एवंविधे प्रत्युपप्रस्तावे चिन्तितमनया । 'किमधुना मया कार्यं तावन्मरणं न वरम्, यतो 24
बालयुगलं मयि मृतायां मृतेमेव, तस्य पालनमेव संप्रति श्रेयः' इति ध्यात्वा गता कल्याणि प्रामस्य
परिसरम् । ततस्तोसलराजपुत्रनामाङ्गां मुद्रां बालस्य कण्ठे निक्षिप्य निजनामाङ्कितमुद्रां बालिकायाश्च
27 निजोत्तरीयप्रान्तद्वयेन दारकं दारिकां च पृथगग्रन्थौ बधन्व । तद्बालयुगलं तत्र मुक्त्वा स्वयं सुवर्णदेवा 27
शरीरचैवर्ण्यनिराकरणाय विन्ध्याचलोपत्यकानिर्हरणमुपाजगाम । अत्रान्तरे नभप्रसृता व्याघ्री स्वशि-
शोर्भक्ष्यार्थं भ्रमन्ती नवशोणितगन्धहृतचित्ता कीचरोमयप्रान्तवर्द्ध बालयुगलं जग्राह । तस्या ब्रजन्त्या
30 वसन्तान्तवद्वा दारिका पथि पपात, न च तया गलितापि दारिकावापि । तदा च पाटलीपुत्रेश्वरीजयधर्मनृप- 30
स्यागतः समार्यस्तत्र दूतः । स तां दारिकां हृष्टा गृहीत्वा च निरपत्यायाः स्वभार्यायाः समर्पयामास । तौ
च दम्पती क्रमेण तां पुत्रीमङ्गीकृत्य पाटलीपुत्रमायातौ । ताभ्यां तस्या बालिकाया वनवसेति नाम विदधे ।
- 33 § ३७) इतश्च व्याघ्री लोकां भ्रमणमुपेता कुतो ऽपि कार्यान्तरासन्नायातेन राज्ञः भीजयधर्मो राज- 33
पुत्रशबरशीलेन व्याघ्र इतिकृत्वा गुरुतरशस्यप्रहारेण हता मृता च । ते च बालकं कोमलखुण्डालदेहं रक्तो-
त्पलसमकमयुगलं विकसरेन्द्रीवरनयनं पार्ष्णचक्राननं स ददर्श । ततस्तं शबरशीलः प्रमुदितचेता निज-
36 प्रियतमस्यै 'तव पुत्रः' इति द्वितीयेवान् । तत्कान्तया 'प्रसादः' इति मणितम् । वधोपनयनमोहोत्सवं 36
विधाप्य द्वापरो दिवसे पित्रा तस्य पुत्रस्य व्याघ्रदत्त इति नामधेयं शुण्यं वदे । सर्वत्र च नगरान्तस्तदास्य-
प्रच्छन्नगर्भां पत्नीं प्रसृतेति विदितमभवत् । शबरशीलस्तेन बालकेन साकं पाटलीपुत्रमवाप । तत्र च
39 समानशीलराजपुत्रैः सार्षं कीडां कुर्वतस्तस्य महामोहमोहितचेतसो लोकैर्न मोहदत्त इति संज्ञा कृता । 39
एवं मोहदत्तः सह कलाकलापेन वयसा युगयनेन च वर्धितुमारमे । इतश्च सुवर्णदेवा गात्रपाविष्ये
निर्माय समागता बालकयुग्ममप्रेक्षमाणा मूर्च्छिता । पुनरपि बायुना लज्जचैतन्या विरे विललाप । ततः
42 स्वयमेव सा स्वं संबोध्य ततः स्थानात् प्रचलिता । पुरतो व्याघ्रीपदानि हृष्टा व्याघ्र्या बालकयुगलं 42

7) B प्रतिवृत्ता. 10) B हा तातामयीकामपि त्वया परित्यक्ता । हा. 11) P om. हा मातः etc. क्षमम्, B परित्राणं
for रक्षणं. 12) B inter. शीलं & कुलं. 14) P B 'वाक्यम्'. 15) P B निरिच्छित्तसिखिरमाला. 25) B तद्वत् for तदस्य.
27) B दारकं च दारिका, B सुवर्णदेवा. 30) P जयधर्मनृपत्वा. 32) P B okkh तया for ताम्या. 37) P om. पुत्रस्य.
40) P B सवल for सह, B सुवर्णदेवा. 42) P B om. सा.

- 1 भक्षितमिति चिन्तयन्ती तदनुमार्गमनुसरन्ती कसिचपि गोष्ठे कस्याभिक्षाभीयां वेदमपि समागता । तथा 1
 'दुहिता' इति स्थापिता । तत्र क्रियन्ति दिवानि स्थित्वा ग्रामानुग्रामं परिभ्रमन्ती पाटलीपुत्रं साध्या-
 3 याता । तत्र कर्मसंयोगेन तस्मिन्नेव दूतगृहे सा प्रविष्टा । तत्र च दूतकान्तया तदुहिता तस्या एव प्रति- 3
 पालनार्थमर्पिता । सुवर्णदेवा तामात्मीयां सुतामजानन्ती केवलं तत्सुतामेव हृदि भाषयन्ती तां वर्षेधि-
 नुमारभत । सा सुता क्रमेणोदप्रयौवनप्राप्तरा लावण्यातिशायिनी क्षीमाप्यभूमिका चातुर्ययुयां जाता ।
 6 § ३८) इतश्च जननमप्रमोदभवायिनि मधुरममुकरनिकरघ्वनिताकुले वसन्तकाले मदनप्रयोदश्यां 6
 बाह्योद्याने कामदेवस्य यात्रां वीक्षितुं मातुःसखीपरिवृता गता वनवृत्ता । स्वैर परिभ्रमन्ती च तत्रागतेन
 9 संसिक्तकोहमहीरहं सिधुनं महतीं बेलाम् यावत्तस्यौ, तावत्सुवर्णदेवया स्वदुहितरि गाढतरं मोहद्वेषानुरागं 9
 विभाव्य जल्पितम् । 'वत्से, तवेहागताया गुप्ती बेलो जाता, तव पितापि दुःखाकुलितमानसो भविष्यतीति
 तावत्प्रवर्तस्व गृहं प्रजायः । यदि तावत्तव कौतुकं ततो वत्से, मदनोत्सवे निवृत्ते निर्जने कानने समागस्य
 12 पुनर्निजैच्छया भगवन्तमनङ्गं विलोकयेः' इति जल्पन्ती तया समं वनाभिर्गता । चिन्तितं च मोहद्वेषेन । 12
 'अहो, एतस्या ममोपरिसमस्ति कोहः' इति सुवर्णदेवावचोऽवश्यं संकेतजनकं परिभावयन्मोहद्वेषः
 काननाग्निःससार । सा वनवृत्ता काममहापिशाचप्रस्तेन वेहेन निकेतनमायाता न पुनश्चेतसा । तत्रापि
 15 गुरुचिरद्वन्द्वलनज्वालावलीकरालवेदा 15

कङ्क्षेतिपल्लवाकीर्णशयनीयतलस्थिता । वितीर्णास्थानहुंकारा कामज्वरभरातुरा ॥ १५५

मृणालवलयो रम्भाद्लावणसंबुता । चन्द्रनद्रवसंसर्गसर्वाङ्गलसिका तदा ॥ १५६

- 18 निर्गच्छदुष्पुष्पनिःश्वासशुष्यमाणाधरावनी । परित्यक्तलाभ्यासपुष्पताम्बूलभूषणा ॥ १५७ 18
 विच्छाद्यपद्मनाम्भोजा दिवा चन्द्रकलेव या । न पत्यङ्गे न वा भूमितले प्राप्तसुखामवत् ॥ १५८
 वतुर्भिः कलापकम् ॥

- 21 § ३९) वनवृत्ताप्यदा मदनोत्सवे व्यतीते तस्मिन्नेवोद्याने गन्तुकामा जननीसखीजनान्विता राज- 21
 मार्गे तोसलराजपुत्रेण वीक्षिता । देशान्तरपरिवर्तितरूपयौवमलावष्यवर्णतोसलस्तया सुवर्णदेवया
 न प्रत्यभिज्ञातः । तेन सापि दूरदेशान्तरासंभावनीयसमागमा नावगता । केवलं तस्य तोसल-
 24 राजपुत्रस्य वनवृत्ताया उपरि महती प्रीतिकल्पना । चिन्तितं च तेन । 'यतां चादृशवर्णां प्रप्यदानीम् 24
 विक्रमेण वापरेण वाप्युपायेन परिणेष्यामि । सुन्दरमभवद्येषा बाह्योद्यानभुवं प्राप्ता । ततोऽहमपि
 तदनुमार्गलक्ष्मो वास्यामि' इति विचिन्तयन् गन्तुं प्रवृत्तः । सा च वनवृत्ता करिणीव सुललितगमना
 27 क्रमेण वनामर्त्यविषधार । इतश्च गुह्यतानुरागद्वेषद्वयेन तोसलेन लोकापवादमनपेक्ष्य दूरतो ब्रीडां 27
 विमुच्य जीविताशामपि परित्यज्य अयमवगणय्य चिन्तितम् 'अयमवगणय्य इति । ततः कर्षितकराल-
 करवालो महामोहमूढमानसस्तोसलो बभ्राण । 'भद्रे, यदि जीवितेन ते कार्यं तदा मयैव समं रमसेति ।
 30 अन्यथा रुपाणलतयानया भवतीं कथाशेषां करिष्ये ।' तत्तादृशं वृत्तं वीक्ष्य हाहाहारमुखरे सखीजने 30
 सुवर्णदेवया च पूषके । 'मो मो जनां, त्वरितं प्रधावत प्रधावत, अनेन मम पुत्री निरपराधैव कानने
 व्याघ्रेण हरिणीव विनाश्यते ।'

- 33 § ४०) इतश्च सहसा मोहद्वेषः कदलीगोहतः कर्षितनिर्दिशो निःश्चत्य प्रोवाच । 'रे रे पुत्रपापक 33
 अप्राह्वानमपेय निरुप, कीदृशं प्रहरसि । अहमस्या रक्षकस्तम्मम संमुखो भव ।' इति श्रुत्वा तोसलस्तद-
 सिमुखं प्रत्यधावत । तोसलेन मोहद्वेषस्य रुपाणप्रहारः प्रवृत्तः । तेन च मोहद्वेषेन करणकौशलेन
 36 तस्य प्रहारं वञ्छयित्वा प्रतिप्रहारेण तोसलराजपुत्रः कृतान्तद्वस्तककषणोच्चरीकृतः । ततो मोहद्वेषो वन- 36
 वृत्तासिमुखं बलितः । तया स जीवितवासेति प्रियः प्रतिपन्नः । सुता जीवितेति इष्टमानसा सुवर्णदेवा
 समभवत् । मोहद्वेषेन भगितम् । 'भद्रे, विश्वस्ता भव, कर्मं मुञ्च, भयं मा कार्षीः ।' ततस्तेन मोहितेन
 39 मोहद्वेषेनालिङ्गं यावत्तया सह रम्यते तावदकसादेव दीर्घमधुरः स्वरस्तस्य कर्णोत्तिथिर्न मेजे । 39

'जनकं मारयित्वापि जनन्याः पुरतोऽपि च । अरे रिरंससे मूढ स्वसारमपि संप्रति ॥' १५९

- ततो मोहद्वेषेन विलोकितोऽपि कापि कोऽपि न दृष्टः । एषं वाच्यकार्पण्यजातशङ्कः कोपकौतूहला-
 42 वञ्छयितः खङ्गरज्यप्रपाप्तिर्मोहद्वेषः सर्वतः काननान्तर्विलोकितुं प्रारमे । तावद्भगवाच्च साक्षादिव धर्मं 42

4) B सुवर्णदेवी, P B om. त. 7) P B परिक्ता. 8) P B om. तथा च सः । 11) P निवृत्ते. 13) B तल्लालोद.
 26) P om. च. 30) B मुसरेण सखीजनैः. 41) P B om. विनेकितोऽपि, P 'जाताशुं.

१ एको ऽनगारबुद्धामणिस्तस्य इगोचरमागतः । अमुना मुनिपतिना जल्पितम्' इति चिन्तयन्मोहदत्ता १
 २ अमणकमणयुगलममिनस्य नातिदूरे निविष्टः सुवर्णदेवा वनवृक्षा सखीजनस्य । ततो मोहदत्तेन विज्ञप्तम् ।
 ३ 'भगवन्, यत्त्वं कथयसि मातुः पुरतः पितरं व्यापाद्य स्वसारमभिरमसे तत्कथं मयापि यिता, कथमिव ३
 ४ माता, कथं वेपथे स्वसा, इति ।' ततः स मुनिपतिः कोशलाया आरभ्य वृष्टं तोसलसृष्टिं बावत्तत्पुटः
 ५ स्पष्टमाचष्टे । एकं तावद्वृत्तं कृतं यस्वया पूर्वं जनकस्तोसलो व्यापादितः, इदं तावद्वितीयं यत्त्वं भगिनी-
 ६ मभिवाञ्छति । ततः सर्वथा विप्रं महामोहविलसितम् ।' एतज्जिज्ञास्य सुवर्णदेवा वनवृक्षाप्यधोमुखी ६
 बभूव ।

§ ४१) मोहदत्तो ऽपि निर्विण्णकाममोमो महाशुचिस्मयं मानुषत्वं मन्यमानः प्रचुरतरवैराग्यमार्ग-
 ७ प्रमुलज्ञो जजल्पेवम् ।
 'अनन्तदुःखवृक्षाणां मूलमहानमेव च । अहानमेव वृजिनं भयमहानमेव च ॥' १६०
 ततो मुनीश, मम कथय मया सर्वथैवाधन्येन किमावरणीयम्, येन सकलमपि पापं मूलादेव
 १२ विनश्यति ।' भगवता समाख्यातम् ।

'कलत्रपुत्रसिन्नादि सर्वमुत्सृज्य सर्वथा । दीक्षां भज भवाभ्योधिभक्तिमहिनीमिव ॥' १६१
 मोहदत्तेनेति जल्पितं 'भगवन्, मां प्रव्रज्यासंगतं तर्हि तनु' । मुनिनादिष्टम् । 'यदहं चारणभ्रमणो न
 १५ गच्छप्रतिबन्धस्तेन तव व्रतं वानुमनीशः ।' तथा

दशाष्ट यस्य पञ्चाशद् योजनानि यथाकमम् । विसारे सिन्धवे मूले प्रोबुः सिद्धान्तवेदिनः ॥ १६२
 श्रीनाभिनन्दनो यत्र पवित्रितजगद्भ्यः । अवस्थितिं स्वयं चक्रे स हीलेषु शिरोमणिः ॥ १६३
 १८ कर्माण्यपि विजृम्भन्ते यत्र तावद्वपुष्मताम् । श्रीनाभिसुनुनांभ्येति यावद्वोचनगोचरम् ॥ १६४
 कर्मेभ्युपगृहीतक्रीः पुण्डरीकमहासुनिः । यत्राकृतः शिबं प्राप पञ्चभिर्मुनिकोटिभिः ॥ १६५
 पक्षिर्वाभिनिम्याख्यो विधाघरपती तथा । मुनिकोटिद्वीपयुक्तो परमं पवनीयतुः ॥ १६६
 २१ श्रीरामभरतौ बालिखिल्यानां द्वाकोटयः । प्रद्युम्नादिकुमारणां सार्धोत्तिष्ठन्न कोटयः ॥ १६७
 नारदः पाण्डवाः पञ्च परे ऽपि मुनिपुङ्गवाः । यत्रापुः क्षीणकर्माणः सर्वदुःखक्षयं पदम् ॥ युष्मत् ॥
 यत्रैकस्यापि सिद्धिः स्यात् तृतीयं जगदुत्तमम् । अस्य किं प्रोच्यते यत्र भिर्वृता मुनिकोटयः ॥ १६९
 २४ यत्र भूमौहृषीकेशीरमणीयसमुच्छलात् । जिनाङ्गिस्पर्शरहितान् हस्तसन्ध्यमहीधरान् ॥ १७०
 स्फुरन्निर्गन्धात्कारैर्य एवमिव जल्पति । जनाः किमन्यतीर्थेषु भ्रमन्ते हा विहाय माम् ॥ १७१
 २७ अतीवगुप्ता यत्रास्ति शङ्के यथार्थमोषधी । तद्वृणोति स्वयं सिद्धिः प्रकामं कामवर्जिता ॥ १७२
 § ४२) तत्र श्रीशत्रुघ्ने महातीर्थे मया गच्छता गगनतलेनाधधिज्ञानतः परिहृतं त्वया निहृतं २७
 जनकं, चिन्तितम् 'एकमकार्यं कृतमनेन यावद्वितीयं नाचरति तावत्सर्वोपयाम्यनेनम्' । 'अयं तावद्भग्न्यः
 परमनेन मोहमोहितचेतसा विहितमहितम् ।

३० लक्ष्योऽनमानेन कलितं काञ्चनाचलम् । निवेशयन्ति वण्डस्य पदे ये चैकहेलया ॥ १७३
 स्वयंभूरमणमिष्यं सागरं ये जिनेश्वराः । सरन्ति दुस्तरं बाहुदण्डाभ्यामपि लीलया ॥ १७४
 एकेन मुजदण्डेन धरापि सम्भूषणम् । आतपत्रमिव सिम्पं लीलयेषु धरन्ति ये ॥ १७५
 ३३ जिलोकीतिलकास्ते ऽपि कर्मावेशशशब्दाः । किमुच्यते धराकस्य भवतो मोहदत्त ही ॥ १७६
 अतो मया संप्रति वियतः ससुवीर्यं त्वं प्रतिबोधितः । विज्ञप्तं मोहदत्तेन 'भगवन्, कथं पुनः प्रव्रज्या
 प्राप्या' इति । मुनिना भणितम् । 'अज त्वं कौशाम्भ्यां वृषिणे पात्रे भूपतेः पुरन्दरवत्सलोद्याने
 ३६ समप्रसृतं श्रीधर्मेनन्दनं मुनिप्रधानं गणाधिपं द्रक्ष्यसि । तत्र स गणभुक्तमः स्वयमेव तव वृक्षान्तमवगम्य
 दीक्षां दास्यति ।' इति यद्वत् कुवलयदलस्यामलं गगनतलमुत्पतितः । भोः पुरन्दरवत्समहाराज, सैष
 तवहन्तं भुत्वा गृहवासं परित्यज्य मामन्यैववसिहागत इति ।' एवं च तदाकर्ण्य मोहदत्तेन भणितम् ।
 ३९ 'भगवन्, इदमित्यमेव किमपि नालीकं तावन्मां प्रव्रज्यामाज्जवं विवेदि ।'

श्रीधर्मेनन्दनगुरुर्गुणगौरवाहो मोहव्यपोहविशदीकृतचित्तवृत्तौ ।

दीक्षां जिनेशगदितामथ मोहदत्तो दत्ते सः सर्वसुखसिद्धिपदस्य बीजम् ॥ १७७

२) P B om. ततो. ३) P B om. कथयसि. ४) P B कोसलाया. ५) G 'समानं for त्वं. १०) B om. च । अज्ञानमेव
 etc. ending with च. २३) B सापत्नीर्. २६) B 'भीषनी. २७) B परिज्ञाप त्वया, P B निहितं. २९) P repeats नेतस्त
 निहितं. ३०) P om. लक्ष्योऽनमानेन. ३३) P adds लक्ष्योऽनमानेन कलितं कां before जिनेकीति. ३४) P सदा for मया.
 ३७) B भो. ४१) P B सिद्धपदस्य.

1 पुनरपि धीधर्मनन्दनेन भणितम् । 'भो वासव प्रभिव्यासव, वत्सया पृष्ठं वयैतस्य चतुर्गणितक्षणस्य 1
संसारस्य किं प्रथमं कारणम् । तन्नामी महामहोः पञ्च कोधमानमापालोभमोहाः प्रवृत्ता जीव 3
3 दीर्गस्यपथमुपनयन्ति ।'
इत्याचार्यधीरमानन्दसुरिशिष्यभोरत्नप्रमसुरिचरिते कुबलयमालाकथासंक्षेपे धीप्रबुद्धसुरिरोचिते 3
कोधमानादिकषायचतुष्टयतयामोहस्वरूपवर्णनो नाम प्रस्तावो द्वितीयः ॥ २ ॥

6

[अथ तृतीयः प्रस्तावः]

6

§ 1) ततः स नृपतिः प्रमुदितचेताः सदान्दानन्दकन्दकन्दलानामुदस्य धीधर्मनन्दस्य सुखतः
कषायादिविपाकफलक्षणदेशानावचनामृतं वृष्णातरलित इव निपीय सहस्रः समुत्थाय निजं धाम समा-
9 जगाम । इतश्च दिवसाधीश्वरेऽस्तगिरिशिखरमुपागते सायन्तनमिषि विधिवद्विधाय वसुधाधिपतिरचि- 9
न्तयत् । 'अस्मिन् मदनमिषे महोत्सवे ईदृशे प्रदोषे ते साधवः किं कुर्वन्ति, किं यथावादिनस्तथाविधायिनः,
किं बान्धवा, विलोकयामि' इति विचिन्त्यालक्षितः सर्वत्र प्रसूते तमोभरे कटीतटनिबद्धश्रुरिकः कृपाण-
12 पाणिरैकाकी भूपतिः सौधाभिर्गल्य नगरान्तररथ्यासु मिथुनानां वृतीनामभिसारिकाणां च प्रभूतान्परस्य- 12
रालापानाकर्णयन् कस्मिंश्चित्पथे सान्धकारे स्तम्भमिव वृषमेणोद्धृत्यमाणमूर्ध्वदं कमपि मुनिं प्रतिमास्यं
कृपाङ्गं वृषदग्धस्थानुसदृशं मन्दराचलवर्षिभ्रलं वीक्ष्य दिवा स्तम्भोऽत्र नाभूत् 'किं कोऽपि धर्मनन्द-
15 नर्त्तकधी प्रती, अथवाप्यः कोऽपि बुद्धः पुमान्, अनेन रूपेण तावत्परीक्षामस्य रचयामि' इति ध्यात्वाकृष्ट- 15
रिष्टिहंत हतेति वदन्नासन्नमागतः । तमलुब्धं मुनिं वीक्ष्य निश्चित्य स्तुतिं कुर्वन् प्रदक्षिणात्रयं पूर्वं दत्त्वा प्रणि-
पत्य पुरतोऽगच्छद्विपुलसिद्धकरणेन । ततोऽसीदुल्लङ्घ्यं प्राकारमुल्लङ्घयोद्यानासभस्विन्दूरकुट्टिमतलमाज-
18 गाम । तत्र च तेन भूभुजा धीधर्मनन्दनाचार्यस्य केचित्साधवो मधुरस्वरेण स्वाध्यायं विरचयन्तः केचिद्धर्म- 18
शास्त्राणि पठन्तः केचित्पदस्यपिण्डस्वरूपस्यरूपातीतज्यानदसाधवानाः केचिद्भुक्चरणशुभ्रावापरपपाः
केचिद्विचारचारपरा विलोकिताः । ततो नृपतिर्व्यथावति । 'अहो यथाविधायी तथाविधायी' । 'भगवान्
21 क पुनः, स स्वयं किं करोति ।' इति विमृशंस्तद्दिनदीक्षितामां तेषां पञ्चानामपि मुनीनां पुरो धर्ममुपदि- 21
शन्तं निश्चयः किं कथयत्येषामग्रे ।' इति विचिन्त्य नरेभ्यस्तमालतकमूलं निषण्ण इत्यभीवीत् । 'भो मो
वैशानांप्रिया, कथमपि जीवा इमे वृथियन्तेजोवायुवनस्पतिष्वनन्तकालं ब्रान्त्वा द्विन्म्रियत्रीन्त्रियचतुरिन्म्रि-
24 यतामवाप्य तिर्यक्पञ्चेन्द्रियत्वं च, ततश्चातीवदुर्लभं मनुष्यजन्म लभन्ते । तत्राप्यार्यदेशप्रशस्यजातिसुकुल- 24
सर्वेन्द्रियपटुत्वतीरोगताजीवितव्यभनोधासनासहस्रसमायोगतद्वचःअवशानि वृष्णापाणि । इत्येतां सामग्र्यां
संपन्नायामपि जिनप्रणीतबोधिरत्नमतीवदुर्लभम् । तच्च लब्ध्वा धर्मं प्रति संशयेन अन्यान्यधर्माभिला-
27 वेण फलं प्रति संवेदेन कुतार्थिकप्रशंसया तत्परिचयेन चतुर्भिः कषायैः पञ्चमिषिवैष्यैर्मूढा बुधा 27
निर्गमयन्ति सम्यक्त्वम् । एके च 'ज्ञानमेव प्रधानम्' इति वदन्तः क्रियाहीनाः पशुवत् । अपरे च
'कियैव प्रशस्य' इति मन्यमाना अन्धवद्भवद्वान्तर्षिनश्च्यन्ति मोहमोहिताः ।' इति कथयति भगवति
30 नृपतिर्ध्यातवान् । 'तावत्सर्वमपि सत्यमेतत् । किं पुनरिदं दुर्लभं राज्यं महिलाप्रभवं शर्मं परिजनसुखं 30
आनुपास्य पञ्चादर्ममाचरिष्यामि, इति चिन्तयतस्तस्य महीभूतः धीधर्मनन्दनगुरुणा ज्ञानेन भावमुपलब्धं
तेषामेव पञ्चानां पुरः प्रोचते । 'यदेतद्वाज्यसौख्यं त्रियश्च लोके सर्वमेतदनिर्लस्यं तुच्छं चेति । पुनः सिद्धि-
33 र्भवं सुखमनन्तमुक्षयमवस्थाधायं चेति ।' 33

§ 2) अस्ति समस्तपुरवरं पाटलीपुत्रं पुरम् । तत्र घनो धनेन घनद इव वर्णिगुप्तमः । सोऽन्यदा
यानपात्रेण रत्नहीरपं प्रति प्रचलितः । तस्य संस्वरतः समुद्रान्तः प्रचख्येन वायुना समुल्लसताञ्जलिह-
36 कलोलमालाभिः प्रथेयमानं यानपात्रं पुस्कोटः । स घनस्तथा क्षुधाक्षामकुसिराहारमिव, हिमार्तो वैभानर- 36
मिव, वृषाकाव्यस्तोयमिव फलकमेकं प्राप्य सप्तभिर्वासरैः कद्रुकफलसमाकुलपादपशतसंकुलं संसार-
मिशालचपारं विषमिष महाविषमं कुडङ्गहीरपमालिभाय । तत्र तेन खैरं परिभ्रमता सहसापरः पुको
39 दृश्यते । घनस्तं निरीक्ष्य हर्षितवदनो भव्यजीव इव जैनधर्मं स्वच्छन्मनाः पश्यच्छ । 'कुत्रत्यः केन हेतुनात्र 39

7) s adds on the margin पुरो before पुनः. 8) s puts No. 1 on क and No. 2 on निपाक, s adds on the margin चेता after तरलित. 10) s विक्रमोत्सवे. 14) P s om. कोऽपि after किं. 15) P ह्ये तावत्. 16) P s om. दत्त्वा. 19) s inter. परस्व and निष्कल. 21) P om. तेषां, s trans. तेषां after मुनीनां. 25) P s 'तद्वचनप्रवणमि. 33) P 'नतवचन'. 37) s adds मक्षपात्रः शास्त्रिणिव after वैशानमिव, s वृत्ता for वृत्ता.

- 1 द्वीपं समायातः ।¹ तेन तदवगम्य भणितम् । 'सुवर्णद्वीपं प्रति प्रचलतो मम भीषणे जलधावनगे पूर्व- 1
भषार्जितदुष्कृतेनेव वायुना प्रेरितं त्वरितमेवागम्यपण्यसंभृतं पोतमस्कुदत् । ततो ऽहं फलकमेकं प्राप्य 3
3 कुडङ्गद्वीपमाधितः ।' ततो ध्वनेनेति भणितं 'समसेवात्र परिश्रमायः' । अथ तत्रैव ताभ्यां परिश्रमश्रमां 3
कदाचिचतृतीयं पुरुषं मिलितं विलोक्य पृष्टम् । 'भद्र, कुतः पुरातन द्वीपे समायातवान् ।' तेनेति जल्पि- 6
तम् । मम व्रजतो लङ्कापुरीं गहनं भयं फलकमात्मानं संप्राप्तः ।' ताभ्यां निगदितम् । 'अतीव रम्यतरम- 6
यानपात्रचिह्नमूर्त्तिक्रियते ।' तथेति प्रतिपद्य तैर्वलकलमेकं तदशिलरे निबद्धम् । ततस्तृष्णाधुधाङ्गान्ताः 6
सर्वत्र परिश्रमन्तस्तं कमपि तादृशं शास्त्रिनं न पश्यन्ति । एवं किल भक्ष्यतलफलोद्गमः । एवं तैः सर्वत्र 9
9 द्वीपे स्वैरं विचरन्निर्दुःखशतसमाकुलेः कथमपि वेदमाकाराणि ऋणि कुडङ्गानि दृष्टानि । ते एकैकं 9
कुडङ्गमाधित्य स्थिताः । तेषु च काकोदुम्बरिकासकैकां निरीक्ष्य चातीवोच्चसितद्वयैर्मणितम् ।
'अहो, सांप्रतं प्राप्तव्यं प्राप्तम्, वयं निर्बुतचेतसः संजाता एतद्दर्शनमात्रेणापि ।' तैः कुडङ्गेषु प्रविश्य 12
12 काकोदुम्बरिकाफलानि विलोकितानि, परमेकमपि फलं न दृष्टो । ततस्त्रयो ऽप्यतीवदुर्मेनसो बभूवुः । 12
कैश्चिदपि दिवसेस्तेषां मनोरथशतैः काकोदुम्बरिकाः फलाकुलास्तत्र जहिरे । ते काकाद्युपद्रवेभ्यो 15
रक्षन्तस्तिष्ठन्ति । इतश्च केनापि सांयानिकेण करुणाबता मिश्रवहनचिह्नमालोक्य कर्षधारद्वयं प्रैषि । 15
ततस्ताभ्यां सर्वत्रान्वेषयन्नां पुष्टपत्रं कुडङ्गस्य काकोदुम्बरिकाफलवद्भोजीविताशयं निरीक्ष्य भणितम् । 15
आवां पोतवणिजा प्रेषितौ भवतामनयनाम् । अत्र द्वीपे दुःखशतप्रचुरे किं तिष्ठय ।' तत्रैकेन 18
नरोत्प्लुक्तम् । 'किमत्र द्वीपे कष्टम्, एतत् कुडङ्गं गृहतुल्यम्, एषा च काकोदुम्बरिका फलिता 18
भूयो ऽपि फलिष्यति, अहं महता सुखेनात्र तिष्ठामि, कथमपि परतटं नागच्छामि' । इति भणित्वा तत्रै- 18
वैकः पुरुषः स्थितः । ततस्ताभ्यां नित्यात्मकाभ्यां द्वितीयो भणितः । 'त्वमपि परतटमागच्छ ।' तदाकर्ण्य 18
तेन भणितम् । 'अहं काकोदुम्बरिकाफलमेकमुपभुञ्ज्य यः को ऽपि पञ्चाभाधिकः समेष्यति तेन 21
21 सहागमिष्यामि' । इति भणित्वा द्वितीयो ऽपि तत्र तस्थिवान् । ततस्ताभ्यां तृतीयो भणितः । 'ओ भद्र, 21
किमत्र करोपि सांप्रतं परतीरमागच्छ ।' भवतां स्वागतम्' इति भणित्वा तृतीयः पुमान् ताभ्यां समं 24
गत्यासमप्रीत्या तरण्यामादरोह । कियन्निरपि दिनेर्बहवं तटं प्राप । तत्र पुत्रमित्रकलत्रचनधाण्यादि- 24
24 भिर्यस्तुभिर्मिलितः सततमेव स सुखमनुभवन्नास्ते ।

§ ३) अथाव्योपनयः भूयताम् ।

- य यप जलधिघोरः संसारः स दुःखतरः । यः कुडङ्गो महाद्वीपः स मानुष्यप्रधः स्मृतः ॥ १
ये कुडङ्गा निवासाले ये तत्र पुण्यालयः । त्रिप्रकारा भवेयुस्ते जीवाः संसारवर्तिनः ॥ २
काकोदुम्बरिका यास्तु कान्तास्तास्तारलोचनाः । फलानि यानि तत्र स्युस्तान्यपत्यानि भूरिशः ॥ ३
वृषाकृताशापाशास्ते या एषात्यन्तकोविदाः । वारिषादुःखरोगीयशकुनेभ्यो निरन्तरम् ॥ ४
यत्पत्रं हितं स्वस्य तदेवायाति बिस्सुतिम् । वैषेयानां गृहानेकार्यव्यापृतचेतसाम् ॥ ५
यः पोतेशः स च गुरुर्निर्यामो धर्मयोर्युगम् । या तरी तत्र दीक्षा सा यतीरं सा च निर्बुतिः ॥ ६
संसारदुःखसंतप्तान् जीवानुत्तारयन्ति ये । सर्वदैव महासत्त्वाः सर्वतत्त्वालोकमिनाः ॥ ७
निष्कं मनुष्यजन्मेर्दं शोचनीयमनेकधा । मोक्षसीक्यं भजस्येति ते वदन्ति यतीश्वराः ॥ ८
अमन्यजीवस्तत्रैको द्वीपे ऽत्र नृभवे वषेत् । यस्सीक्यं स च मे मोक्षस्तत्तेन मम किं पुनः ॥ ९
वृत्ते द्वितीयः संसारी दूरभ्यो मुनीश्वर । पुत्रमित्रकलत्रादिमलत्वं त्यक्तमक्षमः ॥ १०
मन्यस्तृतीयो वदति श्रुत्या सद्भर्मवेशनाम् । मनुष्यलोके कस्तिष्ठेति द्वे दुःखवाचना ॥ ११
सत्ताङ्गराजि यद्राज्यं प्राप्यं रम्या च संततिः । भवे भवे भवत्येव जैनदीक्षा कदापि न ॥ १२
ततो ममालमेतेन जन्मना दुःखजन्मना । समुद्यमं करोम्येव महोदयपदधिषे ॥ १३
भूयो ऽप्युक्ते कथामेतामुक्त्वा श्रीधर्मनन्दनः । ओ वरसा व्रतदृष्टान्तमकार्षयत संप्रति ॥ १४
§ ४) तथाहि जम्बूद्वीपे ऽत्र क्षेत्रे भरतनामनि । देशो ऽस्ति मगधाधिक्यो वसुधासुखमण्डनम् ॥ १५
अनेकदेशाधिक्यातं धियामेकः समाधुयः । अस्ति राजगृहं तत्र नगरं नगराजितम् ॥ १६

1) B द्वीपे समायातस्तेन, B फललितो. 2) B "अनाश्रितमिगतदुःकृते" B भवाम्भितमितदुःकृते, P B om. 3) P B om.
ततो. 8) B सर्वतः for सर्वत्र, O om. एवं किञ्च...फलोद्गमः l. 12) P ततोऽजीवप्रधोऽपि दुर्मेनसो B ततोर्द्वयं त्रयोपि दुर्मेनसो. 14) P B
सांयानिकेन. 17) P B एतं or एनं P एतत्, P एका च. 21) P B inter. ममिष्या or द्वितीयेऽस्ति. 24) P om. स. 26) O
"योसंसारः 27) P om. second ३, O त्रिप्रकारः. 33) P जीवानुत्तारयति B जीवानुत्तरेति. 33) After वदन्ति च P repeats
सर्वदैव महासत्त्वाः etc. to ते वदन्ति. 34) P leaves some space after द्वीपे नृम and then continues with न मोक्षस्तत्तेन.
41) P "देशित्वयाति धियामेकः".

- 1 तस्मिन् परंतपो नाम्ना कर्मणा च महीपतिः । विख्यातकीर्तिर्विस्फूर्तिर्विशालु चतस्र्यवपि ॥ १७ 1
 शश्वद्विषस्वतस्तुल्यो यः कैलासौकसः समः । बाधस्वतेः समानश्च प्रतापेन श्रिया श्रिया ॥ १८
 2 वीतरागपदभोजकः सम्यक्स्वधारकः । प्रतापशोषिताशेषारतिभूमीकरो ऽभवत् ॥ विशेषकम् ॥ 3
 3 वशीकृततानेकभूषमीलिबिलासिभिः । मणीनां किरणैर्वस्य पादपीठं समर्थितम् ॥ २०
 यस्तु कण्ठीरव इव प्रवरैर्नखरैः खरैः । विपशान् गजलक्ष्मिणि क्षणुते स क्षमापतिः ॥ २१
 4 तस्यानेकपुरन्ध्रीणां भेदा ज्येष्ठा गुणश्रिया । समस्ति शशिकान्तास्या शशिकान्ताभिश्च श्रिया ॥ २२ 6
 तत्र चास्ति महादक्षः शुद्धबुद्धिर्चनामिषः । भेष्टी गरिष्ठः सुगुणैः पुण्यसंभारभाजनम् ॥ २३
 धारिणीति शुभारम्भा रम्भारूपसकपङ्कः । प्रभुतेव सदाचारस्यास्य लोकघृणा श्रिया ॥ २४
 5 धनपालो धनदेवो धनगोपस्तथा परः । धनरक्षितनामाय कत्वारस्तनयास्तयोः ॥ २५ 9
 सर्वे ऽपि पाठिताः पुत्राः पित्रोपाध्यायसंनिधौ । अल्पैरपि दिनैर्विधास्वनवधाश्च ते ऽभवन् ॥ २६
 मनोभञ्जपुष्यानां शृङ्गारदुग्धजीवनम् । ततस्तेन [: क्लृप्त] जनानन्वदायि यौवनमाययुः ॥ २७
 12 तत्रैव स धनः पुत्रान् महेश्यानां समश्रियायाम् । कन्यकाभिः सुरुपाभिः कमशः पर्यणाययत् ॥ २८ 12
 प्रथमस्योजिका जाया भक्षिकास्या परस्य च । रक्षिकाय तृतीयस्य चतुर्थस्य तु रोहिणी ॥ २९
 सुखं विषयजं तामिः सेवमानाः सुता गतम् । भूयिष्ठमपि ते कालं देवा इव न जानते ॥ ३०
 15 स कदाचिज्जनः भेष्टी जजागार निशाञ्जले । धर्मानुध्यानमाधाय गृहचिन्तां वकार च ॥ ३१ 15
 स्त्रिया गृहस्य निषादो नरि यन्तरि सत्यपि । धुरयेव शताङ्गस्य भृतस्यानेकवस्तुभिः ॥ ३२
 पुत्रपौत्रवधून्मृतेरकीर्णमपि मन्दिरम् । मार्वाहीनं गृहस्वस्य शून्यमेव विभाव्यते ॥ ३३
 18 भुक् प्रियतमे भुङ्क्ते सुते च स्वापिति स्वयम् । तस्य पूर्वं च जागर्ति सा क्षीरेव न गेहिनी ॥ ३४ 18
 करोति सारां सर्वस्मिन् द्विपदे च वस्तुष्वदे । सर्वस्यौचित्यमाधत्ते सा लक्ष्मीर्गृहिणीमिषात् ॥ ३५
 पतासां तु वधूदीनां मध्यान्मम निकेतने । गृहभारस्मुद्गारकिणी का भविष्यति ॥ ३६
 21 ततः स प्रातरुथाय प्रातःकृत्यं विधाय च । सूपकारैः कलासारैर्घान्त्यपाकमाकरयत् ॥ ३७ 21
 पितृवर्गं चतुर्णां वधूदीनां निमग्न्य सः । अपरं पौरलोकं च भोजयामास सादारम् ॥ ३८
 भोजनान्ते ततः भेष्टी वाग्धवान् स म्यवेशयत् । सञ्चार च ताम्बूलस्रग्गुलकविलेपनैः ॥ ३९
 24 § ५) समक्षमय सर्वेषां वधूमाकाशं योजिकाम् । पञ्च शालिकणास्तस्याः समार्षयदक्षिण्डितान् ॥ ४० 24
 गत्वैकान्ते तथा चित्ते चिन्तितं मन्वमेधसा । अभूदुत्सवसंभङ्गान् भङ्गुरो विपरीतपीः ॥ ४१
 महान्तुस्तव हृत्वा जनानाह्वय सर्वतः । पञ्च शालिकणानेव पाणौ मम यदार्पयत् ॥ ४२
 27 त्यजामि किं कनैरैतैर्यदा याचिष्यते ऽसकौ । तद्व्यापारपिष्यामि ध्यावेत्युज्जाञ्चकार तान् ॥ ४३ 27
 अथ वच्चे द्वितीयस्यै पञ्च शालिकणान् वदौ । धनः भेष्टी गृहीत्वा सा भिजने ऽचिन्त्यवधिरम् ॥ ४४
 हेतुना भङ्गुरः केन ज्ञान्तो बुद्धियुतो ऽप्यसौ । या कार्येण विना गेहे तनुते द्रविणव्ययम् ॥ ४५
 30 प्रयच्छति कणान् पञ्च लोकस्य पुरतः करे । त्यजामि तान् कथं वत्सा ये तातेन मम स्वयम् ॥ ४६ 30
 सा क्षुधा निस्तुषानेतान् कृत्वा क्षिप्रममक्षयत् । आकारवद्वय भेष्टी तृतीयां रक्षिकां वधूम् ॥ ४७
 ज्वभाणयत्कणान् पञ्च तस्याः सा च व्यचिन्तयत् । मन्वे किञ्चिन्महत्कार्यं कनैरैतैर्मलिष्यति ॥ ४८
 33 सर्वानेतान् प्रयच्छेन रक्षामि महता यदा । याचिष्यते गुह्यस्तुर्जैर्मर्षयिष्ये तदा कणान् ॥ ४९ 33
 हृदये चिन्तयित्वेति स्वालङ्कारकरण्डके । शुद्धवक्त्रे नियन्त्र्येति क्षित्वा रक्षिकया तथा ॥ ५०
 वीक्षामास निःसंज्वं सा देवतमिष तान् कणान् । आकारिता ततस्तेन चतुर्थी रोहिणी वधूः ॥ ५१
 36 तेन मजस्विता दत्त्वा पञ्च शालिकणान् करे । त्वत्तो वत्से यदा याच्ये देया एते तदा त्वया ॥ ५२ 36
 भिजने रोहिणी गत्वचिन्त्यगृह्णित्वाशालिनी । मत्या मे भङ्गुरो वाचस्पतिमतिक्रुतिः कृती ॥ ५३
 महाजनमधानो ऽसौ नानाशास्त्रविचारदः । वर्धयामि तवैतेन प्रवृत्तं कणपञ्चकम् ॥ युग्मम् ॥ ५४
 39 तथैवं हृद्यनुध्याय प्रेषितास्ते पितुर्गृहे । ज्ञानूनामिति यादिष्टं निजा इव कणा ममी ॥ ५५ 39
 वर्यं वर्यं च वर्यानु वार्यं वार्यं स्वहालिकैः । तथा कथं वक्तापेयं याति बुद्धिं यथा पराम् ॥ युग्मम् ॥ ५६
 ततस्तेर्गन्धुमिस्तस्या गिरा प्राप्ते घनागमे । उक्तः शालिकणाः पञ्च ते वने वारिहादिणि ॥ ५७
 42 तस्मीभ्य गता वृद्धिः शालयः कणशालिनः । प्रस्वस्तेषामभूदेकः प्रथमे कस्तरे ततः ॥ ५८ 42

11) P B ततस्तेन. 18) B लप्ते for गृहे. 25) P B लवुरो. 34) P क्षिता. 36) P पञ्च शालिकणान्. 41) P वने वारिहादिनि.

- 1 द्वितीये त्वादको ऽनेके द्रोणा वर्षे तृतीयके । स्मृतिशतानि तुर्वे तु पत्यलक्षणि पञ्चमे ॥ ५९ 1
अध्याप्यस्मिन् दिने श्रेष्ठी निमग्न्य स्वजनान् बहून् । महात्ममुत्सवं चके पूर्वरीत्या निकेतने ॥ ६०
3 समाह्वयोज्झिकां ज्येष्ठां बधूमर्षयति सा सः । वत्से समर्पय मम तच्छालिकणपञ्चकम् ॥ ६१ 3
तदाकर्ण्य गृहस्यान्तः सहसापि प्रविश्य सा । पञ्च शालीनधामीव तस्य हस्ते समर्पयत् ॥ ६२
तेनापि जल्पितं सवैप्रत्यक्षे शपथैर्निजैः । त एव शालयो वत्से न वा सत्यं वधाबुधा ॥ ६३
6 तथापि जल्पितं तात प्रोज्झितास्ते मया कणाः । ध्रुवेति लोकपुरतः श्रेष्ठी रुष्टः स जल्पति ॥ ६४ 6
अयुक्तं कृतमेतेन यूयमेतद्गणिष्यथ । अन्यथा पापया त्वकाः शालयस्ते मर्षिताः ॥ ६५
तस्मादस्याः करिष्यामि फलं तस्यागसंभवम् । छगणादिपरित्यागकारिणी भवत्ज्झिका ॥ ६६
9 द्वितीयां तामथाह्वय श्रेष्ठपूजे पुत्रि तान् कणान् । समर्पय ममेदानीं सात्रवीर्यश्रिता मया ॥ ६७ 9
स श्रेष्ठपुत्रयो ऽवोचत् स्वजनानां पुरस्ततः । पचनादिषु कार्येषु भवताञ्छिक्षिका बधूः ॥ ६८
तृतीया श्वशुरेणोक्ता सा शालिकणरक्षणम् । निजं न्यषेदयत्तुष्टः श्रेष्ठिश्रेष्ठस्ततो ऽहम् ॥ ६९
12 मदीयमन्दिरं लोकाः कोशे सर्वाधिकारिणी । वधूटी रक्षिकानाञ्ची भवत्वेवा ममाह्वया ॥ ७० 12
आकार्य जल्पितानेन चतुर्थीं रोहिणीं ततः । समानय कणान् पञ्च वत्से त्वमपि प्राप्तम् ॥ ७१
प्रजल्पितं तथा तात शकटानि बहूनि मे । अर्यन्तां वृषभाः प्राज्याः शालिरानीयते यथा ॥ ७२
15 अभाणि श्रेष्ठिना तेन वत्से पञ्च कणाः कथम् । जहिरं यानवाह्यास्ते स हेतुः कथ्यतां मम ॥ ७३ 15
यद्वृत्तं मूलतो वधवा कथितं तत्पुरस्तथा । मुदितस्तच्छाकार्ण्य स श्रेष्ठी समजायत ॥ ७४
स्तुषायाः सो ऽप्यामास शकटान् वृषमांस्तथा । मथानीतस्तया वध्वा शालिः सर्वैः पितृर्गृहात् ॥ ७५
18 प्राहाय स्वजनो धन्यो धनो यस्वेदरी बधूः । निम्यरे कीदृशीं वृद्धिं पञ्च शालिकणा यया ॥ ७६ 18
ऊचे तथा ततस्तान् गृह्यन्तां पञ्च ते कणाः । इति श्रुत्वा तदा श्रेष्ठी जनप्रत्यक्षमब्रवीत् ॥ ७७
सर्वस्वस्वामिनी गेहे बधूर्मम भवत्वसौ । अस्या एव समारदेशः कर्तव्यः सर्वमानुषैः ॥ ७८
21 अस्या यः खण्डयत्याह्वां स्यातव्यं तेन नो गृहे । सर्वैरपि जनैः शीघ्रं तद्वचः शेखरीकृतम् ॥ ७९ 21
उद्यदानस्तुसंदोहमंदुरः स धनः क्रमात् । निश्चिन्तचित्तः सञ्जमालङ्कर्मिणस्ततो ऽभवत् ॥ ८०
एतदास्थानकं शैक्षाः कथितं भवतां मया । सिद्धान्तोदितमेतस्य भावायै शृणुताबुधा ॥ ८१
24 यथा राजगृहं लोके मानुषवर्षिर्न तथा । यथा धनस्तथाचार्यो विचारचतुराननः ॥ ८२ 24
यथा वध्वस्तथा ज्ञेया विनेयाश्च चतुर्विधाः । पञ्च शालिकणा ये सा ज्ञेया पञ्चमहाव्रती ॥ ८३
यथा स्वजनवर्गो ऽसौ तथा संघश्चतुर्विधः । दानं शालिकणानां यत्तन्महाव्रतरोपणम् ॥ ८४
27 उज्झिकेव शालिकणानुज्ज्ञेयश्चमहाव्रतीम् । यः स्यादत्र परत्रापि स दुःखोद्यस्य भाजनम् ॥ ८५ 27
निश्शङ्कमुपशुकास्ते यथा भक्षिकया तथा । व्रतमाजीविकाहेतोर्न विधेयं तथा बुधैः ॥ ८६
ररक्ष रक्षिका यद्वत् तच्छालिकणपञ्चकम् । तद्वृत्तिजनै रक्ष्यं तन्महाव्रतपञ्चकम् ॥ ८७
30 महाव्रतानि संप्राप्य वृद्धिं नेयानि धीमता । रोहिण्या गुरुणा वृत्ताः पञ्च शालिकणा यथा ॥ ८८ 30

। इति व्रतवृत्तान्तः ।

- § ६) विनयः शासने मूलं विनीतः संयतो भवेत् । विनयाद्विप्रमुक्तस्य कुतो धर्मः कुतस्तपः ॥ ८९
33 विनीतः श्रियमामोति विनीतस्तद्वल्लवं यशः । कदापि दुर्विनीतेन नैव स्वार्थः प्रसाध्यते ॥ ९० 33
यता,
गुणवानपि नामोति नूनं सत्त्वः परां श्रियम् । किञ्चिन्नः पिबन्नश्चः कुम्भः प्राप्नोति पूर्णताम् ॥ ९१
36 अपराधतमः स्रोमनिर्मूलनदिनेश्वरः । स्वर्गापवर्गसंसर्गकारणं विनयः सदा ॥ ९२ 36
विनयः सर्वथा कार्यः कुलीनेन बहुप्यता । गुरुणा गुणबुद्धानां तथा बालतपस्विनाम् ॥ ९३
गुणेषु विनयः स्नायस्तेजस्विषु यथा रविः । येन कर्मप्रहाः सर्वे प्रकृष्टाघ्नते निजोदयात् ॥ ९४
39 विनयात्संपदः सर्वा मेधादिषु जलार्जवः । केवलज्ञानलाभश्च विनीतस्यैव जायते ॥ ९५ 39
तथा हि ।

जम्बुद्वीपाभिधे द्वीपे लोके भरतनामनि । क्षमापुरी क्षमारम्या समस्ति स्वस्तिकारिणी ॥ ९६

1) B त्वादकोने. 5) B नो वा for न वा. 16) P तत्पुरस्तथा. 18) P प्राहाय स जनो. 27) P 'कणपुनश्चेव वच'.

31) P B इति व्रतवृत्तान्तः ॥ १४२० ॥ छ ॥ छ ॥ (P has the symbol of whale instead of छ ॥ छ ॥) नमः श्री सर्वज्ञाय ॥

35) P निश्चिन्ताः, P om. कुम्भः. 36) P निर्वृत्तं हि.

- 1 यस्या उन्नत[रम्भ]राजसदनश्रेण्याः पुरो मेनकाप्रावेशो ऽपि बभूव हीनमहिमा धन्यधियाम्रमतः । 1
निःस्वानन्दनकाननस्य सुभमा श्रीराशयानां पुरः पंपादीनि सरांसि हन्त नितरां मुञ्चन्त्यहंकारिताम् ॥९७
3 तत्र क्षमापतिरभूत् क्षमापतिरुक्तस्तुतिः । नभस्तले भातुरिष श्रीमान् हर्षाभिषः सुवीः ॥ ९८ 3
गुणौषे विद्यमाने ऽपि लोभो यस्याधिको ऽभवत् । अभिरामं गुणप्राप्तं ब्रवीतुं गुणशालिनाम् ॥ ९९
समुद्रकन्दर्पघनाघनानां सारं समादाय विचित्र्यधापयम् ।
6 न चेदिदं तरुधमन्वयाभूदसौ गभीरा सुभगाः प्रदाता ॥ १०० 6
यश्चानूतगुणप्रसूनपटलप्रतुल्लस्तसौरभ-
ध्यातालोपमहीतलः शुभकलः श्रेयः श्रियामाश्रयः ।
9 स्फूर्जत्कीर्तिलतावितानविलसत्कन्दः सदानन्दभूः 9
प्रोम्भीलस्तुक्रुतोन्मुखो न विमुखो याचकाकृतां कुत्रचित् ॥ १०१
मायच्छात्रवकोटिकोटिकटिप्रस्फोटकण्ठीरव-
स्ताम्यचीर्तिलतावलीकिशनप्रशोभामचारावरः ।
12 यत्कीर्त्त्या च शुचीकृते त्रिभुवने ऽभ्रान्तं स्फुरन्त्यामितः 12
सर्वज्ञो ऽपि वसन्न वेत्ति नियतं कैलासदीर्घं निजम् ॥ १०२
कल्पद्रुमाया ददतीप्सितं यत् सा शास्त्रवार्ता किल तेन दृश्या ।
15 प्रत्यक्षमेतं वसुधाधिनायं तत्तन्मयं निर्मितवान् विधाता ॥ १०३ 15
तत्र श्रेष्ठिपदन्नरः श्रेष्ठी दौर्मन्यदोषतः । विषयाक्य इति क्यातो विद्यते कृषिजीवनः ॥ १०४
18 अन्यदा भक्तमादाय स्वयं कर्मकृतां कृते । गच्छन् शून्ये दृढदौष रुदन्तं बालमेककम् ॥ १०५ 18
प्रोयत्कृपाभरप्राजिह्वयः शिशुमाशु तम् । लात्वा स्वपाणिनारोप्य कटीतटमभोजयम् ॥ १०६
त्यक्तः केनाप्ययं पाको घराकस्तद्विपत्यते । स्वीकृतेनैव तेनेति श्रेष्ठी क्षेत्रे ययौ निजम् ॥ १०७
21 स स्ववेशम समागत्यापत्याभावाद्दितस्ततः । दीनास्यायि कुटुम्बिन्यै तं मुदा हिम्भमारपेयत् ॥ १०८ 21
लात्यमानस्तथा नित्यमात्मनामेव बालकः । कलाभिः कलितः प्राप कलाभूदिव यौवनम् ॥ १०९
दग्धं पितृगिरा लोकं स्वावक्यैरभूतैरिव । निर्वापयन्नभूत्यातः संख्यावान् सर्वतो ऽपि सः ॥ ११०
24 विनीत इति नाम्नाय सर्वत्र प्रथितो ऽभवत् । श्रेष्ठित्वं नृपतिस्तुष्टो ऽवाप्तसै तत्पितुः पदम् ॥ १११ 24
जिनशासनमाहात्म्यसमुल्लासनवासनः । अभिरामगुणप्राप्तब्रुमारामो ऽवनीतले ॥ ११२
यो ऽभवन्नयनानन्ददायी यापी सद्धन्वि । अवदातवशोजातसंपूरितदिगन्तरः ॥ ११३
27 श्रमणक्रमणाम्मोजसेचाहेबापः सदा । अर्धसंप्रीणितात्यर्थावनीतलवनीपकः ॥ ११४ 27
पैतृकं च पदं प्राप्य प्रसन्नमनसो नृपात् । स विनीतः श्रियां पात्रं भाग्यसौभाग्यभूरभूत् ॥ ११५
§ ७) अथ तत्रैव दुर्मिक्षं भीषणं समुपस्थितम् । यत्र धर्मक्रियालोपो भगवानामपि संभवेत् ॥ ११६
30 कुतो ऽपि स्थानतो ऽप्येत्य नित्यदुर्मिक्षदुःखिताः । वृद्धो वृद्धा युवा वैको ऽभवत्सदनुजीविनः ॥ ११७ 30
अथ वैरिदत्तकम्पा चम्पा नाम महापुरी । तत्रास्ति पृथिवीनाथो जितारिरिति संज्ञया ॥ ११८
प्रतापी कमलोद्गासी नृपस्तपनसंनिभः । न कर्कशकरश्चित्रं न गोमण्डलतापहृत् ॥ ११९
33 इयामास्यो हि घनो वर्षेयं तमोग्रस्तपनस्तपः । यः प्रभुस्त्वर्थिनो ऽत्यर्थमेवैः प्रीणन्न तादृशः ॥ १२० 33
श्रीदर्पः कृतहर्षश्रीर्जिह्वुस्तपधीश्वरम् । प्रचञ्चल विनीतेन सार्धं प्रेष्ययुतेन सः ॥ १२१
तदागमं परित्राय चम्पेशः संसुक्तो ऽञ्जलत् । ततः परस्परं युद्धं सैन्ययोः समुपेतम् ॥ १२२
36 अरुधत्सादिनं सादी निशदी च निवादिनम् । रथिको रथिकं पत्तिः पत्तिं च स्फूर्तिमूर्तिभूत् ॥ १२३ 36
निशातशरधोण्या भट्टैर्दर्पसमुद्भवैः । अकालवृष्टिर्निहिता कालरात्रिरिषापरा ॥ १२४
रणे निपेतुर्मातङ्गास्तीर्णं प्रद्वजजराः । शतकोटिभृताः साक्षात् पर्वता इव सर्वतः ॥ १२५
39 शितकुन्ताहताङ्गोच्छलच्छोणितदम्भतः । कौसुम्भवसनेबाभूवभोधिबसना युधि ॥ १२६ 39
निजस्वामिप्रसादस्याभूय भूक्षा ऽनुणा वयम् । इति वीरकव्चास्ते नृत्यन्तस्तत्र रजिरे ॥ १२७
उल्लङ्घोहिताम्भोभिर्भीमा सङ्ग्रामभूमिका । कवन्धानि बह्व्यास्यु काष्ठानीव तरङ्गिणी ॥ १२८

1) P उन्नतम् B उन्नतः. 3) P क्षमापतिः कृत. 4) B "को मेते". 5) P पनापनीनां. 15) P B हृष्याः. 20) P "द्विपत्यते". 25) B "दुमावमेनीतलः". 26) P यशोयातः. 28) P विनीतश्रियः पात्रं B विनीतः श्रियः पात्रं. 30) P वृद्धो इदीमुनाथिको. 33) P प्रभुस्त्वर्थिनो. 39) P "हितांगच्छोच्छलत् सोणित".

- 1 दैवाब्धिशैलसैन्यस्य सुभटैः करटैरिव । दिवान्धसैन्यवर्धसैन्यं दैन्यमनीयत ॥ १२९ 1
पताकिन्यपि निःशेषा तस्य हर्षमहीपतेः । नमाश काकनाशं सा जीवमादाय सत्वरम् ॥ १३०
3 नश्यन्निः पतिकैस्त्यक्तो विनीतो ऽपि गते विनी । परं प्रेम्णैर्नैर्मुक्तश्चेतनः सुकुतैरिव ॥ १३१ 3
पलायमानः प्रैक्षिष्ट स विनीतः सरस्वतीम् । तत्र क्षात्रा पयः पीत्वा वीरवृक्षमशिश्रयत् ॥ १३२
§ ८) अत्रास्तरे कान्तिशीकमेकमायुधपाणिना । केनचित्सादिना हन्यमानं मृगमवैक्षत ॥ १३३
6 कृपासंपूरितस्वान्तः स तयोन्तरा स्थितः । यतः प्राणिपरिजानं स्वप्राणैः के ऽपि कुर्वते ॥ १३४ 6
तस्मिन् सरस्ते सारस्ते गते दूरं निरीक्ष्य सः । जगद् सादिनं रोषपोषिणं मृगरक्षणम् ॥ १३५
सर्वप्राणिशरण्यानामुन्नतानां महात्मनाम् । त्वादृशां न समीचीनं दीनजन्तुविनाशनम् ॥ १३६
9 मन्थे त्वं लक्ष्मणैरेभिः को ऽप्यसि क्षत्रियोत्तमः । शस्त्रघातो गृहीतात्मे क्षत्रियाणां प्रशस्यते ॥ १३७ 9
इत्यादिवाक्यैः पीयूषशैलैस्तस्य तन्वतः । स भूपः पृथिवीचन्द्रः प्रबुद्धः कोपमत्यजत् ॥ १३८
धर्मोपदेशदातासौ ममामृदिति तं समम् । उपकारचिकीः क्षमापः पुरे क्षमातिलके ऽनयत् ॥ १३९
12 तं विनीतं महीनाथः स्वपुरे सचिवं व्यधात् । सर्वोधिकारिणं यस्माद्गुणैः कस्को न रज्यते ॥ १४० 12
एतस्यानुपूर्वं ते ऽथ त्रयो ऽपि प्राप्यकिंकराः । तामेव नगरीं प्राप्य सेवादेहाकिनो ऽभवन् ॥ १४१
रक्षता सततं तेन न्यायेन नगरीजनम् । ऊर्जितोपाजिता कीर्तिपारम्यो ऽर्धस्तु सचितः ॥ १४२
15 तेनैत्युक्ताः कर्मकृतः स्नेहात्मिकमपि याचत । ते ऽवदक्षितिं निर्लोभा भग्यैर्लभ्या हि किंकराः ॥ १४३ 15
§ ९) अथ क्षमापुरी भग्ना क्षणादेव जितारिणा । चम्पापुरीमहीपेन सर्वसैन्यजुषा रषा ॥ १४४
स्वपुरीस्वपुरीस्वासिमङ्गलो विसृजानितः । विषवाक्यो विनीतात्मा प्रवृत्ताज विरागवान् ॥ १४५
18 तत्पमानस्तपस्तीव्रं सहमानः परीब्रूवन् । आधीयानः स सिद्धान्तं तन्वन्नाराधनां गुरौ ॥ १४६ 18
पापकर्मसु तन्मालुः अज्ञालुधर्मकर्मसु । दयालुः सर्वभूतेषु स्पृहयाः शिवाञ्जलि ॥ १४७
सासहिभ्योपसर्गाणां शीलाङ्गानां च वाचिहः । चाबलिः भ्रमणाकारे सिद्धान्ताञ्जलि पावतिः ॥ १४८
21 आजगाम सर्वं स्वेन गुरुणा कठणानिधिः । तत्र क्षमातिलकपुरे विषवाक्यमुनिः क्रमात् ॥ १४९ 21
चतुर्भिः कलापकम् ॥
अनुवाक्यं गुरुन् सौ ऽथ मासभ्रमणपारणे । प्रविशेश परिभ्राम्यन् विनीतसचिवौकसि ॥ १५०
24 कपमेधविधौ भूत्वास्वाकीनस्वामिनः पिता । उच्चनीचादिनेहेषु पर्यटस्येव दुर्बलः ॥ १५१ 24
तत्तत्समर्थसंघातघातिनं प्रतिनं मुदा । कर्ममर्मच्छिदं कर्मकृतः सर्वं वधन्विर ॥ १५२
तद्वत्तमभपानाधमकल्पमिति चेतसि । विविन्ध्य नाम्नाहीत्साधुर्व्यावृत्त्योपाधयं गतः ॥ १५३
27 आगतस्य नृपावासाङ्घ्रिनीतस्य च तस्य ते । प्रमोदमेदुराः कर्मकरास्तत्र न्यवेदयन् ॥ १५४ 27
तथैव सुविनीतात्मा विनीतो मन्त्रिपुङ्गवः । तपःपात्रस्य शिष्याय मुनेः पितुरुपाधयन् ॥ १५५
निरीक्ष्य विषवाक्यस्य मुनेरास्यसितपुलिम् । विनीतसचिवाधीशचिन्तामोचिरवर्धत ॥ १५६
30 शुशोच च खं यदयं मम वैदमागतो ऽपि हि । अगृहीताक्षपानीयो मुनिर्ज्यातुल्य अग्रिवान् ॥ १५७ 30
स विनीतस्ततः शुद्धद्वन्द्वार्सभारसंभृतः । अवन्त गुरुन् पूर्वं तथा च जनकं निजम् ॥ १५८
ततो गुरुत्वाविष्टं स्पृष्टवामभिनयायक । शृणु धर्मवचनं च शिप क्षिप्रमध्वजम् ॥ १५९
33 मा मुहस्त्वं मुखा खेहे ऽमुष्मिन् संसारकारिणि । आदरं कुं सद्धर्मं धुवं संसारहारिणि ॥ १६० 33
धर्मः पितेव मातेव हितं यद्विद्वात्ययम् । क्रियते तत्र केनापि शिशूनासिच देहिनाम् ॥ १६१
स च धर्मस्तितिक्षादिर्मिहूणां दशधा मतः । सम्यक्त्वमूलो गृहीणां हेयो द्वादशधा पुनः ॥ १६२
36 देवे ऽहेति गुरौ साधौ धर्मे च जिममापिते । या स्थिरा वासना सम्यक् सम्यक्त्वमिदमाधय ॥ १६३ 36
स्थलाहिंसादीनि पञ्चाणुव्रतानि गुणत्रिकम् । शिक्षामतचतुर्णं च स्वीकुरुष्व दिवाविधेये ॥ १६४
विधेहि विभिना मन्त्रिन् त्रिसंख्यं देवतार्चनम् । चिरं चावधशः कुन्वधवलं प्रामुहि स्फुटम् ॥ १६५
39 दीनादीनां धियं देहि विधेहि विशदं मनः । न्यायाञ्जलि भवाञ्जल्यो मिच्छि कोषादिशत्रवम् ॥ १६६ 39
जिनेन्द्रमुक्तसंभृतं सिद्धान्तं सारं शृणु । सिद्धिर्लोमन्तिनीं शर्मदायिनीं तत्क्षणाद्गुण ॥ १६७
सर्वसौख्यमयं स्थानं कापि मोक्षं विना न यत् । विद्यते देहिमिमांशं तत्तदयं समुत्सुकैः ॥ १६८

13) F सचिविकारण. 15) F देवदक्षितिर्लोभा B देवदेवैति. 25) F संयात. 26) B तत्तत्तमभपानीधमकल्पमिति.
33) B धुवंसार. 41) G समुत्सुकैः.

- 1 § १०) तथा च । जीवाजीवपुण्यपापाभ्रवसंवरनिर्जराबन्धमोक्षानि न च तत्त्वानि । दानशीलतपो- 1
भावनामयश्चतुर्विधो धर्मः । आश्रयपञ्चकाश्रितः पञ्चेन्द्रियाणां निग्रहः क्रोधमानमायालोभलक्षणदुर्जय- 3
कषायत्रयः मनोदण्डवचनदण्डकायदण्डत्रयधिरमर्ण चेति सप्तदशाश्च संयमः । नरकगति-सिंघगति- 3
मनुष्यगति-देवगतिलक्षणाश्च तत्रोक्तयः । मतिहानं श्रुतज्ञानमवधिक्कानं मनापर्यवहानं केवलज्ञानमिति
पञ्च [ज्ञानानि] । अनित्यता १ अशरण २ भ्रव ३ एकत्व ४ अज्ञान ५ अशौच ६ आश्रय ७ संवर ८
6 निर्जरा ९ धर्मस्वाभ्यासता १० लोक ११ बोधि १२ प्रमुखा भावना द्वादश । नमस्कारसहित १ पौकरी ६
२ पुरिमार्थ ३ एकासनक ४ एकस्थानक ५ आचामाम्ल ६ उपवास ७ चरिम ८ अभिग्रह ९ विकृति १०
प्रभृतिदशाविधं प्रत्याख्यानम् । अथवा-‘अनागतमतिक्रान्तं, कोटीसहितं नियन्त्रितं चैव । साकारमनाकारं
9 परिमाणकृतं निरवशेषम् ॥ संकेतमद्रा’ नैतदपि दशविधम् । क्षुधा १ पिपासा २ शीत ३ उष्ण ४ 9
दंश ५ अचेष्ट ६ अरति ७ स्त्री ८ चर्वा ९ निवीधिका १० शय्या ११ आक्रोश १२ वध १३ याचना
१४ अलाभ १५ रोग १६ तनुस्पर्श १७ मल १८ सत्कारपुरस्कार १९ प्रज्ञा २० अज्ञान २१ सम्यक्त्व
12 २२ [लक्षणाः] द्वाविंशति परीदहाः । स्पर्दान-रसन-स्नान-चक्षुः-श्रोत्राणीन्द्रियपञ्चकम् । औत्पत्तिका 12
१ वैतयिकी २ कामजा ३ पारिणामिकी ४ चेति चतस्रो बुद्धयः । आतंघ्यान् रौद्रघ्यान् धर्मघ्यान् शुक-
५घ्यान् चेति चतुर्विधं घ्याम् । पदस्य पिण्डस्य रूपस्य रूपातीतमेतदपि चतुर्धा । ज्ञानं दर्शनं चारित्रं
15 चेति रत्नत्रयम् । कृष्णलेह्या १ नीललेह्या २ कापोतलेह्या ३ तेजोलेह्या ४ पद्मलेह्या ५ शुक्ललेह्या ६ 15
चेति [लेह्या] पद्मम् । सामाधिकं १ चतुर्विंशतिस्तत्रो २ बन्धनकं ३ प्रतिकर्मणं ४ कायोत्सर्गः ५ प्रत्या-
ख्यानं ६ [चेति] पञ्चिधमावश्यकम् । पृथ्वीकायोऽप्यायसोऽस्कायो वायुकायो बानस्पतिकायसकाय-
18 ष्वेति बह्वर्जावतिकायाः । मनोयोगो वचनयोगः काययोगश्चेति योगत्रयी । ईर्ष्यासमिति-भाषासमिति- 18
एषणासमिति-आदाननिक्षेपसमिति-उत्सर्गसमिति [लक्षणाः] पञ्च समितयः । इन्द्रियपञ्चकं मनो-
बलं वचनबलं कायबलं चेति बलत्रयम् उच्छ्वासो निःश्वास आयुश्चेति दशविधाः प्राणाः । अर्थ विषयाः
21 कषाया निद्रा विकृताश्चेति प्रमादपञ्चकम् । अनशनमूलोदरता वृत्तिसंक्षेपो रसत्यागस्तनुक्षोभः संकीर्णता 21
चेति पञ्चिधं बाधो तपः । प्रायश्चित्तं वैवाच्यत्वं स्वाध्यायो विनयो व्युत्सर्गः शुभध्याने चेत्याभ्यन्तरं पञ्चिधं
तपः । आहारसंज्ञा १ भयसंज्ञा २ म्रैधुनसंज्ञा ३ परिग्रहसंज्ञा ४ [रूपाः] चतस्रः संज्ञाः । ज्ञानावरणीयं १
24 दर्शनावरणीयं २ वेदनीयं ३ मोहनीयम् ४ आयुष्कं ५ नाम ६ गोत्रम् ७ अन्तरायं ८ चेत्यष्टधा कर्म । मनो- 24
गुप्तिकेचनगुप्तिः कायगुप्तिरिति गुप्तित्रयम् । अपायापगमातिशयः ज्ञानातिशयः पूजातिशयो वचनाति-
शयश्चेति चत्वारोऽतिशयाः ।
27 § ११) तथा च श्रीजिनेश्वराणां चतुर्विंशद्विंशतया यथा । वेदोऽद्भुतकृपणयो निरामयः खेदमल- 27
विवर्जित इति प्रथमः । उच्छ्वासनिःश्वासौ कमलपरिमलोपमाविति द्वितीयः । रुधिराग्निषे तु गोक्षीर-
धाराधबले अनामगन्धिके चेति तृतीयः । आहारनीहारविषी जहृष्यौ चेति चतुर्थः । अहस्ये इति
30 मांसचक्षुषां न पुनरवस्थादिलोचनेन पुंसा । यद्वाहुः,
‘पच्छले आहारे अविस्से मंसचक्षुषो ।’ एव चतुर्थः ।
एते चत्वारोऽपि जगतोऽप्यतिशेरोते तीर्थंकरा एमिरित्यतिशयाः, सहोदयाः सहजस्यानः । अथ कर्मक्षयजा
33 अतिशयाः । योजनप्रमाणेऽपि क्षेत्रे समक्षसरणभुजि नृणां देवानां तिरश्चां च कोटिकोटिसंख्यमवस्थानमिति 33
प्रथमः कर्मक्षयजोऽतिशयः । वाणी अर्थमागधी नरतिथेकुसुरलोकमापया संवत्ति तद्भावाभावेन परि-
णमतीत्येवंशीला, योजनमेकं गच्छति व्यामोत्येवंशीला योजनगामी चेति द्वितीयः । मानां प्रमणां मण्डलं
36 भामण्डलं मौलिपृष्ठं शिरःपश्चिमभागे तच्च विडम्बितदिनकरविम्बलक्ष्मीमनोहरमिति तृतीयः । साम्रे 36
पञ्चविंशतियोजनमाधिकं गच्छतिः कोशद्वये गच्छतीनां शतद्वये योजनशत इत्यर्थः, रोगो ज्वरादिर्न स्यादिति
चतुर्थः । तथा धैरं परस्परविरोधो न स्यादिति पञ्चमः । तथा ईर्ष्याभ्योपद्रवकारी प्रचुरो भुविकादि-
39 प्राणिगणो न स्यादिति षष्ठः । तथा मारिरीत्यादिकं सर्वगतं मरणं न स्यादिति सप्तमः । तथा अतिवृद्धिर्न- 39
न्तरं वर्णनं न स्यादित्यष्टमः । तथा अशुद्धिः सर्वथा वृद्धवभावो न स्यादिति नवमः । दुर्मिर्से भिक्षायाम-

4) P मनःपूर्वाव B मनःपूर्वव. 5) P B put serial nos. for कलितज्ञा etc. 6) P B put serial nos. in some of these lists, and here and there they are separately written with terminations. 0 is not quite particular in putting these nos. 7) P वरिस for चरिम. 11) 0 om. मज्ञान. 17) P २ तेउकाय ३ वाउकाय ४ वनस्पति. 24) P मोहनीयं च ३ आयुष्कम्. 25) P गुप्तिरिति वचम्. 27) 0 adds च after श्री विवेकार्था. 33) B कोटिकोटिसंख्यामावस्थानमिति. 35) P योजनगामिनो B योजनगामिनां. 37) P B कोशद्वयं.

- 1 भावो न स्यादिति दशमः । तथा स्वराष्ट्रवरराज्ञश्च भवं न स्यादित्येकादशः । एवमेकादशतिशयाः कर्मणां ।
 2 ज्ञानावरणीयादीनां चतुर्णां घातात् क्षयाच्चायन्ते इति । तथा देवकृता अतिशयाः । के आकाशे भस्म-
 3 प्रकाशकं चक्रे भवतीति देवकृताः प्रथमोऽतिशयः । तथा के चमरा इति द्वितीयः । तथा के पादपीठेन सह ३
 4 सुयोगेन्द्रासनं सिंहासनमुज्ज्वलं निर्मलमाकाशस्फटिकमयत्वादिति तृतीयः । तथा के छत्रत्रयमिति चतुर्थः ।
 5 तथा के रत्नमयो ज्वज इति पञ्चमः । तथा पादव्यासनिमित्तं झुल्लवकमलानि नव भवन्तीति षष्ठः । तथा
 6 समवसरणे रत्नसुवर्णैरुपमयं प्राकारत्रयं मनोह्रं भवतीति सप्तमः । तथा चत्वारि सुखान्धज्ज्ञानि गात्राणि 6
 7 च यस्य स तथा तद्भाष्यतुर्मुखाङ्गानां भवतीत्यष्टमः । तथा चैत्याभिधानो हुमोऽशोकवृक्षः स्यादिति नवमः ।
 8 तथा अघोमुखाः कण्टका भवन्तीति दशमः । हुमानां नम्रता स्यादित्येकादशः । तथा उच्चैर्भुवनव्यापी
 9 पुन्दुभिध्वानः स्यादिति द्वादशः । तथा घातः सुखत्वाद्भुक्तलो भवतीति त्रयोदशः । तथा पक्षिणः प्रद- 9
 10 क्षिणगतयः स्युरिति चतुर्दशः । तथा गन्धोदकवृष्टिरिति पञ्चदशः । बहुवर्णानां पञ्चवर्णानां जानून्त्येव-
 11 प्रमाणानां मणीचकानां वृष्टिः स्यादिति षोडशः । तथा कचानामुपलक्षणत्वाद्भोक्तृणां च कूर्चस्य नखानां
 12 पाणिपादजानामवस्थितत्वस्वभावत्वमिति सप्तदशः । तथा भुवनपरस्याविचतुर्विधदेवनिगायानां जघन्य- 12
 13 तोऽपि समीपे कोटिर्भवतीत्यष्टादशः । तथा ऋतूनां वसन्तादीनां सर्वदा पुष्पाविसामग्रीभिरिन्द्रियाधानां
 14 स्पर्शनरसगन्धरूपशब्दानाममनोहानामपकर्षणं मनोहानां च प्रादुर्भावेनानुकूलत्वं भवतीत्येकोनविंशः ।
 15 इति देवैः कृता एकोनविंशतिस्तीर्थकृतमतिशयाः । एते च बदन्याथापि हृष्यन्ते तन्मतस्तत्समवगम्यमिति । 15
 ते च सहजैश्च चतुर्भिः कर्मक्षयजैरेकादशभिः सह मीलिताश्चतुर्विंशद्भवन्तीति ।
 § (१२) अथ वचनातिशयाः । संस्कारवत्त्वं-संस्कृतलक्षणयुक्तत्वम् १, औदात्यम्-उच्चैर्भुविता २, उप-
 16 चापरीतता-अग्राम्यत्वम् ३, मेघगम्भीरघोषत्वं-मेघस्येव गम्भीरशब्दत्वम् ४, प्रतिनादविचायिता-प्रति- 18
 17 रघोपेतत्वम् ५, दक्षिणत्वं सरलत्वम् ६, उपनीतरागत्वं-मालवकैश्चिन्वादिग्रामरागयुक्ता ७, एते च सप्त
 18 शब्दापेक्षयातिशयाः । अन्ये त्वर्यातिशयाः । तत्र महार्थता-बृहदभिषेयता ८, अग्राहतत्वं-पूर्वापरवाक्या-
 19 र्थाविरोधः ९, शिष्टत्वम्-अभिमतसिद्धान्तोकार्थता बहुः शिष्टतास्त्वकत्वं वा १०, संशयानामसंभवः- 21
 22 असंदिग्धत्वम् ११, निराकृतान्योत्तरत्वं-परवृत्तनाविषयता १२, हृदयगमता-हृदयप्राधान्यम् १३, मिथः
 23 साक्षाङ्गता-परस्परं पदानां वाक्यानां वा सापेक्षता १४, प्रस्तावोचित्यं-देशकालाभ्यतीतत्वम् १५, तत्त्व-
 24 निष्ठता-विचक्षितवस्तुस्वरूपासुरारिता १६, अपकीर्णप्रसूतत्वं-सुसंभ्रमस्य सप्ताप्रसरणम्, अथवा असंभ्रमः- 24
 25 चिकारित्वातिविसरणमाभावः १७, अस्वच्छापाय्यनिन्दिता-आत्मोत्कर्षपरनिम्बाविषययुक्तत्वम् १८, अभि-
 26 जात्यं-बहुः प्रतिपाद्यस्य वा भूमिकासुरारिता १९, अतिक्षिप्रमचरुत्वं-वृत्तगुडादिवस्तुलकारित्वम् २०,
 27 प्रताप्यता-उत्कृष्टगुणयोगात्प्राप्तश्लाघता २१, अमर्मवेधिता-परमार्जनुदहनस्वरूपत्वम् २२, औदार्यम्-अभि- 27
 28 वेद्यार्थस्यानुच्छेदत्वम् २३, धर्मार्थप्रतिबद्धता-धर्मार्थान्यामुपेतत्वम् २४, कारकाद्यविषयांसः-कारककाल-
 29 वचनलिङ्गादिव्यत्ययवचनदोषापेतता २५, विघ्नमादिवियुक्ता-विघ्नमो वक्तृमनसो ज्ञान्तता स आदिर्येषां
 30 विक्षेपादीनां च विघ्नमादिर्मनोदोषस्तेन वियुक्तत्वम् २६, चित्रकृत्वम्-उत्पादिताविच्छिन्नकुतूहलत्वम् २७, 30
 31 अद्भुतत्वं-प्रतीतत्वम् २८, तथानतिविलम्बिता-प्रतीता २९, अनेकजातिवैचित्र्यं-जातयो येषैनीयवस्तु-
 32 स्वरूपवर्णनानि तत्संध्याद्विचित्रत्वम् ३०, आरोपितविशेषता-वचनान्तरापेक्षयाहितविशेषणत्वम् ३१,
 33 सत्त्वप्रधानता-साहसोपेतता ३२, वर्षपदवाक्यविधिविज्ञा-वर्णादीनां विच्छिन्नत्वम् ३३, अष्ट्युच्छिन्नाः- 33
 34 विवक्षितार्थसम्यक्सिद्धिं दावद्वयवच्छिन्नवचनप्रमेयता ३४, अखेटित्वम्-अनायाससंभवः ३५,
 इत्येवमर्हतां पञ्चविंशद्भावां गुणातिशया भवन्तीति ।
 36 § (१३) दानगतोऽन्तराय इत्येको दोषः, लाभगतोऽन्तराय इति द्वितीयः, वीर्यगतोऽन्तराय इति 36
 37 तृतीयः, भुज्यत [इति] भोगः जगादिस्तृतीयोऽन्तराय इति चतुर्थः, उपभुज्यत [इति] उपभोगो
 38 ऽङ्गनादि तत्रतोऽन्तराय इति पञ्चमः, हासः-हास्यमिति षष्ठः, रसिः-पदार्थानामुपरि प्रीतिरिति सप्तमः,
 39 अरसिः रतेरविषय इत्यष्टमः, मीतिः-भयमिति नवमः, जुगुप्सा-वृणोति दशमः, शोकः-चित्तवियुत्सि- 39
 40 त्येकादशः, कामः-मन्मथ इति द्वादशः, मिथ्यात्वं-दर्शनमोह इति त्रयोदशः, अज्ञानं-मीक्यमिति

8) > तथा कंटका अघोमुखा भवन्तीति दशमः तथा हुमा ह्वा नमसीति एकदशः के पुन्दुभिनाद उच्चैरतिशयेनेति दशमः । 9) > read त्रयोदश etc. without. 10) om. पञ्चवर्णानां. 12) > > > भवितुस्तस्मात्, न सप्तदश is made सप्तदशः with the addition of s: on the line. 14) > > स्वरासर्गण, > न्याकषेण. 25) > > अभिजातः. 28) > > > भयानुपेतत्वम्. 30) > > दोषत्वेन वियुक्तत्वं. The printed text puts hyphens which are not found in the Mss. In the Mss. the words stand separate or joined in Sandhi.

- 1 खतुर्वंशः, निद्रा-स्वाप इति पञ्चदशः, अविरतिः-अप्रत्याक्यान्मिति षोडशः, रागः-सुखामिहस्य सुखानु- 1
स्मृतिपूर्वदुःखे तत्साधने ऽप्यभिमतं विषये गर्घत इति सप्तदशः, द्वेषः-दुःखामिहस्य दुःखादुत्पृति-
3 पूर्वदुःखे तत्साधने वा क्रोध इत्यष्टादशः, इत्यष्टादशदोषास्तेषामृष्यमादीनामर्हता न भवन्तीति । अतीता- 3
नागतवर्तमानलक्षणं कालत्रयम् । धर्मास्तिकायो ऽधर्मास्तिकायः पुत्रलास्तिकायो जीवास्तिकाय आकाश-
स्तिकाय एते पञ्चास्तिकायाः । एतत्सर्वमपि धीजनैशानरहस्यं विवेकिना परित्येयम् ।
6 § १४ विनीतो वेशनामिनां ध्रुवा तस्यानुगामिनीम् । 6

नमस्कृत्य गुरुन् गोई गुणग्रामगुरुनगात् ॥ १२९

- एवं स नित्यमभ्येति हित्वा व्यापारमात्मनः । धर्माभूतं पिबत्येव तृषाकान्त इव स्वयम् ॥ १३०
9 सो ऽप्यदा चलितान् ज्ञात्वा प्रभून् विनयतो ऽबदत् । जनको ऽस्त्वत्र मे येन प्रीतिरुत्पद्यते ऽमुतः ॥ १३१ 9
ततस्ते सूरयो ऽधोचन्द्र ज्ञात्वा ज्ञानेन तत्त्वतः । नायं ते जनको मग्निन् किंतु ते पोषकः प्रिता ॥ १३२
विनीतः प्राह निर्माय निर्मायः स्वं शिरोनतम् । कस्तर्हि ते ततः प्रोचुः सूर्यस्तत्त्वकोविदाः ॥ १३३
12 पिता कर्मकरो बृद्धो माता कर्मकरी च ते । युवा च कर्मरुद्धातेत्यवगच्छ कुटुम्बकम् ॥ १३४ 12
अन्यधामाभिषिणो नामी निधिल्येति प्रणय्य तान् । स जगाम निजं धाम बाष्पाविलविलोचनः ॥ १३५
मयीमलितवल्वाया धूमध्यामलचक्षुषः । कौतुकात्पश्यति जने स किङ्कर्तुः पदे ऽपतत् ॥ १३६
15 त्वमत्रस्थापि न ज्ञाता इतकेन मया इहा । मातः सिद्धिरिवेदानीं गुरुभिः कथितासि मे ॥ १३७ 15
दुर्ग्रहं पुत्रवन्धित्यमजानत्यापि लालितः । कृतघ्नेन मया कर्मरुद्धे हासि नियोजिता ॥ १३८
खमिक्षे पोषितं हा चिक् पिष्येव श्वामशक्या । पापयासि मया मागं स्वको धिमां कुमातरम् ॥ १३९
18 लब्धपक्षः स्वभागेन वचोभिरुत्तोपमैः । पिकवर्णीययन् लोकं परां त्रियमशिश्रियः ॥ १४० 18
पितुर्धानुष चलनौ नमस्यन् विनयादयम् । विनीतो वक्षसा ताभ्यामासिष्ठः प्राप संमदम् ॥ १४१
वक्रेतरमतिश्वेकं सञ्चकं प्रथमस्ततः । सर्वत्राधिकृतानेतान् विनीतः स्वनिर्केतने ॥ १४२
21 यथोचितां वितन्वातो ऽप्येयामप्येव माननाम् । सुवचोभिः क्रियामिह सर्वत्र प्रथितो ऽभवत् ॥ १४३ 21
धीमन्त्रेणपद्मभोजे भजतश्चञ्चरीकताम् । कदाचनास्य न स्वान्ते कूरत्वं लभते स्थितिम् ॥ १४४
प्रवेष्टुं मानसे यस्य शमसर्पातिराजिते । न क्षमाः प्राणनीत्येव कषायाः पक्षगा इव ॥ १४५
24 सर्वदा प्राज्यराज्यधीचिन्ताचान्तमना अपि । गार्हस्थ्ये वर्तमानो ऽपि सदाचारं ततान यः ॥ १४६ 24
कदापि धमणस्थाने वस्वनायं स यातवान् । मुनिमेकमतिग्लानं वीक्ष्य भञ्जोद्धुरो ऽप्रवीत् ॥ १४७
औषधं मद्गृहे सत्यगति रोगनिवर्तकम् । प्रासुकं चेति साधुभ्यामानाययत सत्वरम् ॥ १४८
27 इत्युक्त्वा स ययौ गेहे साधुभ्यां सह धीसखः । तस्यनुस्ती बहिः साधू स तु वेश्मान्तराविशत् ॥ १४९ 27
अथ च ।

- भ्रेष्टिकन्यामुना कापि वृतास्ति गुणशालिनी । वचो मौहूर्तिकैः सैव दिवसस्तद्विवाहने ॥ १५०
30 तद्विहस्ततया मग्नी विसस्मार तदौषधम् । किञ्चित्त्र मुनी स्थित्वा जग्मतुर्निजमाश्रयम् ॥ १५१ 30
पाणिग्रहणसामग्रीं समग्रामप्यकारयत् । लग्नक्षणस्य प्राप्तौ स सस्मार च तदौषधम् ॥ १५२
स विधायोत्तरं तत्र किञ्चिन्मित्रेण संगतः । पश्चात्तापकृदादायौषधं वसतिमागमत् ॥ १५३
33 रोगार्तो ऽपि मुनिग्लानो विदधे नान्यदौषधम् । ततः कष्टमुपाकृढो बभूवातीव निस्सहः ॥ १५४ 33
तं तथाविधमालोक्य विनीतः साधुलोचनः । आत्मानमात्मना निन्दन् पतितस्तस्य पादयोः ॥ १५५
त्रिधा क्षमयस्तस्य विनीतस्य च तं मुनिम् । समलङ्कृतवीयाहोवितमण्डनशालिनः ॥ १५६
36 ध्यायतो भावनां तस्य भविनां भवनाशिनीम् । केवलज्ञानमुत्पेदे धातिकर्मक्षयात् क्षणात् ॥ १५७ 36
ज्ञानेन तेन विदितेन समुच्चलेन संपश्यतस्त्रिजगतीजनताममन्ताम् ।
चारित्र्यचिह्नमथ तस्य मुनीभ्यस्त्व हिमां समर्पितवती ननु जैनदेवी ॥ १५८
39 नारी नितम्बजघनस्तनभूरिमारां हित्वा भवोदधिनिमज्जनहेतुमेताम् ।
तत्रैव लग्नसमये प्रवरो वराङ्गी व्यूहे तपस्विषु वरः स चरित्रलक्ष्मीम् ॥ १५९ 39

2) B सुखे for दुःखे. 5) P धर्मास्तिकायाः । एतत्सर्वमपि elo. 11) P निर्माय मिनेपि स्वं B निर्माय (यः) निर्माय स्वं,
P मतः for ततः. 15) O सिद्धिरिवेदानी. 16) B has an additional verse (after नियोजिता) like this-इति सार्धं [सार्धं]
वदतास्मिन् संजातमत्र [= क] बाष्पा सा [] किदा ज्ञानाति वत्सवमित्युक्त्वा दण्डकता ॥ 34) B साभ्रजेचनः. 36) B भवनाशिनी.

- 1 एनां कथामवितथां विनयप्रधानां सम्यग् निधाय हृदि मञ्जिमुनीश्वरस्य । 1
यूयं यतश्चमधुना विनये निकामं यस्मादयं दिशति निर्दुष्टिचामलक्ष्मीम् ॥ २००
- 3 । इति विनये स्मितीत्य कथा । 3
- § १५) अत्रान्तरे षण्डसोमप्रमुखाः पञ्चभिर्मुनिभिर्विज्ञप्तम् । 'यद्भगवानाहापयति तत्सर्वमपि प्रप-
त्यामहे । यत् पुनर्दुश्चरित्रं तच्छल्यमिव हृदये प्रतिपाति ।' ततो भगवता श्रीधर्मनन्दनेन समादिष्टम् ।
6 'एतत् कदापि चेत्तसि न चिन्तनीयं यत्किलास्मभिः पापकर्म समाचरितम् । स केवलं पापकर्मा यः 6
पश्चात्तापपरो न भवेत् ।' इति श्रुत्वा भूपतिर्मनसैव श्रीधर्मनन्दनाचार्यं प्रणिपत्योद्यानाभिर्गत्य विद्युदु-
त्क्षिप्तकरणेन प्राकारमुल्लङ्घ्य वासवेश्म प्रविशेश, निर्विषणः शयने सुष्वाप च । साधवो ऽपि स्वाध्याय-
9 द्वात्तापधानाः कृतावश्यकाः क्षणं निद्रामुपलभ्य प्राभातिककालप्रहणप्रवणा बभूवुः । अत्रावसरे ऽहणप्र- 9
भापाटलिते गगनतले क्रमेण विरोचने पूर्वाचलचूलाबलमिनि प्राभातिकतूर्यारवाडम्बरं बन्दिजनमुख-
वर्णितं प्रभातावसरे च समाकर्ण्य निद्राधूर्णितताम्रनयनयुगलः पृथ्वीपालः शयनीयावुत्सह्यौ । ततः स
12 कृतावश्यककर्मो भूमिवासवः प्रभातकृत्यं विधाय च सचिषवांसवसमेतश्चतुर्ह्रस्वलकलितः शक इव 12
चतुर्दन्तं कुञ्जरमारुह्योद्यानं समागम्य भगवन्तं श्रीधर्मनन्दनविभुं साधून् प्रणमाम् । ततो भूपतिना
जल्पितम् । 'भगवन्, सर्वैषेव पुत्रमित्रकलत्रादिममत्वं त्यक्तुं न क्षमः, परं गृहस्थावस्थस्यैव मम किञ्चि-
15 त्संसारसागरतरण्डकं देहि ।' भगवता निवेदितम् । 'यद्येवं तावदेतानि पञ्चाणुप्रतानि त्रीणि गुणप्रतानि 15
चत्वारि शिक्षाप्रतानि सन्त्यक्तव्यमूलं द्वादशविधं भावकधर्मं प्रतिपालय' इति । तेन नरेश्वरेण
'यदाज्ञापयति प्रभुः' इति वदता सम्यक्त्वमूलानि द्वादशप्रतान्यङ्गीकृतानि । ततः सचिषवांसवः समुवाच ।
18 'भगवन्, किमपि भवतां पूर्ववृत्तान्तं वयं न जानीमः ।' भगवता जल्पितम् । 'अयमेव कथयिष्यति । 18
असकं स्वपौरुषीयवृत्तिकर्मो भवति । अथ तावत्स्वामिर्विहारः कार्य एव ।' एतदाकर्ण्य भूपतिर्वासव-
सचिषवान्वितो भगवत्तरणारविन्दयुगलप्रमिनम्य निजधवलधाम समुपाजगाम । भगवान् स्वपौरुषी-
21 निर्माय प्रधानेषु क्षेत्रेषु विहाराय प्रचचाल । ते ऽपि षण्डसोमप्रमुखाः स्तोकेनापि कालेनाधीतशास्त्रार्थ 21
द्विविधशिक्षाविचक्षणं जह्मिरे । तेषां चैकदिवससमवसृतिप्रव्रजितानां महान् धर्मानुरागो मिथः
समजनि । अन्यदा तेषां पञ्चानामपि परस्परं संलापः समभूत् । 'भो, दुर्लभो जिनप्रणीतो धर्मः कथं
24 पुनरन्यभवे प्राप्यत इति, तावत्सर्वथा किमत्राचरणीयम् ।' इति मणिवा परस्परं तैः पञ्चभिरप्यग्रेत- 24
नमवोपरि प्रतिबोधसंकेतक्षके । एवं च तेषां मुनीनां सिद्धान्ताभ्यासलालसानां कालो व्यतिक्रमति ।
किन्तु षण्डलोमः स्वभावेन कोपनो मायादित्यो ऽपि मनाय मायावी वर्तते । अपरे पुनः संयमिनः
27 प्रतिममपुत्र्यैकपायप्रसराः प्रव्रज्यामनुपालयन्तः सन्ति । कालेन च स लोभदेवो निजमायुः प्रप्राप्य 27
कृतसंलेखनादिविषकीनदर्शनचारित्र्यतपोविहिताराधनः पूर्ववद्धेवायुर्विषय सद्यो ऽनवपलक्ष्मीः
सौधमैदेवलोके पद्मविमाने समयेनैकेन देवत्वमशिक्षियत् । स च पद्मप्रभनामा तत्र त्रिदशः स्वैर-
30 चिक्रीड । एवं मानभटो ऽपि स्वायुषि क्षयमीयुषि संसारलतालवित्रीं सुखसंपदां धरित्रीं पञ्चपरमेष्ठि- 30
नमस्कृतिं स्मरंस्तेनैव क्रमेण तस्मिन्नेव विमाने ऽनेकयोजनयिस्तुते पद्मसारनामेति देवः समुदपद्यत ।
एवं मायादित्यषण्डसोममोहदसास्त्रयो ऽपि कृतचतुर्विधाहारपरीहाराः पञ्चपरमेष्ठिनमस्कारपरतयणा
33 आराधनविधानाबद्धचेतसश्चतुःशरणशरणाः परिहृताद्वादशपापस्थाना यथासंयमविधिना प्राणिनान्ते 33
यथाक्रमेण पद्मवर-पद्मचन्द्र-पद्मकेसराभिधानास्तस्मिन्नेव विमाने सुप्रनसः समभवन् । तत एवं तेषां
पद्मविमाने समुत्पन्नानां समविभवपरिवारबलप्रभावपौरुषवायुवामन्योम्यङ्गेहलालितमनसां मिथः
36 कृतसंकेतानां कालो व्यतिक्रमति । 36

- § १६) अत्रान्तरे सुरसेनापतितद्वितवण्डामिनादे समुच्छलिते सहस्रैव तैर्बुन्दारकैः 'किमिति घण्टा-
नादः ।' इति परिजनो ऽप्रच्छि । ततः प्रतीहारो व्यजिज्ञपत् । 'देव, जम्बूद्वीपे भरतक्षेत्रे मध्यमखण्डे
39 श्रीमतो धर्मतीर्थकृतः समुत्पन्नविमलकेवलज्ञानस्य समवसूतो त्रिदशानुसहितेन सुरेश्वरेण गन्तव्य- 39
मस्ति ।' तदा तवाकर्ण्य तैः सुरैस्तत्रस्थैरेव भक्तिभरावनतोचमाङ्गैः श्रीधर्मनाथस्य भगवतः प्रणतिश्चक्रे ।

1) B सम्यग् निधाय. 3) P B om. इति. 10) P पाटलिगगनतले. 13) P B "क्षोधानमागम्य. 14) P कलत्रादिभिर्.
15) C तरण्डं B तरवर्ध. 20) P B "वरगुणल". 21) P "वीतशास्त्रा. 24) C प्रापयिष्यते इति.

- 1 अप ते सुराः पद्मसारप्रभुस्त्रास्त्रिदशभिरेव सार्धं भावनाभावितामृतः करणाग्रग्रापुर्वां श्रीधर्मजिनेश्वरस्य ।
समवसरणप्रथायुः । पद्मसारेण सुमनसा सुमनःपतिरग्रणि । 'यदि यूयं ममाहो वदत ततो ऽद्याहमेक
3 एव गोस्वामिनः श्रीधर्मजिनेन्द्रस्य समवसृतिं रचयामि' इति । वज्रिणा 'तथा' इति प्रतिषेधे । तथा हि , 3
योजनोन्मानसेदिन्यां पद्मसारः शुभाशयः । प्रमाज्यन् रजो बाह्यं स्वस्थान्तस्तदवाहत् ॥ २०१
ततः स एव गीर्वाणः सुगन्धोदकवृद्धिभिः । सिषिषे पुण्यवीजस्य धापायेव महीतलम् ॥ २०२
6 सुवर्णमणिधाणि कथ्यधेनिमिर्मिकिभासुरः । हर्षतः परितः पद्मसारः पृथ्वीं बबन्ध सः ॥ २०३ 6
जातुवद्वैरघोवृत्तैः पञ्चवर्णैर्मणीवकैः । भाविधर्माङ्गिसंस्पर्शां पृथिवीमार्चयन् स ख ॥ २०४
द्विधा सुमनसा तेन काष्ठानु चतसृष्वपि । अकारि सुमनोहारि तोरणानां चतुष्टयम् ॥ २०५
9 तस्याप्रतिमशोभस्य वीक्षणार्थमिवागताः । साक्षादिव बभूव्यो विविधा शालमञ्जिकाः ॥ २०६ 9
रेजे ध्वजव्रजो यत्र वज्रलस्तोरणोपरि । आकारयन् भव्यलोकमिव धर्मजिनामृतिके ॥ २०७
अधस्तले तोरणानां भूमिपीठेषु तेषु सः । प्रत्येकं रचयांचके मङ्गलान्यष्ट निर्जरः ॥ २०८
12 खले वैमानिकसुरः पद्मसारः प्रमोदभाक् । वयं राज्ञं पञ्चवर्णमण्याख्यकपिशिर्षकैः ॥ २०९ 12
रेजे रत्नमयो वयः पताकाताजिराजितः । सं संक्षिप्य बभूव्येकया रोहणाद्विरवागतः ॥ २१०
जातरुपमयं वयं द्वितीयं तद्वहिः सुरः । स्वज्योतिषेव विदधे कलसंभारभाजनम् ॥ २११
15 कपिशिर्षतती तेन तत्र राज्ञी विनिर्मिता । राजीवबन्धुराजीव बहुद्रीपेभ्य आगता ॥ २१२ 15
तृतीयः पद्मसारेण प्राकारस्तद्वहिः कृतः । राजतः श्रीजिनं नन्तुं वैताल्याद्विरवागतम् ॥ २१३
तत्रोच्चैर्जात्यजतकपिशिर्षांषल्लिख्यौ । स्वर्गापगाम्भसि स्वर्णमयनीरजविभ्रमम् ॥ २१४
18 रेजे वयस्यौ पृथ्व्याक्षिपद्बलयाकृतिः । प्राकारप्राबली नानाविधिविच्छित्सिंसगता ॥ २१५ 18
तोरणास्तत्र भान्ति स नीलाक्षमदलनिर्मिताः । प्रतिवयं चतुर्द्वारे चतुर्द्वारे शिवश्रियः ॥ २१६
शारदाभ्रमहासुन्नालोरणेषु ध्वजव्रजाः । रेजुः पुण्यधियः शस्ता हस्ता विस्तारिता इव ॥ २१७
21 दृष्टमानागुरुक्षोदधूपधूमसमाकुलाः । धूपध्वजः प्रतिद्वारं राजन्ते तत्पुरस्सरः ॥ २१८ 21
रेजुर्वाप्यः प्रतिद्वारं स्वर्णाम्बुजमनोहराः । कीडनार्थमिव स्फूर्जद्द्विधर्ममतभियाम् ॥ २१९
प्राग्द्वारे मणिवयस्य स्वर्णवर्णचिराजितौ । प्रतीहारौ स्फुरद्भस्मस्तारहारौ स निर्ममे ॥ २२०
24 यतिभावकयोर्धर्माविव मूर्तित्वमागतौ । याम्यद्वारे द्वारपती सितार्कौ स चकार ख ॥ २२१ 24
विद्योद्वेतेन सर्वेभ्योरागेणचतुः । निर्मितावपद्वारे द्वारपालौ सुपर्वणा ॥ २२२
उद्वहारे ऽत्र दोषप्रनीलिकास्थासकाविवा । कृतौ कृष्णाङ्गकौ तेन द्वारपौ दानवारिणा ॥ २२३
27 स निर्ममे ऽप्रतिच्छन्दं देवच्छन्दं जिनेशितुः । विभामाय सुरः स्वर्णवप्राप्तमणिराक्षिभिः ॥ २२४ 27
अन्तर्माणिक्यवयस्य त्रिदशभ्यैत्यपादपम् । चकार चत्वारिंशत्प्रभुपुञ्जशतीसितम् ॥ २२५
पद्मसारः स तस्याघो मणिपीठोपरि व्यभात् । साङ्गिपीठं रत्नमयं सिंहासनमनुसरत् ॥ २२६
30 नवहेमाम्बुजज्यस्तपद्विषाकोदियुक् । विभुः समवसरणं प्राच्यद्वारे विधेया सः ॥ २२७ 30
ततः प्रदक्षिणीकृत्य चैत्यद्वं प्राबुद्धः प्रभुः । तमस्तीर्थायेति वदधिशिष्टः सिंहविष्टरे ॥ २२८
अपरास्त्रिषु काष्ठानु त्रिदशालिखेषु व्यधात् । रूपत्रयं प्रमोस्तुल्यं स तस्यैव प्रभाषतः ॥ २२९
33 चतुर्गतिगताम् अन्तुजुजुत् निखिलानपि । चतुष्कुम्भमुखस्यापि हन्तुं मोहमहाबलम् ॥ २३० 33
चतुष्टयं कषायाणां निराकतुं विरोधिनाम् । कतुं चतुर्विधं संघमघसंघातघातिनम् ॥ २३१
दानशीलतपोभावमेवैधर्मं चतुर्विधम् । व्यक्तं निवेदितुं तत्र ध्यानमार्गचतुष्टयम् ॥ २३२
36 प्रपञ्चितचतुर्गात्रः पवित्रितजगन्नाथः । व्याख्याक्षणे प्रभुः श्रीभाव चर्मनाथस्तद्विष्टम् ॥ २३३ 36
चतुर्भिः कलापकम् ॥
जगतीत्रितयैर्भयैस्त्वचं भुवनप्रभोः । छत्रत्रयं सुरक्षकं वक्रेतरमतिः स्वयम् ॥ २३४
39 § १७) पतस्यां समवसृती विभावसुदिशि कमात् । 39
प्रविश्य पूर्वद्वारेण वत्या तिलः प्रदक्षिणाः ॥ २३५

१) = शालिमञ्जिकाः. 12) = कपिशिर्षकं. 16) = राजतश्रीजिनं. 21) = दृष्टमानानाम्. 24) = याम्यद्वारे. 25) = P विद्योद्वेतेन, ० 'वपद्वारि'. 26) On दोषप्र B has a marginal gloss like this: हृष्टाविदोपनिवारको नीलिष्ठाहस्ताकाविवा. 28) = P पचाशतीर्भितं. 29) = साङ्गिपीठं. 37) = P वपुर्भिः कुः. 38) = P जगती त्रितयैर्भयैः.

- 1 निषिद्धाः साधवः साधव्यो जिनं नत्वा तदन्तरे । प्रमोदमेदुरास्तस्युक्तुर्वा वैमानिकाः स्त्रियः ॥ २३१ 1
युग्मम् ॥
- 3 प्रविश्य धाम्यद्वारेण वैश्रते विधिना क्रमात् । ज्योतिष्कमुबनाधीशव्यन्तराणां स्त्रियः स्थिताः ॥ २३३ 3
आगत्य पश्चिमद्वारा वायव्यां भुवनेश्वराः । ज्योतिष्का व्यन्तराध्वैवमादुर्बुधिना स्थितिम् ॥ २३८
प्रविश्याथोत्तरद्वारा प्रणम्यानुचरं जिनम् । वैमानिकनरा नार्य ईशान्यां क्रमतः स्थिताः ॥ २३९
6 न मीलन् न मात्सर्यं न बाधा न च दुष्कथा । नासीन्निबन्धना नाहङ्कृतिः स्वामिप्रभायतः ॥ २४० 6
तत्र द्वितीयप्रान्तः कण्ठीरवयजादयः । वैरिणो ऽपि मिथः प्रेमलालसाः स्थितिमादुर्बुः ॥ २४१
तस्युत्तरीयप्रान्तर्धानानि क्षमास्तुताम् । सुराणामसुराणां च विमानानि यथाक्रमम् ॥ २४२
9 क्षेत्रे योजनमात्रे ऽत्र प्राणिनः कोटिकोटिषः । संस्रान्ति यदनाथाचं प्रभावः प्राभवो हि सः ॥ २४३ 9
धर्मनाथं जगन्नाथमयानम्य जनिश्वरम् । स्तुतिं कर्तुं समारम्भे पद्मसाराः सुधाशनः ॥ २४४
अवधमद्य सद्यो ऽपि क्षीणं मे क्षीणकलमव । त्वद्वन्द्वविलोकेन वायुनेष वनावनः ॥ २४५
12 देव त्वदङ्गिकल्पमुसेवाहेवाकिनो ऽत्र ये । भजन्ते ते न दारिद्र्यमुद्रासुद्रितमाभयम् ॥ २४६ 12
नीरागं तव यच्चित्तं तन्मिथ्या नाथ कथ्यते । मुक्तिनारीपरीरम्यलोलुपं कथमन्यथा ॥ २४७
गुणैस्तवातिनीरग्वैर्मनाथ मनो मम । तथा बर्हि यथा गन्तुं नोत्सहस्यन्वैवते ॥ २४८
15 धीधर्मनाथमगवन् भविता स क्षणः कदा । भवितासो यथा एवं बाह्वैकधाम्यये पदे ॥ २४९ 15
तनोति न तयोत्कण्ठां मावसें मे शिवधिये । यथा तव पदाम्भोजवरिवस्त्राविधौ विभो ॥ २५०
त्वमनल्पमतिः स्वामिन् ध्रुवमल्पमतिस्त्वहम् । जतो नहि मया कर्तुं शक्यस्तव गुणस्तवः ॥ २५१
18 जिह्वामेकां श्रुती नेषे द्वे द्वे नाथ विधियैश्चात् । क्षमः कीर्तिं गुणान् रूपं वक्तुं श्रोतुं किमीक्षितुम् ॥ २५२ 18
एतमेवाध्वये ऽत्यर्थमर्थमर्थीय तीर्थप । बीतराज परं बीतरागं मम मनः कुरु ॥ २५३
अमुमप्रतीक्ष्यं ते स्तुरवा तत्त्वावलोकहृद् । निवसाद् यथास्थानं पद्मसाराः प्रमोदतः ॥ २५४
21 अथो सुधास्तसुचं समाचारप्रचारिकाम् । विधातुं देशानां धर्मचक्रवर्ती प्रथकमे ॥ २५५ 21
भसार एव संसारः सर्वदा दुःखमन्दिरम् । धर्म एव प्रशास्यः स्यात् तत्र स्वर्गोपवर्गदः ॥ २५६
संसारसागरे ऽपारे भ्रमद्विः प्राणिभिर्विचारात् । नृजन्म लभ्यते पुण्यैर्वैसुधातर्निधामवत् ॥ २५७
24 नृभर्षं दुर्लभं प्राप्य वः प्राणी तनुते तनु । न हितं प्रान्तकाले हि शोचत्यारमानमेव सः ॥ २५८ 24
करालज्वलनज्वालावलीढे मन्दिरं यथा । स्नानं न युज्यते पुंसस्तथा दुःखाकुले भवे ॥ २५९
मानुष्यं दुर्लभं प्राप्य चिन्तारजस्तोदरम् । विवेकिमिर्विधातव्यः प्रमादो न कदाचन ॥ २६०
27 युक्ताति काकिणी को ऽपि मूढः कोटिं यथोज्झति । तथा पुमान् विषयजं शर्म धर्मं जिनोदितम् ॥ २६१ 27
सागरान्तरकूलोत्तमालालोकाः श्रियो नृणाम् । कुशप्रसूस्तुषाराम्भुविन्दुकर्म हि जीवितम् ॥ २६२
रूपलक्ष्मीस्तविष्टलसाहस्यं भजते ऽनिशम् । स्वार्थं स्वमोषं संत्याग्येघलेखासक्तं सुखम् ॥ २६३
30 देशानावरिते श्रीमद्वर्मनाथजिनेश्वरे । कृताञ्जलिस्ततो वाचमुवाच गणभुक्तमः ॥ २६४ 30
'भगवन्, एतस्यां सुरासुरजरतिर्यकोटिनिश्चितायां पर्वदि कः प्रथमं महोदयपदं गामी' इति ।
ततो भगवता निवेदितम् । 'भो देवानुग्रिय, यस्तव सन्निधे वृषलोचनः स्मृतपूर्वभवः संविग्रमानसो
33 निर्मयप्रचरो महर्शनस्तनुतुः प्रमोदमरप्रविगलदधुलोचनपुगलस्ताण्डवितकर्णायामलः समागच्छन्नस्ति 33
सर्वेषामपीहस्यजन्तानां पूर्वमेवैष पापविनिर्मुक्तः सिद्धिपदं गमिष्यति' इति । एवं भगवतो भगितानन्तर-
मेव समकालं सकलनरेन्द्रवृन्दविदसेन्द्रलोचनानि कौतुकमसथिकारावन्ति मूषकोपरि निपतितानि ।
36 स बागव्य भक्तिमरनिर्भराङ्गो भगवतः श्रीधर्मनाथस्य पादपीठे लुलोठ । महीतलमसितोत्तमाङ्गः सर्वाङ्गः 36
रोमोद्गमसंगम आलुः स्वभाषया भविष्यं प्रवृत्तः । ततो भणितं विद्वदपतिना । 'भगवन्, मम मनसि मह-
त्कौतुकमिदं यदेष मूषकः सर्वोद्यमस्तुच्छज्जातिः काननान्तरसंचारी सर्वेषामेवासाक्तं मय्ये प्रथमं 39
39 निवृत्तिभियमाभ्यर्च्यति ।' ततः श्रीमद्भगवान् स्वयमवादीत् ।
§ १८) मस्ति विन्ध्यो नाम महीधरः । तस्योपत्यक्षायां विन्ध्यावासाभिधानो महान् संनिवेशः,
स चातीव विषमः । तत्र महेन्द्रः पृथिवीपतिः । तस्य तारामिधाना महादेवी । तत्कुक्षिसंभवः सुतः
42 त्सारचन्द्रो ऽष्टवर्षदेशीयः । अत्रावसरे छिद्रान्वेषिणा बह्वैरासिदायैव कोशलैव भूमिपतिनायस्कम् 42

8) F च वैमानि. 20) F महीधरं. 31) F = om. पर्वदि. 37) = om. ततो. 39) F = निवृत्ति. 41) Before महादेवी F adds लोचन and B adds लुलोचना (lu being added later).

- १ दृष्ट्वा सकलो ऽपि संनिवेशो ऽभाजि । महेन्द्रो युध्यमानस्तेन वैरिणा विनाशितः । ततो हतं सैन्धवना-
यकमिति सकलमपि बलं पलायितुं प्रवृत्तम् । तत्र तारामहादेवी तं पुत्रं ताराचन्द्रमङ्गल्यां विलग्न्य जनेन
३ सह नष्टा । सापि नश्यन्ती क्रमेण शिवमिव दुर्गोन्मिव, कामिनीकुचतटमिव विहारालङ्कृतं, सरोवर-
मिव कमलालयं, गाणिकपणमिव सचन्द्रं, स्वर्गमण्डलमिव [विधुचालकृतम्], चाटिकास्थानमिव वृषा-
स्पदं सदाशर्मं सशिवं च लाटपेशलक्ष्मीललाटललाटलक्ष्मीधुगुचच्छमियाय ।
- ६ आख्यास्योमोमोमेव लभन्ते यत्र सुभ्रातृम् । राकाशशार्ङ्गपानि तेषां दास्यं तु विभ्रति ॥ २६५ ॥
७ माकारो ऽञ्जलिहो यत्र संक्रान्तः परिखाम्बुनि । पातालनगरीशालमलं जेतुमना इव ॥ २६६ ॥
८ रत्नान्याददिरं जनेन महेन्द्रादिति मत्सरान् । अम्बुधिः परिखाव्याजाद् यत्र शालमवेष्टत ॥ २६७ ॥
९ नमेति लक्षणे लोकैर्यत्र पेटे ऽक्षरद्वयम् । वाचकं तु समाधाते स्वभ्यस्तमपि विस्मृतम् ॥ २६८ ॥
§ १९) तत्र च सा किर्तय्यमृदुचिता 'कथं वा भवितव्यम्' इति चिन्तयन्ती यूयभ्राता हरिणीव
चक्षरमहेभ्रवरमण्डपं प्रविशेत् । तदैव तया गोचरचर्यां निर्गतं साध्वीयुगलमवशिष्य । तद्दृष्ट्वा 'महानुभावे
१२ प्रधाने क्रियाकलापनिरते एते साध्वी' इति चिन्तयन्त्या तया समुपधाय वनिते । ताभ्यां धर्मलभं
दृष्ट्वा 'कुतस्त्वम्' इति पृष्टा । तया 'विन्ध्यपुरादागता' इति विवक्षितम् । ततस्तस्या रूपलावण्यलक्षणानि
निरीक्ष्य तच्च तादृशगद्गदस्वरभाषितं च श्रुत्वा साध्योरनुकम्पा महती जाता । यतः,
१५ "महतामापदं दीक्ष्य मोदन्ते नीचचेतसः । महाशया विधीयन्ति परं प्रत्युत सर्वदा ॥ २६९ ॥" ॥
ताभ्यां भणितम् । 'यदि भद्रे, तव पुराभ्यन्तरे को ऽप्युपलक्षितो नास्ति तत आभाभ्यां सह समा-
गच्छ' । ततो 'महानुग्रहः' इति तया वदन्त्या ताभ्यां सहागत्य महत्या भक्त्या प्रवर्तिनी प्रणता । तां दृष्ट्वा
१८ चिन्तितं प्रवर्तिन्या । 'अहो, एतस्या अतिकमनीयाकृतिः पुनरीदृश्यवस्था, तन्मन्ये कापीयं राजवंश्या
राजकलत्रं वा, असावयन्तसुन्दरः सहस्रलक्षणशाली फार्यं सुतश्च ।' ततः प्रवर्तिनी तां तारां सुतसहितां
सवात्सल्यम्बु, 'वत्से, समागच्छ भ्राता सहेत्यादि ।' तया प्रवर्तिन्या सा शय्यातरयुधे स्थापिता । शय्या-
२१ तरेण च सा द्रुहितेव प्रतिपन्ना । स राजसुनुर्मिलं विविधावक्षपणानादिभिरुपचर्यते । अन्यथा कियद्भि-
दिनैर्गतेस्तारा विगतभ्रमा सुखोपविष्टा प्रवर्तिन्या भणिता । 'वत्से, सांप्रतं त्वया किं कर्तव्यम्' इति ।
तारया जल्पितम् । 'भगवति, यो मम प्रियतमः स सम्राट्क्षणे विपन्नः । विन्ध्यावासपुरं कोशलराजेन
२४ भग्नम् । समग्रो ऽपि परिजनः सर्वासु दिक्षु काकनाशं ननाश । सांप्रतं कोशलनरेभ्यो मम पशुवैरी
प्रबलबलकलितो मम पुनस्तु बलरहितः, अतो मम नास्ति कापि स्वराज्यलक्ष्मीप्रत्याशा । अहमत्र पुनः
प्राप्तकालं तत्करिष्ये येन भूयो ऽपि न ममेदृशा आपदः संपद्यन्ते । यद्भगवती मम समादेशं दास्यति
२७ तदैवावश्यं करिष्ये ।' प्रवर्तिन्योक्तम् । 'वत्से, यद्येवं तव निश्चयस्ततस्ताराचन्द्रं सुतं प्रप्रज्याधर्मसदा-
चार्याणां समीपे समर्पय । त्वं पुनरत्साकमन्तिके दीक्षां गृहाण । निगृहाण च निजं दुष्कर्म । एवं कृते
सर्वस्यापि जनस्य नमस्या भाषिनी । संसारवासदुःखस्यापि पर्यन्तो भविष्यति' इति तदाकर्ण्य तयापि
३० 'तथा' इति प्रतिपन्नम् । तया तारया निर्मायया ताराचन्द्रस्तनुजः श्रीअमन्तजिननाथतीर्थे विचरतो
धर्मनन्दनाचार्यस्य व्रतायार्पितः । तेनापि यथाविधिना स प्रजाजितः । ततः कियति काले ध्यतीते
यौवनमाश्रितो राजसुनुमुनिः कर्मवशतो ऽध्ययनालसो नित्यमेव कृपाणधनुर्गन्धर्वनृत्यद्वयकृतचित्तप्रवृ-
३३ त्तिरेव समभवत् । ततः स स्वयमेवाचार्यः पेशलबचोभिः सिद्धान्तानुयायिभिरुपोपाध्यायेन साधुजने-
नापरैः श्रावकैश्च शिक्षितो ऽपि शैक्षो विलसमना बभूव न पुनस्ततः स्ताराचन्द्रं । यतः,
स्वभाषो मोपदेशेन शक्यते कर्तुमन्यथा । सुशिक्षितो ऽपि कापेयं कपिस्त्वजति नो यतः ॥ २७० ॥
३६ § २०) अत्रान्तरे धर्मनन्दनसूयो बाह्यभूमिकामुपाजन्मुः । स च ताराचन्द्रो ऽन्तेवासी गुह्यमार्गा-
नुगामी वनस्थस्यां सैरं मृषकान् क्रीडां कुर्वतो विलोक्य व्यचिन्तयदिति ।
'क्रीडन्ति लेच्छया कस्यापि हि कुर्वन्ति नो नतिम् ।
३९ न दुर्जनवधः शृण्वन्महो धन्यतमा अमी ॥ २७१ ॥'

२) B विलग्न्य. ४) B has a marginal gloss on सचन्द्रं etc. like this: सह चन्द्रेण कुरीरेण वरैते सचन्द्रम् । नपरपक्षे सह युवजिन् वरैते । श्रुते देवेन्द्रः पुण्यं बुधमवल । सदारम्माऽपरा यत्र पक्षे सहा करलीसहितः, प्रधाना आरम्भा यत्र । शिव ईश्वरः, शिवो ह्यसिधेयः शिवं कल्याणम् । P B omit [विधुचालकृतम्]; P B चाटिकास्थानकमिव; P सङ्घातार्थं सदा वृषाभयं सदाशर्मं; B 'ललाटं श्री'. 13) P B विन्ध्यावासपुरा. 17) B om. तां दृष्ट्वा. 19) P सुतसहितां शय्यातरयुधे स्थापिता, O om. प्रवर्तिनी etc. to तया and adds तारा सनुता between सा and शय्यातरयुधे; B however adds on the margin समास्तस्य' etc. to ता. 28) P B inter. निजं दुष्कर्म and निगृहाण च. 30) P तया तवेति. 33) O inter. सिद्धान्तानुयायिभिः & पेशलबचोभिः. 35) P नोक्तः.

१ अस्माकं पुनः परापत्तानां सर्वैष निषिद्धनिगडवर्जितो बन्धनविधिः । अपर्येतपावर्ष पतनम् । सजीवं १
मरणम् । एकस्माद्वदिति वदति 'यदिदं विधेहि' । अन्यो ब्रूयति 'यदिदं समाचरेः' । परः 'चरणौ १
३ क्षालय' । अन्यो 'वाराभूमिं प्रमाज्येय' । इतरो 'विधामणां कुरु' । एको 'बन्धनकं ददस्व, प्रतिक्रमणं ३
विरचय' । इत्यादिविविधवचनैरनारतं प्राज्ञनैरिष प्रेर्यमाणस्य मम नास्ति निमेषमात्रमपि नाटकस्येव ३
सुखावकाशः । तदेतेऽस्सप्तः प्रधानाः' इति चिन्तयन् गुरुभिः सह वसतिमायातवान् । स च कियन्त- ३
६ मपि कालं भ्रामण्यमनुपात्य तद् दुःखितशाल्यं गुरुणां पुरतोऽनालोच्याकालमृत्युना ज्योतिष्केषु ६
किञ्चिदूनपत्यायुः सुपर्यां बभूव । तत्र भोगान् भुक्त्वा व्युत्थास्या एव नगयोः पृथोचरदग्निभागे स ६
काननान्तरस्थल्यामुन्वृत्त्वं प्राप्य यौवनमितोऽनेकमूषिकाभिः समं क्रीडन् कदाचिद्विराड्द्विरुपेतः सुर- ६
९ भिगन्धोदककुसुमवृष्टिगन्धमात्राय तदनुमार्गानुसारेणात्र समवस्थितौ समागत्य धर्मं श्रोतुं प्रावर्तत । अथा- ९
मुन्य मद्भूतः शृण्वतो जातिस्मृतिरुपपद्यत । 'यद्दं पूर्वमेव सशाल्यं व्रतमापात्य ज्योतिष्केषु देवत्वमवाप्य ९
कान्तान्तरचारी मूषकः संजातः ।' एतस्सुत्वा 'अहो, कीदृशः कर्मपरिणामः, धिग्विलसितं संसारस्य ९
१२ यदेवमनुपलभ्य तिर्यग्जातौ मूषकः समुत्पन्नः । अधुना तदासन्नं श्रीमगवतः पादमूलमुपागत्य प्रणिपत्य १२
च पृच्छामि किमहं मूषकमवादनन्तरं प्राप्स्यामि' इति चिन्तयन् मम समीपमुपसर्षप । अकिञ्चरनिश्रु- १२
तस्वान्तः सुचेतसा स्तोतुमारेमे ।

१५ 'तवाङ्गालोपिनो येऽत्र लोकत्रयशिरोमणे । जायन्ते जन्तो यो दूरं दुर्गतां ते भ्रमन्ति हि ॥' २७२ १५
§ २१) ततो जानता गणभृता लोकबोधार्थं प्रभुः पृष्ठः । 'भगवन्, किमनेन निर्ममे, यदनुभावेनेदृश १५
एव जातोऽस्ति' इति । प्रभुः प्राह । 'प्राग्मेवऽनेन वसतिना सता गच्छासन्नियन्त्रणनिर्विण्णचेतसा १५
१८ बहिर्भूमिं गतेन खरंविहारिणो मूषकान् दृष्ट्वेति चिन्तितं यथा 'अरण्यमूषका घन्यतमाः' । इति दुःखित- १८
नशाल्ययुतव्रतपालनानुभावेन देवत्वमूषकत्वयोग्यमायुर्निबद्धम् ।' अथ भूयोऽपि पृष्ठं भगवतः पार्श्वं १८
गणधरेण । 'नाथ, किं सम्पन्नद्विजीवोऽपि तिर्यगायुर्ब्रूयति न वा' इति । स्वामिनोक्तम् । 'सम्पन्न- १८
२१ द्विजीवस्तिर्यगायुरनुभवति, न पुनर्ब्रूयति । यतः, २१

अवर्द्धमानिकोऽवश्यं जन्तुः सम्पत्क्वयासितः । यदि नोद्धान्तसम्पत्क्वो बद्धायुर्न पुराथवा ॥ २७३ २१
तावदेतेन देवत्वे सम्पत्क्वं धान्वायुस्तिर्यक्त्वे निबद्धम्' इति । तत्सिद्धशेषेण ज्ञपितम् । 'भगवन्, २१
२४ अयं संप्रति शीघ्रं कथं सिद्धिगामी' इति । निवेदितं च भगवता । 'इतश्चैव स्वचनस्थलान् व्रजन् चिन्तयि- २४
ष्यति । 'अहो दुःखतः संसारः, कुशाग्रविन्दुवच्चञ्चलं जीवितव्यं, अपला विषयतादृष्ट्याः, न वरेण्यं निदा- २४
नादिशाल्यम्, अधमा मूषकजातिः, दुष्प्रापः श्रीजिनप्रणीतः पन्थाः, ततो वरमत्र नमस्कारपरायणो ज्ञिये, २४
२७ यथा धित्तिप्रधानं जन्म लभेयम्' । इति चिन्तयन् तस्मिन्नेव स्थाने भक्तं प्रत्याख्यायैतदेव मद्भूतोऽतीव २७
२७ दुष्टं भवस्वरूपं च निरुपयन्नमस्कारपरो भावी । तत्रैतस्य तिष्ठतो मूषिकास्तन्मुलकोद्वादादिकं तत्पुरो २७
भोक्षयन्ति । ततस्तत्तिरीक्ष्य मूषकश्चिन्तयिष्यति ।

३० 'मेरोरधिकमाहारं पयोधेरधिकं पयः । अनारतं भवं भ्राम्यन्नेव जन्तुरुपाददे ॥ २७४ ३०
वचेन चेच्च ततोऽयं भक्षितैस्तद्विमैः कणैः । का नाम प्राप्स्यते तृप्तिः स्थास्यतीति विचिन्तयन् ॥ २७५ ३०

§ २२) ततस्तत्तमिमूलमीषवपि मूषको न विलोकयिष्यते, तच्च तादृशं वीक्ष्य ता मूषिकाश्चिन्त- ३०
३३ यिष्यन्ति । 'कुतो हेतोरेवमस्तप्यतिः कुपितस्तदेनं प्रसादयाम' इति चिन्तयन्त्य एतस्समीपमुपेयन्ति । ३३
ततः काश्चिदुत्समाङ्गं कण्डूयन्ति, अपरा अङ्गं परिस्पृशन्ति । एवमुपचर्यमाणस्तामिरभित एव चिन्तयिता ३३
'सर्वैष नरकनिगमा इमा रामाः संसारदुःखमूलम्' । ततस्तामिरेतन्मनो न कथमपि समापितः स्वर्णाद्रि- ३३
३६ शृङ्गवत्सशाल्यवशातोत्कलिकाभिः क्षोपयिष्यते, तत्कृतं सर्वैषेव दूषा भावि एतस्मिन् वज्रे नखाविलेखनमिव ३६
ततस्तृतीयदिन एव भूषाक्षामकुक्षिर्विषय मिथिलानगर्षा मिथिलस्य राज्ञश्चित्रमिषाया महादेव्या उदर- ३६
सरसि राजहंसलीलामलंकरयिष्यति । तेन च गर्भस्थेन जनन्याः सर्वसत्त्वानामुपरि मैत्रीवासनाबासितम- ३६
३९ स्ताकरणं भवति । स च भूपत्यस्य जातस्य मित्रकुमारः' इति नाम दत्स्यति । तस्य कौतूहलिनः कुमारस्य ३९
ताम्रवृद्धकपिपशुसम्बद्धरिणमूषकसिनिर्निवर्तितैरेव कीदृशं कुर्वतोऽष्टवर्षाणि यास्यति ।

अन्यथा मेघमालाभिः पिहितज्योममण्डलः । विप्रलम्भसृतां कालः प्रादुर्दृक्कालः समागमम् ॥ २७६ ३९
४२ सरिताः प्राप्य यत्रापः पातयन्ति तद्वद्भुजम् । पीडयन्ति न कं नीचाः भिर्यं प्राप्य महीसुताम् ॥ २७७ ४२

३) B विभागलं कुरु. १४) C B स्वेतसा. १५) O ते for हि. २१) O om. न पुनर्ब्रूयति. २७) P B मूषकश्चितयति.
३१) B वृत्तिः ३२) P B 'सिद्धिगामी'मूषको विलोकयिष्यते. ३७) B 'विधानाया.

- 1 यथा यथावनीपीठे सुञ्जितं स चना वनम् । ऐच्छन्तया तथा कान्ता मन्मथव्यथिता वनम् ॥ २७८ 1
 2 द्योतन्ते विवि खद्योतास्तमस्मिन् विरम्भतम् । संजातयुवतिजातविरहाग्निकणा इव ॥ २७९
 3 अतीवोत्कम्पते यत्र योगिनामपि मानसम् । किं पुनर्दूरस्थानामध्वगतां निगद्यते ॥ २८० 3
 4 सर्वेषामपि पञ्चमः समभूतितल्लभः । प्रोषितप्रेयसीवर्गमनर्गलशुचं विना ॥ २८१
 5 शुक्लाङ्गाः प्रनुत्यन्ति गर्जन्ति च वनाधराः । अन्तरिक्षे चतुर्दिक्षु क्षणिका लक्ष्यते क्षणम् ॥ २८२
 6 प्रया मयि समायासे कथमद्यापि मण्डिताः । वर्धते ऽतिघनेनानु सर्वास्ताश्चकिरे वृथा ॥ २८३ 6
 7 § २३ ईदृशे समये स मित्रकुमारः पुरवाङ्मोक्षं निर्गतस्तैः शकुनभ्यापद्गणैर्बन्धनबद्धैः कीदृष्यति ।
 8 तेन च प्रदेशेनावधिहानी मुनिर्गमिष्यति । स च व्यावृत्तस्तत्कुमारकीडां निरीक्ष्योपयोगं दास्यति । 'अहो,
 9 अस्या कीदृशी प्रकृतिस्तत् किमत्र कारणम्' इत्युपयुक्तावधिहानेन करतलकलितकुबलयस्पृष्टहृष्टान्तवत् 9
 10 पूर्वमये तस्य ताराचन्द्रस्य साधुत्वं ज्योतिष्कदेवत्वं मूषकत्वं राजसुतत्वं च द्रष्टव्ये । 'अयं बोधयोग्यः'
 11 इति चिन्तयन् स मणिष्यति ।
 12 'अमणत्वं सुपर्वत्वमागुत्वं स्मृतिमेति ते । स्वजनातुष्टिः किं जीवान् कर्षययसि भो यव' ॥ २८४ 12
 13 तदाकर्ण्य कुमारश्चित्तयिष्यति । अहो, किं पुनरेतेन साधुना मणितोऽसि । 'साधुर्न्यातिष्कदेवो
 14 वृषलोचनः' इति । तावत् क्षुतपूर्वमिव मे । एकमूहापोद्दमात्रमुपागतस्य तस्य तथाविधकर्मणः प्रशान्त्या
 15 जातिस्मृतिरुत्पत्स्यते । ततः संसारं दुःखसागरं परिहाय तस्यैव मुनेः पार्श्वे प्रवज्य नानाविधाभिग्रह- 15
 16 सामग्रः समाधिना विविधं तपो विधाय अपकमेयान्तकृत्केवली भविष्यति' इति । तेन भगामो यदेव
 17 सर्वेषामप्यस्माकं पूर्वं महोदयपदं गमिष्यति । अस्माकं पुनर्दशार्धसहस्रशेषमद्याध्यायुः । एतद्वृ- 18
 18 षोचनाभ्यासकं निशम्य त्रिदेशेन्द्रादीनां मनुजानां च मनसि महत्कीतुकमुत्पेदे । अथो भक्तिभरनिधुत- 18
 19 चेतसा मधवता तं मूषकं स्वपाणिर्कोडमारोप्यामणि ।
 20 'अहो घन्यस्त्वमेवैको वन्यस्त्वमसि नाकिनाम् । सिद्धिगामी पुरास्माकं यस्त्वमुक्तः स्वयंभुवा ॥ २८५
 21 सुराः पश्यत कीदृशः स्वभावः श्रीजिनाध्वनः । लभन्ते निर्गुतिं येन तिर्यञ्चो ऽपि भवाम्भरे ॥' २८६ 21
 22 एवं वासव इवात्यैरपि त्रिदशैर्भरैर्दनुजनाथैर्नृपशतैः करात्करतलं संचार्यमाणः क्षितिपतिकुमारवदा-
 23 लिङ्गमानः कोहपरवशया दशा 'अयमस्माकमप्यधिको यो ऽनन्तरज्जन्मनि निःश्रेयसभाजनं वृथा धीजिन- 24
 24 प्रणीतं वचः' इति स स्थापितः ।
 25 § २४ ततो विरचिताञ्जलिना पद्मप्रभदेवेन पृष्टम् । 'भगवन्, यद्ये भग्याः किमभव्याः' इति ।
 26 भगवानभ्यधात् । 'भवन्तो भग्याः सुलभयोग्यः' । पद्मप्रभेण विक्षतं पुनः । 'वयं पञ्चापि जनाः कति- 27
 27 पद्मप्रभसिद्धिगामः' । निगदितं श्रीमता धर्मेतीर्षकृता । 'इतद्भृत्यं जन्मनि दूयं पञ्चापि सर्वदुःखक्षय- 27
 28 गामिनो भविष्यथ ।' पद्मप्रभः समुवाच । 'स्वामिन्, इतो मृतानामस्माकं कुत्रोत्पत्तिर्भविषीति ।' स्वामिना
 29 जगदे । 'इतद्भृत्या त्वं वणिक्पुत्रः, पद्मवरस्तु राजसुता, पद्मसारस्तु नृपतिनयः पद्मचन्द्रः, पुनर्विन्ध्य- 30
 30 गिरी नखरायुधः, पद्मकेसरः पुनः राजपुत्रः ।' इति निवेद्य स्वयं भगवान् धीधर्मेनायस्तस्यौ । देवा अपि 30
 31 समवसरणं संहृत्य स्वर्गमार्गमगमन् । भगवानपि पीयूषरोषिरिव भग्यजनकुलुद्रमोदसंपादनाय विहर्तुं
 32 प्रवृत्तः । ततस्ते पञ्चापि संलापं कर्तुं प्रावर्तन्त । एकैकस्य संमुखं मणितम् । 'यत् स्वयं भगवता गतितं 33
 33 तदाकर्णितम्, ततो ऽत्रात्रमभिः किं करणीयं सम्यक्त्वलाभार्थम् ।' परेण मणयित्वा प्रोषे । 'यदि 33
 34 शिष्यं कार्यमुपलब्धितम् । एको वणिग्जन्मा । अन्यो राजतनुजा । अपरः पारिन्दुः । अपरौ राजपुत्रा-
 35 विति । ततो न कथ्यते कथं पुनरस्माकं बोधिलामः । क पुनः संगमो भावी । तदहो पद्मकेसर, इति भव- 36
 36 वतादिदं यस्य पद्मभयुतिर्भविषीति । त्वया त्वयधिना ज्ञात्वास्माकं यत्र तत्रोत्पत्तानां सम्यक्त्वं दास्य- 36
 37 मिति । न पुनः स्वर्गमुन्मरीषकोत्तरपर्यासुखलालसेन विस्मृतसकलपूर्वजल्पितेन भवितव्यम् ।' तेनोक्तम् ।
 38 'अहं सम्यक्त्वं दास्यामि, परं मोहोपहतचेतसां भक्त्यां मद्भक्तप्रत्ययो न भविष्यति ततः क उपायः ।
 39 कर्तव्यः ।' तैश्चतुर्महत्कम् । 'अयं निवेदितम् । तत एतद्बुधैश्च कथ्यते, यदास्मीयास्मीयानि रत्नमयानि 39
 40 प्रभममनुच्यरूपाणि कृत्वाकसिन् स्थाने निक्षिप्यन्ते, तानि कालेन दर्शनीयानि यथा परस्परं दृष्ट्वा कथा-

8) = om. कुमारकीडां eta. to प्रकृतिस्तत्. 14) = 'मात्रागतस्य. 15) = 'विधाभिग्रहः समाधिना. 20) = पुरोत्साकं.

22) = क्षितिपदुनार. 26) = 'बोधयः (ब), = भगवन् for पुनः. 30) = has a marginal correction 'नाथ समुत्सवी.

40) = भविष्यते for निक्षिप्यन्ते.

१ क्षिप्रवैष्णवसंसारमहाभिज्ञानेन धर्मप्रतिपत्तिरसाकं भवेत् ।' इति भणञ्जितैर्मुच्यमाणस्य तानि तत्र निक्षि- १
प्तानि यच्च क्वे तस्य कप्पीरवस्योत्पत्तिः । विवरद्वारे च महती शिला प्रवृत्तेति । ततस्ते सर्वे ऽपि स्ववि-
३ मानलक्ष्मीमर्लचक्रुः । तत्र ते विष्णुसुखमनुभवन्तस्तिष्ठन्ति ।

§ २५) ततः कुमारकुबलयवम्भ, तेषु पद्मप्रभदेवो विगलच्छरीरकान्तिः परिमलानवदनः सुदीनमनाः
पवनाहृतप्रदीप इव इति विध्यातः । ततो जम्बूद्वीपे द्वीपे भरतक्षेत्रे

६ प्रत्यर्थिपार्थिवप्रसक्तकृपा चम्पाभिधा पुरी । चम्पकैरुदयते यत्र वैवतोद्यानसौरभम् ॥ २८७ ६
धनवृत्ताभिधस्तात्र पवित्रमतिशेखरः । भेष्टी यस्तु भिया धीवलीलामालम्बते किल ॥ २८८

तस्य धीपतेरिव लक्ष्मीलक्ष्मीर्नोक्षा प्रियतमा । स पद्मप्रभजीवस्तत्कुक्षिसंभवः सागरवृत्ताभिध-
९ सुनुजातः । पञ्चभिर्वागीभिः प्रतिपाद्यमानः स कान्त्या गुणैः कलाकलापेन च प्रवर्धमानः क्रमतो ९
यौवनश्रियमाधितः । पित्रा समानसमाचारशीलस्य कस्यचिद्वाणिज्यस्य कन्यका स श्रीसंज्ञा परिणयितः ।

सुखं वैषयिकं साकं भेष्टिसूतोत्सयानिशम् । तस्यानुभवतः स्वैरं शरलक्ष्मीरवातरत् ॥ २८९

१२ फलप्राप्तमारमासाद्य सद्यः कलमशालयः । भजन्त्येव नति यत्र नयवन्त इव श्रियम् ॥ २९० १२

मेजुर्जलानि वैर्मल्यं हृदयानि सतामिव । अयुगच्छद्वृत्तौगन्धवासिता हरितौ ऽभवन् ॥ २९१

यत्र तीव्रकरस्तीक्ष्णैः करैश्च समतापयत् । कुम्पतिरिव स्वैरमखिलं भूमिमण्डलम् ॥ २९२

१५ अभूज्जनः सुराहीव यत्र सम्प्रागंजाङ्गिकः । सरोवतंसाः क्रीडन्ति राजहंसाश्च सश्रियः ॥ २९३ १५

एवंविधायां शरदि स सागरवृत्तः क्षिप्रमुग्धवन्बुजनाश्रितः पुरीबाह्योद्देशमुपागतः । कौमुदीमहोत्सवं
दृष्ट्वा कस्मिंश्चिद्वर्षे नटपेटकान्तः केनापि पृथग्मानं कस्यापि कवेः काव्यमभ्युज्जोत् ।

१८ 'यो धीमान् कुलजः क्षमी विनयवान् वीरः कृतज्ञः कृती १८
रूपैश्वर्ययुतो दयालुराढो दाता शुचिः सन्नपः ।

सङ्गो गी दृढसौहृदो ऽतिसरलः सत्यमतो नीतिमान् ॥ २९४

२१ बन्धूनां मिलयो नृजन्म सफलं तस्येह चाभुज्ज च ॥' २९४ २१

§ २६) ततस्तत्र सुभाषितरसपुरितचेतसा भणितम् । 'भो भो भरतपुत्राः इदं लिखत यत्सागर-

वत्सेनामुष्ण सुभाषितस्य लक्षं देयम् ।' ततः कैश्चिद्वागरेरुपसृक्तैः । 'यद्यं सागरवृत्तो महासिक्तो

२४ विदग्धो दाता प्रस्तावविद्वद् सत्यध्व' इति । अपरैश्च जल्पितम् । 'अमुष्य किं सत्यते यः पूर्वोपार्जितं २४
विज्जज्ञातमर्थिभ्यो ददाति स कथं प्रहास्यः । यः पुनर्निजमुज्जसमर्जितमर्थं व्ययति स एव प्रशंसाभाजनम् ।'

अहो, 'एतैर्मोहासः कृतः' इति चिन्तयतस्तस्य तद्वचनोत्पत्तिरिति शङ्क्यसिद्धं लभम् । ततो ऽपत्रपापरो

२७ वीक्ष्यपत्र इव गृहमागत्य स शय्यायां निविष्टः । यतः, २७

विज्ञानामप्यविज्ञानां मुदे सिध्यपि हि स्तुतिः । निन्दा सत्यापि विज्ञानामपि दुःस्त्राय जायते ॥ २९५

ततः भिया बेष्टिताकारपरिज्ञानकुशलया चिन्तितम् । 'अद्य कथं मम पतिरक्षिप्त इव लक्ष्यते । यतः,

३० जानन्ति जल्पितादपि निःश्वसितादपि विलोकितादपि च । ३०

ते परमनांति येषां मनस्तु वैदग्ध्यमधिबलति ॥ २९६

ततस्तथा भणितम् । 'अद्य नाद्य, कथं भवान् लिख इव ।' तेन आकारसंवरणं कुर्वताभ्यधासि ।

३३ 'प्रियतमो नहि नहि, किंतु शरत्पूर्णिमायां कौमुदीमहोत्सवं प्रेष्यमाणस्य मम महान् परिधमः समजन्त्य ३३
ईदृशा, न पुनरन्यो हेतुः' इत्युक्त्वा स स्थितः । ततो रज्ज्यां शय्यायुधे ऽलीकं प्रसुतः क्षणं किमपि

दृष्ट्वा च । ततः सागरवृत्ततां श्रियं कान्तां प्रसुतां परिज्ञाय मन्दं मन्दमुत्थाय वसनलण्डं परिधाय

३६ द्वितीयलण्डं च स्फुरते क्षित्वा कटिकाखण्डेन वासमुबनान्तरे स्वेनैव विरचितं श्लोकमेतं धारयहे स्तिले ३६

'वर्षावतरे न यद्यसि सप्तकोटीः समर्जये । विशासि ज्वलने ऽवर्ष्ये ज्वालामालाकुले ततः ॥' २९७

इदं लिखित्वा वासवेष्टमतो निःसृत्य नगरनीरनिर्गमद्वारेण दक्षिणाशां प्रति चत्वाल । स च क्रमतः

३९ सर्वत्र जनपदस्वरूपं निरूपयन् दक्षिणाम्बुधितीरविप्राजिर्नि जयधीननगरीमवाप । स तत्पुरीबाह्योद्देशे ३९
एकस्मिन् जीर्णोद्याने ऽशोकानोकहतले दूरमार्गमण्यवधमाप विषण्णश्चित्तव्यामसेति । 'किमतुच्छ-

मत्स्यकच्छपसंकीर्णिततुल्यतद्भस्वगते सागरे यानपावनास्त्र परतीरे ब्रजामि, किं वा चाभुण्डायाः

४२ पुरस्तीक्ष्णद्वारिकाविश्रितोऽयुगलसमुच्छललोहितपङ्क्तिव्यूहं मांसखण्डैर्बलिं ददामि, किं वा रात्रिदिवं ४२

12) P भवेतिवमति. 18) P shows blank space for नृपान्. 20) = साह्योच्चलनाः सत्यतो. 24) = 'विन्या-
स्यवेति. 32) = तथा for ततस्तथा. 35) = inter. कथां & भिन्. 36) = द्वितीयं च. 41) = संकीर्णोः गुणः.

1 अपहस्तितारोषध्यापारो रोहणपर्वतमुषं खनामि, किं वा व्यपगतमयप्रचारः सत्पुरुषसंगतो धातुबाधं 1
वितनोमि ।' इत्यनल्पविकल्पसंकल्पमालाकुलितस्वाप्त एकस्मिन् स्थाने सागरदत्तः धीफलपादपस्य
3 प्रसूतं प्ररोहमेकं ददर्श । तं च विलोक्य संस्मृतमिन्नवशिष्टतस्त्वयथादेन तेन 'नमो धरणेन्द्राय नमो
धनाय नमो धनपालाय' इति मन्त्रं पठता भूतितले खनित्वा निखिलौचनगोचरमानीतः । यावता स तं
निधिं गृहीतुं चिन्तयति स तावता व्योम्नि इति वाणी प्रससारः । 'वत्स, यद्यपि त्वया सकलोऽपि
6 निधिर्वीक्षितः परं स्तोत्रमञ्जलिमात्रं मूलद्रव्यकृते गृहाण' इत्येवं श्रुत्वा तेन भेष्टिचूनुना एक एवाञ्जली
रूपकार्णा जगृहे । निधिरपि तदैवावश्यतामगमञ्च । तद्धनं निबद्धं चानेन स्कन्धनिक्षिप्तद्वितीय
वाससः प्रान्ते ।

7 § २७) ततो वणिगुत्तमेन चिन्तितम् । 'अहो, चापल्यं वैषस्य ।

पूवं दत्तो निधिर्द्वयं कथं पश्चाद्भुतः कथम् । तव वृत्त्या परिज्ञातं सर्वथा ते गतिश्चला ॥ २९८
तथाप्येतावतापि विचेन व्रणिष्य सत्कोटीरज्यवित्वास्मीयं प्रतिज्ञातमवितथं करिष्ये यदि वैधं स्वयं
12 प्राध्यस्थवृत्तिमङ्गीकरिष्यते ।' इति चिन्तयन् परितुष्टमनास्तस्यामेव नगर्या विपणिमार्गे कम्पि वणिजं
परिणतवयसं मार्यावादिगुणोपेतं स्वभावतोऽपि सुशीलमद्राक्षीत । तं च निरीक्ष्य चिन्तितमनेन । 'अहो,
रमणीयतमाकृतिर्ज्यायान् वणिगपुङ्गवोऽयं दृश्यते, ततोऽमुष्य पादपतनं न्याय्यम्' इति ध्यात्वा तं
15 नत्वा च सागरदत्तः पुरतो निविष्टः । तेन भेष्टिना महता संभ्रमेण 'स्वागतं भद्राय' इति भाषितः सः ।
तदा च तस्मिन्नगरे कस्मिन्नपि महोत्सवे प्रवृत्ते तस्य भेष्टिनो हृष्टे प्रयाससमप्राप्तिमजनेऽतीवसमुत्सक-
चेताः समस्तपण्यग्रहणार्थमभ्येति, तं च भेष्टिने जराजर्जरिततनुं पथ्यानि दातुमक्षममवगम्य सागरदत्तः
18 प्रोवाच 'तात, त्वं विपणिमध्यतः कयाणकान्यानीय मम समर्पय यथैतानि तोलयित्वा युक्तयासौ जनाय
द्वामि' इत्युक्त्वा दातुं प्रवृत्तः । तत एषः 'क्षिप्रं ददाति' इत्यवगत्य सर्वोऽपि जनस्तदापणमायातवान् ।
तेन तत्क्षणमात्रेणापि पण्यन्यपैयित्वा समग्रोऽपि जनः प्रेषितः । कयाणकैर्विक्रितैर्महत्सर्वलामे भेष्टिना
21 चिन्तितम् । 'यदर्थं कोऽपि महाकुलसंभवः पुण्यवान् दारको यद्ययं मम निलयमलङ्करोति तद्वतीय सुन्दरं
भवति' इति चिन्तयता जल्पितम् । 'मो वत्स, त्वं कुतः स्थानादागतोऽसि ।' तेनोक्तम् । 'तात, चम्पा-
पुरीतः ।' भेष्टिना जगदे । 'वत्स, त्वया मम गृहमलङ्करीयम् ।' स सागरदत्तः भेष्टिना समं निकेत-
24 नुपानतः । प्रीत्या स्वपुत्रवदौशीरकशिपुक्रियया संमानितः । क्रियद्दिनानन्तरं तेन प्रवयसा तद्रूपगुण-
ग्रामरञ्जितचेतसाभिन्वाङ्गिजयैवना निमलमुखमृगाङ्गकान्तिकलापकलिता विकस्वरकुवलयदलदीर्घ-
लोचना कुसुमबाणप्रणयिनीनिभा कनी सागरदत्ताय प्रदत्ता, परं तेन तत्परिणयनं न मानितम् ।
27 तेनोक्तम् । 'तात, किञ्चिद्वक्तव्यमस्ति । केनापि हेतुना स्वबेधमतो निःसृतोऽसि, यदि तत्कार्यं प्रमाण-
कोटिमध्याकटं ततो यद् दृश्यं भणिष्यथ तद्वचस्यं करिष्ये । यदि तत्र निष्पद्यं ततो मम केवलं ज्वलन
एव दारणमतोऽस्मिन्नर्थे सांप्रतं तात, प्रतिबन्धं मा कार्षीः ।' भेष्टिना निगदितम् । 'एवं व्यवस्थिते मया
30 भवतः किं कर्तव्यम् ।' तेनोदितम् । 'यदि त्वं मम सत्य एव तातस्त्वा मज्जनेन कयाणकं परतीरयोर्व्यं
गृहाण भाटकेन यानपात्रं च । मया परतीरं गम्यन्वयम् ।' भेष्टिना जल्पितम् । 'एवं भवतु' इति तद्दिनादेव
भेष्टिना पुरोभूय प्रतिपादितम् । सागरोऽगण्यपण्यं संपृष्ट निमिषविहसि मुहूर्तं समुद्रवेधतामभ्यर्च्य
33 तदधरणगुहं गुहं प्रणिपत्यार्हातमार्हणां कृत्वा तं वणिजमभिधायापृच्छ च स्मृतपञ्चपरमेष्ठिनमस्कारः
प्रवहणमाकटं, पूरितः सितपटः, लम्बोऽनुकूलः पवनः, ततो नदीशालुलङ्घ्य क्रमेण यानपात्रं यवन-
द्वीपमवाप । तत्र कयविक्रयेण समर्जितसप्तकोटिः सागरदत्तस्तुष्टमना व्यावृत्त्य स्वदेशं प्रति प्रचलितः ।
36 § २८) अथो तद्बोद्धित्यं सागरान्तः कर्मपरिणत्या संजाताकालकञ्जलव्यामलसजलजलजलदाग्धकारः
च्छादितव्योमतलादृश्यमाननक्षत्रतया निर्यामकैरुत्पथेरितं कस्यापि धिरेर्दोन्तके आस्फास्य कामिनी-
निवेदितरहस्यमिह स्वरितं प्रयुक्कोट । तत्र च निखिलेऽपि जने विपरे केवलं सागरदत्तः प्राप्तफलकः
39 कथमपि तुङ्गतत्त्वमालाभिः श्रवमाणः पञ्चभिर्होरावैश्वन्त्रद्वीपमवाप्य मूच्छान्निमीलितलोचनस्तो-
पावपाधोभागे क्षणमेकं पवनस्पर्शलब्धचेतनस्तृपातरलितचेतोवृत्तिः क्षुधार्तः सर्वत्र परिभ्रम्य कचन
प्रदेशे नालिकेरानरङ्गमातुल्लिखनसदाहिमिप्रमुखदुमकलैः कृतप्राणाधारश्चन्दनलब्धलीलवज्रलतागृहं

1) P प्रचारः पुनः. 3) On सत्यवाद B has a marginal gloss like this: 'सुमितनिपानसमनविधिः'. 7) P B
रूपक्षमा. 10) B तव for तव. 12) B मज्जन्वृत्ति. 13) P तेन विहितं for विमिततनेन. 21) C दारकोऽपि यवनं.
24) B has a marginal gloss: कुशीरं शयनतने कसिपुर्भोजनच्छादो. 27) C तात वसिष्ठश्चिन्तयन्वसि [यदर्थः]. 29) B
has a marginal gloss प्रतिभेदं जगद् 1. 32) P तव्यं पुनः. 37) B निरेदंते. 38) B स्वरितं पुनकोट. 40) B 'स्वल्पा-
तरलिन'. 41) B has a marginal gloss on लक्ष्मी ध्यातः लताविधेः.

- १ वीक्ष्य संजातचित्तकौतुकस्तमुद्देशं यावदाजगाम तावत्सहसा कस्यापि स्वर इव अभवणातिथित्वं मेजे ।
 २ तमाकर्ण्य चिन्तितमनेन । 'अत्र तावत्पूर्वं मनुष्यप्रचारे ऽपि न कथं बालाया इव शब्दः । महो, अहमपि
 ३ कुत्र प्रातो ऽस्मि यत्र कथास्वपि श्रूयते यत् स्वप्ने ऽपि न दृश्यते तदैव दैवेन घट्यते' इति चिन्तयता
 ४ यावद्विक्रियते तावत्कदलीतनुकिङ्कम्बान्तरे रकाशोक्तवतले ऽसामाम्यरूपातिशया गुणभ्रामाभिरामा
 ५ काचित्प्रत्यक्षा वनदेवतेव वनिता वृत्तकण्ठपाशा दृष्टा । ततस्तया प्रज्वलितम् । 'श्रूयतां वनेदृश्यं, परस्मि-
 ६ न्नपि जन्मान्तरे ममेदृशं मा भूयात्' इति भगन्त्या तयात्मोद्भवम् । अत्रान्तरे तेन कठणाशरणेन सहस-
 ७ गत्य तस्याः पाशस्त्रिच्छिदे, पतिता सा धरायां वायुनाश्वसिता च । चन्दनकिशलयरसेन विलिप्तं
 ८ वक्षस्वलयम् । तया लघ्वर्षसङ्ख्या सागरदक्षो दृश्यते । तं वीक्ष्य ससाध्यसहृदया स्वभासः संवरीतुमारमे ।
 ९ तेन मणिता ।

'पुष्पबाणप्रिया किं त्वं वनलक्ष्मीः किमत्र वा । किमात्मारोपितो दुःखे निवेद्य कुरादरि ।' २९९

उवाच सा 'रतिर्नैव नास्ति लक्ष्मीर्वनस्य च । समाकर्ण्य मनुष्यं त्वमेकाम्रमनाः पुनः ॥ ३००

- १२ § २९९ अस्ति दक्षिणमकराकरतीरे जयतुङ्गा नाम नगरी । तत्रोत्तुङ्गप्रिया वैभ्रमण इव वैभ्रमणः १२
 १३ धेष्टी । तस्याहं वृद्धितायन्तप्राणप्रिया । अन्यदादिषसे स्वमवनकुट्टिमतले दृष्टायां प्रसुप्तानेकशकुनिभ्वा-
 १४ पदकलकरवेण विबुद्धा यावच्चिन्तयामि तावदनन्तपादपशतवलाबलिमिरुद्धतरणिकिरणजालं कान्तार-
 १५ मेघ पश्यामि । तत्र वीक्ष्य भयावेशकम्पिततनुलता विलपितुं प्रवृत्ता ।
 १६ भविष्यामि कथं तात निराशा हा त्वयोच्चिता । इदानीं कानने भीमे शरणं भाषि कुत्र मे ॥ ३०१
 १७ अत्रान्तरे 'तव शरणमसि' इति जल्पन् दिव्यरूपधारी को ऽपि पुमान् लतानिकेतनतः समुत्सस्थौ ।
 १८ तमालोक्य द्विगुणतरं समुपजातक्षोभा रोदितुमारमे, स च मत्समीपमुपागत्य वक्तुं प्रारभत ।

'मुञ्च माश्रुणि तन्वङ्गि न करोमि तवावमम् । त्वद्गुणक्षित्तेनापहृतासि मयाधुना ॥ ३०२

बाला जगद् सा 'कस्त्वं केन ते कथितासि च ।' तन्निशम्य ततो ऽवोचन्नरः 'शृणु शुभमने ॥ ३०३

- २१ § ३०० अस्ति वैताम्यपर्वतः । तच्छिखरनिवासिना मया विद्याधरेण महाबलवता त्रिद्याधनिता- २१
 २२ नामपि मानसे क्षोभकारिणा निखिलमपि क्षोणीतलं कलयतोपरितनकुट्टिमतले तल्लिने प्रवृत्ता तलिनोदरी
 २३ त्रिभुवननाधिकशालिनी इतिहृत्वा भवती प्रम मनसि प्रवेशं चक्रे ।

- २४ प्रमोदसति कस्यापि क्वापि वैववशाचया । विनेतुं शक्यते यत्र विलम्बं वज्रलेपवत् ॥ ३०४ २४
 २५ ततो 'नापरो ऽत्रोपायो ऽस्ति' इति विचिन्त्याहं सुप्तं त्वामपहृत्य निजगुरुशङ्कितो निजनगरं न
 २६ गतः, किमत्र द्वीपे विजने समागतो ऽस्मि, अतो मया सह भोगान् भुङ्क्ष्व, दुःखं मा वेदि ।' अतो मया

- २७ चिन्तितम् । 'तावदहं कन्या न कस्यापि दत्ता, अन्येनापि वणिजा परिणेतव्या, ततो वरमयं सुन्दराकृति- २७
 २८ विद्याधरः विजगतीयुषतिजनवल्लभः ज्येष्ठमोहितमना यदि मत्करग्रहं करोति तदा मया किं न लघ्यम्'
 २९ इति चिन्तयन्त्या मयोक्तम् । 'अहं त्वयात्र कानने आनीता यत्तुभ्यं रोषते तत्समाचरेः ।' ततः सहर्ष-

- ३० संसृतचेताः समजायत । अत्रान्तरे कर्पितकरालकरवालमैरवो विद्याधर एकः 'रे रे अनार्य, कुत्र प्रजसि' ३०
 ३१ इति जल्पन् प्रहर्तुमायातवान् । ततो मे दयितः समाकुररिष्टी 'रे रे दुष्ट, मत्कलत्रापहारं कर्तुं' इति
 ३२ वदन् तेन समं योदुमारमे । ततस्तौ युध्यमानौ निश्चितासिधातैः परस्परं लूनशीर्षौ क्षिती निपतितौ

- ३३ त्रिलोक्य महादुःखाक्षितचित्ता विलपितुं प्रवृत्ता । ३३

'हा सौभाग्यनिधे नाथ रूपञ्जीजितमन्मथ । मामेककां परित्यज्य वने कुत्र गतो भवान् ॥ ३०५

गृहादानीय मुक्त्वात्र मामेकां काननान्तरे । जीवेश मा व्रज काप्यथवा नय निकेतने ॥ ३०६

- ३६ § ३११ तत एव विलज्य मरणकृताध्यवसायया मया 'यथा भूयो भवतुःक्षानां पदं न भवासि' ३६
 ३७ इति चिन्तयन्त्या लतावैभ्रमिनी लतापाशं विरचय्य खं च शोचन्ती क्रीडन्म गहमाणा कुलदैर्घी संसर्गं
 ३८ मावापिततो प्रणम्य चात्मा बधन्धे । अतो न जाने किं वृत्तम्, केवलं भवान् वीज्यमानो दृष्टः । 'कुतस्त्वं

- ३९ कुत्रस्य, कथमत्र दुर्गमे द्वीपे ।' ततः सागरदत्तः लघुचान्तं प्रतिहारोहणार्थं यानपात्रविघटनान्तं निवे- ३९
 ४० द्यामास । ततस्तथोक्तम् । 'एवंविधे विषमे कार्ये संप्रति त्वया किं करणीयम् ।' सागरदत्तेनोक्तम् ।
 ४१ 'सत्पुरुषाः प्राणान्तो ऽपि न प्रतिहास्यन्ति विदधति ।' तया जडितम् । 'दैवायस्ते प्रतिहानिर्वाहे न किमपि

- ४२ भद्रं, तत्र वृषणम्, तर्हि त्वया संप्रति विधेयम् ।' स भूयो ऽप्युवाच 'ममैव समुद्रान्तर्ध्रमत एकादश ४२

३) > तदैव for तदैव. ५) > P om. वनिता. ६) > P नगरी. ७) > P विलम्बं for विलम्बं. १२) > P > 'करतीरे, B नगरी
 उगुगप्रिया. १३) > P प्रवृत्ता. अनेक. १७) > P om. इति, B दिव्यधारी, P om. पुमान्. २३) > P प्रवृत्ता । तलिनोदरी. २६) > P > द्वीपे निर्विजने. ४०) > P om. लया.

- 1 मासाः संज्ञाताः । संप्रत्येष्ट द्वावशो मासः प्रवृत्तः । अनेनैकेन मासेन कथमहं सप्तकोटीः समुपार्जयामि । 1
अथो समुपार्जिता अपि सप्तकोटीः कथं गृहं नेष्यामि । तेनाहं सुन्दरि, प्रष्टप्रतिज्ञोऽभवम् । न मम प्रष्ट-
2 प्रतिज्ञस्य जीवितं युक्तम् । ततो ज्वलनं प्रविशामि । [तयोचै ।] 'यद्यप्ये प्रतिज्ञामहे भवान् इतादृशं 3
प्रतिज्ञति तत्राहमपि भर्तृभियुक्ता त्वमिव कृशानुं साधयिष्ये, अतोऽन्वेष्टयतां कुतोऽपि पावकः ।' तेन
मणितम् । 'भद्रे, न युक्तमेतत्तव' । [ततस्तयापि मणितम् ।] मया किमत्र वने कर्तव्यम् इति । ततस्तेन
6 विलासा विरवध्यारणिकाष्टाक्षिमाय ज्वलनः प्रज्वालितः । ततस्तेनोक्तम् । 'मो लोकपालाः भूयतां, मम 6
प्रतिज्ञा संक्षरस्मापि न पूर्णा, इति प्रष्टप्रतिज्ञस्य मम ज्वलनः शरणमिति ज्वलनं विशामि' इति याव-
धिलासां वधेययति तावच्छिता शतपत्रतां प्राप । ततो [सागरः] दत्तः कौतुकाक्षितद्वयो व्यचिन्तयदिति ।
9 'किमन्यजननं किं वा स्वप्नः किं मनसो भ्रमः । किमिन्द्रजालं यच्चित्या जगाम शतपत्रताम् ॥' ३०७ 9
अत्रान्तरे पद्मरागघटितं व्योममण्डले । मुकावचूलमालम्बं विमानं समुपस्थितम् ॥ ३०८
चारुकाञ्चनकोटीरधरस्तत्र सुरः स्फुरन् । तेजसा भूयसा चञ्चवस्त्रण्डश्रुतिकुण्डलः ॥ ३०९
12 ईशवास्यहास्यविकस्वपाशरतया वृशनस्फुरत्किरणधोरणिसमुद्गीपितदिगङ्गामननेन तेनोक्तम् । 'अहो 12
सागरवत्, किं त्वया पामरजननिषेवितो विबुधनिन्दितः स्ववधः प्रारब्धः । यतः,
प्रापेश इच्छसंतता वनिता साहसाञ्जिता । तनोति तद्वरं भद्रं सांप्रतं सांप्रतं न ते ॥ ३१०
15 एतच्च कथं विस्मृतम्, यत्वं सौधर्मविमानेऽस्माभिः सममुत्पन्नः । तत्र तावत्त्वया कर्तैतेन्द्रनील- 15
पद्मरागराशयः प्रमुक्ताः, अतः किमेताभिः सप्तधनकोटीभिः ।
तत्वं गृह्णाण सम्यक्त्वं निशामुक्तिनिवर्तनम् । महाव्रतानि पञ्चैव ता एताः सप्त कोटयः ॥ ३११
18 § ३२) अथ द्रव्याभिलाषी भगवत्तदा त्रिगुणाः सप्तकोटीः स्वीकुरु । मम विमानमारोह यथा 18
त्वामहाय निलयं नयामि । एतदाकर्ण्य देवर्द्धि वीक्षमाणस्य तस्य सम्यग्गृहापोहं कुर्वतः पूर्वजातिस्मृति-
रूपेदे । ज्ञातं च यथा 'अहं स पद्मप्रभयुत्वाय समुत्पन्नः । एष पुनः पद्मकेसराभिधानोऽनिषेधः ।
21 तत्र मया पूर्वजमपि मणित आसीत्, यथा 'त्वयासि भीमतो ज्ञिनेश्वरस्य शासने संवीथः' तत्संज्ञता- 21
नेनायुतो सृष्टुतो रक्षितोऽसि । अहो हृदयप्रतिज्ञः, अहो परोपकारी, अहो स्नेहपरः, अहो मित्र-
वात्सल्यम् । यतः,
24 मानुष्ये जीवितं सारं ततोऽपि प्रेम सुन्दरम् । उपकारः परं प्रेमिण तत्रैवावसरो वरः ॥ ३१२ 24
इति चिन्तयतानेन सुरः प्रणतः । तेन मणितम् । 'सुष्ठु स्मृतस्तव्या पूर्वभवः ।' सागरवत्तेनोक्तम् ।
'अहो, त्वया परित्रातः संसारपतनात् । तावत्त्वया वरेण्यं कृतम् । समादिश किं कर्तव्यम्' इति । सुरेण
27 जयितम् । 'अद्यापि ते चारित्रावरणीयं कर्म समस्ति, तद्भोगान् भुक्त्वा सप्तदशमेवमिषः संप्रमो 27
विषेयः' इति । ततस्तेनास्मि विमाने समारोपितः । गृहीता च मया सा सर्वं बाला । क्षणेनैव जयधीनगर्वी
प्रातः । तत्र जीर्णश्रेष्ठिवेश्मनि समवतीर्ण्य मया सा कस्या श्रेष्ठिसुता च परिगम्ये । ततो विमानाकड-
30 क्षम्पापुर्यामगमम् । वन्दितो महाभक्त्या गुरुजनः । ततो देवेनोक्तम् । 'भद्र, तव दशवर्षसहस्राण्वायुः, 30
ततस्त्रीणि गतानि, पञ्च सहस्राणि भोगान् भुङ्क्ष्वेति, सहस्रद्वयं भ्रामण्यं पालनीयम्' इत्युक्त्यैकविंशति-
धनकोटीस्तद्गृहाङ्गणे उत्सिङ्ग्य गतः स सुरः । सोऽथ विरविहृदलिषां पूर्वप्रियां संभाव्य तामिभ्रमोज-
33 ह्मिनिः सह कीडां रचयन् प्रवयिजनं मानयन् क्रमेण निर्विषणकाममोहोऽधगतपरमार्थः स्मृतपूर्वभव- 33
देववाक्यः क्लृप्तभोगकलकर्म वैराग्यमार्गमुपगतः । ततश्चैत्येस्वच्छादिका निर्माय कृतकृत्यः पुण्यवतां
स्थविरारणामस्तिकेऽन्वेष्टाती जातः । भोः कुवलयचन्द्र, सोऽहं सागरवत्तवः । तत्र बापीतसर्वशास्त्रस्य
36 गृहीताद्विप्रशिष्यस्याहूतैकैकित्वविहारप्रतिमस्य ममावधिषानं प्रादुरभूत् । 'अथो यावद्वृक्षप्रभायाः 36
सर्वप्रसक्त्यश्च ऊर्जः यावत्सौधर्मविमानचूलिकां तिर्यग् मानुषोत्तरशिखरम्' एतत्प्रमाणे [अवधी] जाते
मया 'लोमदेवपद्मप्रभदेवौ' इति निर्जं प्राकृत्य भवद्वयं वृक्षे । एतद्विलोक्य चिन्तितं मया । 'अहो, ये
39 पुनस्तत्र चत्वारस्ते कथं संमति' इति चिन्तयन् यावदुपयुक्तोऽसि तावच्चान् दृष्टवान् तथा यक्षगण्डसोमः । 39

2) P अवोपाक्षिसप्तकोटीः B अवोपाक्षिता अपि O अथो समुपार्जितासि. 3) P B om. [तयोचै]. 4) P मयमुपयुक्ता.
5) P B om. [ततस्तयापि मणितम्]. 6) P विज्ञा B विज्ञा, P काष्ठान्यानिमोव B काष्ठान्यानीत्य, B प्रवृत्तासिः । तेनोक्तः, P om.
ततस्तेनोक्तम्. 7) P संवत्सरैरापि न पूर्णादतः । कौतुकाक्षित etc.: obviously P has missed some portion between पूर्णा
and अतः. Originally B also read like P, but by an additional line it is made to read thus: संवत्सरैरापि न
पूर्णा इति अष्टमिजस्य मम ज्वलनः शरणमिति ज्वलनं विशामीति यावद्विलासां वधेययति तावच्छिता शतपत्रतां प्राप ततो दत्तः कौतुकाक्षित
etc. O reads thus संवत्सरैरापि न पूर्णा तेन समस्ति समस्तेनापूर्णे प्राणान् अजयति इति यावत्प्राणान्मुच्यते [तावत्सा विता
पद्मप्रभाया जाता । तां सा सागरः] दत्तः कौतुकाक्षित etc. 16) P B om. अतः, P कोटिभिः. 18) P B
विमानमारोह. 20) P B पानोनिमिषः. 21) P ततः सरताः. 22) B हृदयप्रतिज्ञा. 36) B सर्वशास्त्रगृहीत. 37) B adds
[अवधी] before जाते.

१ स्वर्गं पञ्चान्द्रस्ततश्च्युत्वा विष्णुप्राडव्यां कण्ठीरवः । पुनर्मानमदो ऽपि विपश्च पञ्चसारः स्वर्गो, ततो १
 २ ऽप्योपाधुर्यां भूपतेर्द्वयमेवः स्रुतः कुवलयचन्द्र इति । तथा मायादित्यच्युत्वा त्रिभिरेव पञ्चकारविषयो
 ३ ऽनिमेषो भूत्वा दक्षिणस्यां दिशि निजपासिधार्वां दुर्यां मूचमधीनहा (त्रिजय) सेनस्य दुहिते कुवलयमाला । ३
 ४ एतत्परिहाय मया चिन्तितम् । 'तदा तत्स्वमेव मम संमुखमैतैर्मणितमसीत्' यथा 'यत्र तत्रोत्पन्ना-
 ५ नामस्कारं भवता सम्यक्त्वं वातव्यम्' इति सा वाचस्पत्य शार्धेना स्मृतिवचनमागता तावदेव पञ्चकेसर- ५
 ६ शिखः समानस्य मां प्रति स्तुतिमाततान । ६

'समुत्पन्नाधिहानं ज्ञातजन्तुभयान्तर । जय त्वं भ्रमणाधीश धर्माचार्यस्त्वमेव मे ॥' ३१३

§ ३३) तदाकर्ण्य तं निरीक्ष्य च मया जयितम् । 'भद्र, कथं किं कियताम् ।' ततो जयितं

१ नाकिना । 'भगवद्, पूर्वं मया प्रतिपन्नमिति, यथा सम्यक्त्वदानेन पञ्चसारपञ्चवरपञ्चवज्रजीवा अनु- १
 २ प्राप्ताः । एते शुद्धी सिध्दाद्विदुः कुललब्धजन्मानौ, एका सिंहस्य । तदेते ऽतिदुर्लभे श्रीजिनेन्द्रनिगमे
 ३ प्रतिबोधनीयाः । ततः समागच्छ यथा गच्छावस्तस्यामयोध्यापुर्वा कुमारं कुवलयचन्द्रं प्रतिबोधयामः ।' ३
 ४ भवादित्यम् । 'न त्वयोपाया सुन्दरः समुपदिष्टः । ४

यतः सुखनिमग्नानां रतिधर्मं न जायते । नीरजामौषधे न स्यात्परस्य लवो ऽपि हि ॥ ३१४

तत्तस्य कुमारस्य राज्यदिग्भावितस्य पित्रमातृप्राप्तमिनीस्वजनवयस्यादिभ्यो ऽनतिदूरीकृतस्य च १
 २ कुतो बोधावसरः । यदुक्तम् । २

"जननीजनकभ्रातृवियोगेनातिदुःखिताः । यावन्न देहिनस्तावद्धर्मकर्म न तन्वते ॥" ३१५

कुमारानयनाय त्वं भद्र गच्छाधुना त्वहम् । चण्डसोमो हरियैत्र तत्र गच्छामि कालने ॥ ३१६

१४ § ३४) तत्रैकान्ते कुमारः पित्र्वाच्यविशेषोऽकलितः सुखं सम्यक्त्वं प्रहीयते । तदुक्त्वाहमिहा- १४

गतः । पञ्चकेसरः संसातो ऽप्योध्यताम् । तत्र च तत्क्षणनिर्गतस्त्वमभ्याकुतो बाहकेलितो हृदः पञ्च-
 २ केसरेण । स तुरङ्गं प्रविष्टः । त्वां गृहीत्वा तुरग उत्पतितः । त्वया च तुरगः प्रहतः । पञ्चकेसरेण च

३ मायया मृतो दक्षितो न पुनर्मृतम्, केवलं तथाशासकः कृतः । ततः कुमारः, सम्यक्त्वकामार्थमनेना- ३
 ४ श्वेनाक्षिप्य स्वमानायितः । एतानि तानि रत्नरूपणि विटोक्तयेति । ततः कुवलयचन्द्रः त्वं माध्यक्ये

५ तथा कुवलयमलायाश्चापरेषामपि पूर्वजन्मस्मृतिनिमित्तमिदं तावत्पश्यत् । उत्पन्नं च तदर्थेनैव कुमा- ५
 ६ रस्य सिंहस्य च ज्ञातिसारणम् । मुनिना समादिष्टम् । 'कुमार, तत्तत्त्वं विचारय । 'जसारः संसारः, ६

७ तीक्ष्णानकराया, दुर्लभे श्रीजिनप्रणीतो धर्मः, दुष्पतिपाल्यः संयमभारः, बन्धनसदृशः सदन- ७
 ८ निवासः, निषिद्धनिगदप्रया दायाः, महाभयमहानम्, न सुलभा धर्माचार्याः, महाभाग्यलभ्यं मनुष्यः

९ जन्म' इत्येवं च विज्ञाय 'सम्यक्त्वं सुहाण, द्वादशवतान्वज्रीकुट, परिहर पापस्यानानि ।' इदमामना ९
 १० पूर्वजन्मवृत्तमयाश्चापहति च निशम्भ भक्तिभरणतोत्तमाङ्गः कुवलयचन्द्रो वक्तुं प्रवृत्तः । 'अहो, अनु-

११ गृहीतो भगवता सम्यक्त्वदानप्रसादेनेति तावत्समं वदस्व जिनराजदीक्षानुग्रहम् ।' मुनिना प्रोक्तम् । ११

१२ 'त्वमुक्तकमना मा भव, तवाद्यापि भोगकलं कर्म समस्ति, अतः प्रयत्नः न प्राप्ता । सांप्रतं पुनर्द्वादशविधं १२
 १३ भावकर्म प्रतिपालय ।' एतदाकर्ण्य कुमारैषोक्तम् । 'भगवद् भूयताम्, अतः परं श्रीजिनाय सार्धं

१४ विना नान्यं नमामि, आह्वयं च पालयिष्ये ।' भगवता भजितं 'भवतु' इति । ततो मुनिना पुनरुक्तम् । १४

१५ 'भो मृगपरा, त्वया पूर्वजन्मवृत्तं धृतम् । वयमपि तद्वचः संसर्गं समागताः । तावद्वज्रीकुट सम्यक्त्वम् । १५
 १६ सुहाण देशविरतिम् । मुञ्च निश्चिन्तम् । परिहर प्राणिवचम् । त्यज सर्वथा कोषम् । अनेन दुरात्मना

१७ कोषेनावस्थामिमामुपनीतो ऽसि ।' इदं वचो निशम्य मृगाधिपः सर्वाङ्गरोमाञ्जितबलदीर्घकाङ्कः समुत्थय १७
 १८ मुनिं प्रणम्य प्रत्यास्थानं यथाचे । भगवता ज्ञानेनादिष्टम् । 'कुमार, यत्र केसरीर्द्वं जल्पति, यथा ममानर्शनं १८

१९ देहि, यदस्माकमुपप्यवतां नास्ति प्राप्नुकाहारः । खरैश्च वयं मांदाक्षिणः, अतो मम न भ्रेष्ठं जीवितम् ।' १९
 २० ततो मुनिना तस्य प्रपन्नप्रतिबोधस्य निरागारजानमवापि । स च तद्वज्रीकुटस्य वलस्यावरजन्तुजातविरहिते

२१ स्वपिण्डे संसारसातां चिन्तयन् पञ्चमस्वधरपरवणः परित्यज्य स्वज्जातिदुःखीलत्वमुपाविशत् ।' २१

२) B मायादित्यो इति च्युत्वा, B 'मिस्तेनिमेषो. ३) P B दिशि जवाधिपायां, P B श्रीमहासेनस्य. ११) B 'मयोध्यां पुत्री.

१४) B राज्योदयविना लक्षितस्य (this is a correction on the original reading something like the one adopted in the text), B 'व्यो दूरीकृतस्य. १७) B तत्रगच्छामि. १८) B तदुक्त्वाहमिहागतः पञ्चकेसरः स्वमानेनैव गतः तत्र. १९) P om. संसातोऽप्योध्यताम्, shown by blank space; P B बाहकेलितो दक्षितो न पुनर्मृतम् केवलं तथाशासकः. २६) B निवृत्तः P for निवृत्तः. २७) B इदमामना. ३६) B यथा मया नास्तिहार यत्र ततोऽस्माकमुपप्यवतां.

- 1 कुमाररेणोकम् । 'भगवन्, सा कुबलयमाला कथं बोध्या ।' भगवतादिदम् । 'सापि तत्र विजयपुर्यां 1
कारणभ्रमणकथानकेन स्मृतपूर्वजन्मवृत्तान्ता गाथावतुर्षपाव' राजद्वारे सर्वजनदृष्टं करिष्यति । तत्र गत्वा 3
3 गाथापूरणतस्त्वमेव तां परिषेप्यसि । सा पुनस्तव महादेवी अभिष्यति । ततस्तत्कुक्षिभूरेष पञ्चकेसर- 3
शिखिदाशः प्रथमः पुत्रो भावीति । तत्स्वमपावीमभिगम्य कुबलयमालां प्रबोधय' इति निषेध सद्यः भ्रमणेभ्यः 3
ससार । सुपुत्राणि 'अहं संबोधस्त्वया' इत्युक्त्वा गगने समुदपपात । कुमारः 'भगवतादिदं कर्तव्यम्' 6
6 इति चिन्तयन् दक्षिणामिमुखं चलितः पञ्चास्यं विलोक्य चिन्तयामासेति । 'यद्ययं साधर्मिको ऽथवा 6
पूर्वसंगतः क्षिप्रवन्धुरेकगुरुदीक्षितभ्यान्वतानी च, अतो मयायमुपचर्यः । यद्यस्य कायपरिभ्रानं न करिष्ये 6
तदायं केनापि व्यापेन शरीरैर्निहतो रौद्रध्यानवशमानसः श्वअतिर्यदुःखभाजनं भावी' इति विचार्य 6
6 भण्यरीत्या तेन प्रतिजागरितो भणितश्चेति ।

'जनौ जनौ मृगेन्द्र त्वमबोधिर्वहुधा मृतः । तथा ज्ञियस्वेति यथा भूयः स्यान्न मृतिस्तव ॥' ३१७

§ ३५) एवं धर्मकथां श्रुत्वा तृतीयदिने हर्षक्षः क्षुधाक्षामकुक्षिर्नमस्कारपरायणः समाधिना मृत्वा

- 12 सौधमं त्रिसागरोपमायुःस्थितिः सुमनाः समुदपघत । ततः केसरिशरीरसंस्कारमाधाय कुमारः कुब- 12
लयचन्द्रो दक्षिणामिमुखमचालीत् । ततश्च

गिरिनिर्घरझात्कारैर्वाचलितविगन्तरम् । त्रिपत्रं सतपत्राख्यं नवबाणदुबन्धुरम् ॥ ३१८

- 15 शास्त्रिस्तनूपुरज्ज्वलसङ्गमविभ्रमम् । स्थाने स्थाने भूयमाणकैर्दक्षिणारिः स्वनम् ॥ ३१९ 15

वारुणभापद्मातसंकुलं केतनं वनम् । कुमारः क्रमयन् प्राप विन्ध्यपर्वतकाननम् ॥ ३२०

त्रिभिर्विशेषकम् ॥

- 18 तदा तत्र नखपंचवालुकानिबधे उरलद्रहलदावानलनिर्गच्छमध्यामलितककुम्भण्डले सर्वतः शुष्यमाण- 18
क्षाक्षिनि बात्याविपद्भिर्वर्तितरजःसंख्ये च प्रवण्डमार्तङ्गकिरणवण्डसंघोषितक्षितिले भीष्मप्रीप्मभरे 18
उदग्रपुंवांसंशुष्यद्रलतालुकः कुमारः सलिलावलीकनाय कंचिद्भूभागं ब्रह्मा ।

- 21 ततस्तद्वर्षसुधायापिद्माले विशेषकः । नृत्यत्रिदशसुन्दर्या भुवि कस्तं तु कुण्डलम् ॥ ३२१ 21

मुक्तावदातसद्धारि हरिहारजराजितम् । धातावपूतकिञ्चलकलिकाष्टाङ्गनामुखम् ॥ ३२२

कीडस्त्वर्गाङ्गनादीनवक्षोक्षोभितोर्मिकम् । पालिद्रुमालिंसीनकिनरीगीतसंगतम् ॥ ३२३

- 24 आचरतसिच गङ्गायाः क्षीराम्मोघेरिवानुजम् । सुधाकुण्डमिबोद्धूतं कासारं स व्यलोकत ॥ ३२४ 24

चतुर्भिः कलापकम् ॥

तमालोक्त्योच्छ्रुतमिष हृदयेन, प्रत्यागतमिष दुःखा सर्वथा प्राप्तमनोरथ इव कुमारः समभूत् ।

- 27 तत्परीस्थितेन कुमारेण चिन्तितम् । 'आयुर्वेदशास्त्रमध्ये मया श्रुतमासीत्, यत्किल दुस्सहस्रचुपापरि- 27
भ्रममागिनापि देहिता तत्क्षणं पयो न पेयमिति । यस्मादेते सप्तापि धातवः प्रकुप्यन्ति, वातपित्तश्लेष्मा-

द्वयो बोधा उत्पद्यन्ते, अतो मम धातवस्तस्य सद्यः शरीरप्रक्षालनपानादिकं नैवोचितम्' इति विचिन्त्य तत्परी-

- 30 रतरोरेकस्य तले क्षणमेकं विधम्य ततः कुमारः सरःसलिलावगाहनं पयःपानं च विधे । ततः पुष्प- 30
फलस्पृह्यालुः सर्वतः परिस्रमन् कक्षिप्रपि प्रवेशे लतानिकेतने ऽप्रतिमां यक्षप्रतिमां यावन्निरूपयति

तावत्तत्र यक्षशिरोदेशे स्फुरन्नैलोक्यबन्धोर्मेगवतो ऽहेतो मूर्तिर्मुक्तामयी तल्लोचनगोचरमागता ।

- 33 कुमारस्तामालोक्त्यं हर्षवशादिकसल्लोचनः स्तुतिमाततान । 33

जय त्रिभुवनावीश जय निर्माय निर्मम । जय कारुण्यपाथोवे जय ज्ञेयः शिरोनिधे ॥ ३२५

§ ३६) ततः कुमारस्तां प्रतिमां जलेन प्रक्षाल्याहिमकचिमरीचिवीचिपरिचयपेशलैः कमलैरभ्यर्च्य

- 36 मक्षिभृतस्वान्तः पर्यदौदिति । 36

संसाराम्बुधिपापनीरलहरीमध्ये शुशो मज्जत-

क्षाता त्वं भुवनेकभूषणमणे त्वं नायकस्वैः शुभः ।

- 39 किंचाण्यजनकस्त्वमेव जननी दीनत्वभाजो मम 39

त्वं बन्धुस्त्वमिह त्वमेव शरणं त्वं जीविषं त्वं गतिः ॥ ३२६

अश्वस्तरे निर्मितालुजलक्षोभा सरोवरोद्वृतः कापि कामिनी दिव्यरूपधारिणी निःससार । तां

- 42 च दृष्ट्वा चिन्तित कुमारेण । 42

14) P विप्रतिस्तः. 15) C काक for केकि. 18) B कुण्डमंडले. 21) B शेफकं for विशेषकः and B has a marginal gloss:

तस्य वनस्य मध्ये । भूमीमालालिङ्कः. 27) P B दुःसहस्राक्षुपापरिभ्रममागिनापि. 29) P पामार्तिकं for शानादिकं. 30) P पयः

पाने च B थाप blank space स्पृह्यालुः, B च विषाण भोजनविषये स्पृह्यालुः.

- 1 'समुद्रनन्दिनी किं वा किं वा विद्याचरी वरा । किं वा सिखाङ्गना किं वा देव्यसौ ध्यन्तरी किम् ॥ ३२७ 1
तां वातु करकमलकुलजलधृतकनककलशा दिव्यसरोज्यादिपूजोपकरणपूर्वपटलिकाविहस्तहस्ता कुम्भिका
3 च निर्गता । ते च विलोक्य कुमारश्चित्तयामास । 'मनु दिव्ये इमे, न ज्ञायते केन हेतुनात्रागते ।' ततो 3
यद्यत्र प्रदेशे स्थास्यामि तदेतयोर्मनसि महान् शोभो भविष्यति, अतो ऽस्यैव यक्षस्य पृष्ठिभागे तिष्ठामि
क्षणमेकम् 'यद्येते किं निमित्तमागतं, किमत्र कुर्वीते' इति परिहानाव तद्यक्षपृष्ठावतिष्ठत् । ततः सा
6 मूढव्री भगवत्प्रतिमां सरोजैरर्चितां विलोक्य जल्पितवती । 'हे कुम्भिके, यदियमन्येनापि भगवतः 6
श्रीमदादिनायस्य प्रतिमा केनाप्यर्चिता, परमिति न ज्ञायते यदेवेन मानुषेण वा ।' कुम्भिकयोक्तम् । 'अत्र
वने शबरेरभ्यर्चिता भविष्यति ।' तथोक्तम् । 'नहि नहि विलोक्य पदपद्धतिम्, यदस्यां बालुकाप्रति-
9 विम्बितायां पद्मशङ्खाकुशादीनि लक्षणानि लक्ष्यन्ते, ततो मन्ये को ऽप्युत्तमः पुमान्' इति वदन्ती 9
सुदती पूर्वपूजाकमलान्युत्सार्थं भगवन्मूर्तिं कनककलशगन्धोदकेन संक्षाल्य विकचैरभोजैरभ्यर्च्य
स्तुतिमातव्यं ततो यक्षे संपूज्य गीतं गातुं प्रवृत्ता । तस्या गेयं लय-ताल-तान-श्रुति-स्वर-मूर्छना-
12 ग्रामसुन्दरमयगुणमाकर्ष्य कुक्षमनाः कुमारः 'अहो गीतम्, अहो गीतम्' इति वदन्नात्मानं प्रकटीकरोत् । 12
सा च मृगलोचना रुपगुणकलाकलापकलिताय कुमाराराधन्युत्थानं विवधे । कुमारेणापि 'साधर्मिक-
वत्सलत्वम्' इति चिन्तयता प्रथममेव साभिवाधिता । तया साध्वस्तत्रापामरोक्तम्पक्ष्यमानस्तनभरया
15 सविनयं भणितम् । 'देव कस्तवम्, विद्याधरभक्तवर्ती सुरो वा, कुतः समागतः, क यावत्सि' इति । अथ 15
भणितं कुमारेण । 'मनुष्यो ऽहं कार्यार्थी दक्षिणापथं प्रत्ययोष्यात्तच्छलितः । एष मम परमार्थः ।
यतस्मिन् [हि] महारण्ये का त्वे यक्षः क एष वै । एतस्य हेतुना केन शीघ्रं मूर्तिर्जिनेशितुः ॥ ३२८
18 यतश्चिह्नं महर्षिरे मम संप्रति वर्तते । कुरङ्गनयने तावदेतदाशु निवेद्य ॥' ३२९ 18
§ ३७) 'हे कुमार, श्रूयताम् ।
समस्तीह भुवि क्थ्यता पुरी स्वर्गपुरीनिभा । माकन्दी भूरिमाकन्दा सदादीनजनस्थितिः ॥ ३३०
21 अरिदृशश्चो निम्बे स्यात् कलियत्र जिहीतके । पलकयो गुग्गुलौ च जने नैव कदाचन ॥ ३३१ 21
तत्रास्ति पद्मदत्ताभिः सूचकण्ठः शोभितः । स च कुष्णाङ्गः कुशाशरीरः खरस्पर्शः प्रहृष्टह्रस्वनिजालः
सदा दारिद्र्यमुद्राविद्रुतः । तस्य सावित्री प्राणप्रिया । तत्कुक्षिमवाप्त्यपत्यानि जयोदश । तेषु वरसः
24 सोमनामा तनुजः । तस्मिन् जातमात्र एव संवत्सराणामधमा वित्तिका मविष्टा । तदनुभावेन द्वादश-24
वरसरीमधुष्टिरजावत् ।
यत्रौन्ध्यो न जायन्ते न फलन्ति महीरुहः । निष्पद्यते न वा सख्यं गुण्या नैव प्ररोहति ॥ ३३२
27 अतो देवार्चनं नैव नैवातिथिषु सत्किया । वितरन्ति न वा दानं नार्चयन्ति जना शुक्रम् ॥ ३३३ 27
एवंविधे महावृत्तिसे यक्षवत्कुटुम्बं समस्तमपि क्षयमियाय । केवलं स बहुः सोमः कनिष्ठपुत्रः
कथमपि कर्मवशातः क्षुधाभारोपरतसमप्रबन्धुवर्गः कदाचिद्राजमार्गे विपणिभ्रमिपतितैर्जान्यकणैः
30 कदाचिद्भोजनक्षणवत्सवलिपिण्डेन महता कष्टेन महदुष्कालकान्तारं व्यतीयाय । तदनन्तरं ब्रह्मण्या 30
प्रजामां भाग्यवशातः प्रभूतं तोयं निपतितं, सर्वैश्च प्रमुदितानि जनमनांसि, सर्वत्रैषोत्सवः प्रवृत्तः ।
तस्मिन्निदशे सुमिक्षे प्रवृत्ते सोमवटोः षोडशवर्षदेशीयस्य वरिद्र इति पदे पदे जनेन हृष्यमानस्य
33 चेतसीदृशी चिन्ता संजाता । 33
'हे ऽपि मर्त्यसहजाणामुपरंभरयो नराः । प्राकृताहुक्तादात्मभरयो ऽपि न मादृशाः ॥ ३३४
तत्कर्तुं सुकृतं किंचिद्यैव पूर्वमेव भया । वेन मे न भवत्येव दुःखावस्था कदाचन ॥ ३३५
36 सर्वदापि सर्वच्छा स्याल्लोकस्यामुष्य मानसे । न करोति परं किंचित् भयो येन सुखी भवेत् ॥ ३३६ 36
§ ३८) तत्सर्वैषैव धर्मार्थकामपुरुषार्थत्रयसाधनस्यासादृशजनस्य जीवितत्यजनमेव भयस्तरम्,
अथवा न युक्तमेतत्, यत आत्मनो वध उचितो न ।

- 39 ये त्यक्ता द्रव्यमानाभ्यां भवेयुर्मिनिनो भुवि । भेदांस्तेषां बने बासो ऽध्वान्यविषयान्तरे ॥ ३३७ 39

3) B 'यामास । अथ सया किं कर्तव्यमिति यद् अत्र प्रदेशे F has blank space for ननु दिव्ये etc. to ततो. 4) B पृष्ठिभिर्वाये.
5) F अति for इति. 13) B 'कलितस्य कुमारस्याभ्युत्थानं. 15) F has a gap shown by blank space for सविनय
etc. to यतस्मिन् [हि]. B 'भयाभाणि मो कुमारः अवाप्तुं कुतः कुत्र किमर्थं वाति । कुमारेण्यथापाहारमारम्यं कुलव्यमालसोपं वावक्षितेष्टां
जगौ भद्रे महारण्ये. 17) B वा for वै. 21) B has a marginal gloss: अरिदृशश्चो किमे शवकः । न लोकेऽरिदृशश्चप्रयोगः ।
कलितः कण्ठः । विभीतकक्षुब्ध । पलकयो गुग्गुलुः । पलं मांसं कपति विनाशयति पलकः । 1. 22) B भिरः कः भोषिणः, B प्रहृष्टमानपमनि-
जालः (मान added on the margin). 26) C वृत्तान्तं महोक्तिं but suggests an emendation thus: 'रोहन्ति वृत्तान्तं'.

- 1 ततो विदेहगमनेन सखीचीनम् इति ध्यायन् सोमबद्धमकन्दीपुरीतो निर्यस्य दक्षिणां विद्यामा-
 2 त्स्वियं चलिताः । कमेणमवरत्नमप्यनेन कृतमिन्द्रावुसिर्बिम्बमिरेजं हाटवीमाटिबान् । तत्र तदास्तिमहा-
 3 विद्याये तुषाणुवार्ताः प्रसूतमावोः । सिंह्याप्रदर्शनवेषमानमाम्बसः कस्मिंश्चित्तरसि पयः पीत्वा बन्धकाम्प-
 4 भङ्गवत् । तत्र तेन परिभ्रमता कन्दर्बलालचङ्गलतागृहे भगवतः प्रथमतीर्षनायस्य प्रतिमां निरीक्ष्य चिन्ति-
 5 तम् । 'महो, पुरापि माकन्दीपुत्री मयेदंशो मूर्तिरेधा' इति विष्टुष्य तीर्षकृतः सपर्यां निरवध्यं बुरो
 6 बद्धुर्जलप । 'भगवन्, तत्र नामगोनगुणकलाविके न जाने, किंतु मत्स्या त्वहर्शनेन भवभरजार्चनेन च
 7 बर्हिचिह्नवति तन्मन्त्रे' इति प्रार्थ्य रम्यो ऽयं वनाभोगः, प्रधानः सरोवरोद्देशः, कमनीयं लतागृहम्,
 8 फलिताः पादपाः, सौम्य एव वेषः, तथा च तदुत्सहदारिद्र्यापमानकलङ्किततामना विदेहमपि गत्वा
 9 करोम्येवैष भाव्यम् । का ऽस्या गतिरस्तादृशमकृतपूर्वतपभरणानाम् । यतः,
 10 वरं ततो ऽपि नो मर्त्यस्यन्यते पूर्वकर्मभिः । रोहणाद्रीं वजेयद्वा वारिणं तत्तपेव च ॥ ३२८
 11 सर्वधर्माणि नास्ति पूर्वविहितस्य नाशः । ततो वरमिदं जले ज्ञानं कुर्वन्नेतन्मेव जलकमलानि गृहीत्वा
 12 कल्पयन्तु देवताविशेषमर्चयन् सुखेन वनतपसीव किं न तिष्ठामि' इति ध्यात्वा तत्रैव सोमस्तस्मिन्वान् ।
 13 § ३२) एवं कालान्तरेण कृतभूरिफलहारस्य तस्य विष्टुचिकया भगवन्मूर्तिं हृदि चिन्तयतः
 14 समधिना सुतिर्भवत् । ततो रत्नप्रभायाः प्रथमे योजनशते भ्यन्तराणामष्टौ निकषा ये ऽपर्यवः सन्ति,
 15 तेषां यक्षः १ राक्षसः २ भूतः ३ पिशाचः ४ किन्नरः ५ किंपुत्रः ६ महोरगः ७ वन्धबाणां ८ मध्ये प्रथम-
 16 निकाये महर्षयैर्युतो यक्षराजो रत्नसेखराय्यः स समुत्पद्ये । तन्मन्त्रेण तेन चिन्तितम् । 'कस्य मुकृतस्य
 17 वक्षतः प्रभूतवैभवभाजनमभयम्' इत्यनुष्याय प्रयुक्तावधिज्ञानेन यक्षराजेन तस्मिन्नेव लतागृहे जगत्पतेः
 18 पुरः स्वं शरीरं निरीक्ष्य क्षीयुषादिजिनप्रतिमामभ्यर्च्य शोच । 'यदहं सर्वयुक्तार्थबहिष्कृतो ऽपि सर्वत्र
 19 लोके हस्यमानो ऽन्येर्विधेभ्यर्च्यभाजनं यक्षराजः समभवं स केवलं तत्र प्रसाद एव । अतो बुक्ता मम
 20 शीर्षं विदेभ्यस्तस्मात् । एषं तावदयं क्षुद्रास्तुरन्नेभ्यराणामभ्यर्च्य, त्रितयं यदुपकारकारि मे, तृतीयं
 21 यतिसिद्धिसुखिदानं च' इति परिवारपुरस्तरमुक्त्वा तेन यक्षेण तत्र वने स्वस्य मूर्तिं महतीं मुक्तामयीं
 22 विमानं तस्या मुकुटोपरि श्रीमद्विनायकस्य प्रतिमां विदधे । तदाप्रसूतिं तत्र यक्षलोकेन रत्नसेखर
 23 इत्यभिधानमकमण्यं तस्य जिनसेखर इत्याख्या एमये । तेनाहं चेति भगिता । 'यत्कनकप्रणे, त्वया
 24 प्रतिदिनं भगवान् दिव्यमणीचक्रभ्यर्चनीयः । मया पुनरुत्तरां वतुर्वक्ष्यां च परिवर्हेण समं सपर्या-
 25 निमित्तं भगवतः समागन्तव्यम् ।' इत्युदित्वा यक्षः स्वस्थानमगात् । ततो भद्र, वत्सव्या पृष्ठं क यक्ष
 26 यक्षः, किं वानुष्य मुकुटे जिनप्रतिमा, त्वमपि कासि, सैष यक्षराजः सेव्यं जिनप्रतिमा तस्या बार्हं कर्म-
 27 करी । इह प्रतिदिनं मया समागन्तव्यमेव ।' इति भगिते भगितं कुमारेण । 'अहो, महदाश्चर्यं, महत्प्र-
 28 भावो भगवान्, भक्तिभरनिभूतो यक्षराजः, विनीता भवती, रम्यः प्रवेशः, सर्वथा यथासं भगवद्दशां
 29 श्रुतीनां च फलम् ।' ततस्तया भूयो ऽपि जगदे । 'भो भद्र, सफलं देवदर्शनम्, जलः किमपि प्रार्थय,
 30 यथा तव हृदयेऽस्ति ददामि' इति । कुमारेणोक्तम् । 'न किमपि मम प्रार्थनीयमस्ति ।' तथा जगदे ।
 31 कस्यापि किमपीप्सितं स्यादतो वाचस्व किमपि ।' कुमारेण जप्सितम् । 'भद्र, यद्य भगवान्
 32 जिनभक्तिकरो यक्षराजो भवती चेति सर्वमन्येतद्वलोकितं यतः परमपि किं प्रार्थनीयम्' इत्युदित्वा
 33 कुमारः समुत्सह्यो । ततस्तयोक्तम् । 'भो भद्र, भवता वरे गन्तव्यं यदरण्यामार्गं विष्णो ऽनेकप्रभूतव्युत्प-
 34 निदानम्' इति भगित्वा तथा स्वकरावुत्साहं कर्षवीर्यमिलवनौपवीचलयसेकमर्पयामासे । कुमारस्तदङ्गी-
 35 कृत्यापत्नीं प्रति चत्वात् ।
 36 § ३०) ततः कमेण कुमारेण प्रचण्डपवनइतकलोलमालाप्रवेष्टमानतीरपरिधिगता करिकपाघातसमु-
 37 च्छलकल्लोलो कुपितमचचनमहिष्गृहोच्छलजलच्छटाक्षिप्यमानतीरतटकिंकरा दीनपृष्ठोल्लसदनुच्छ-
 38 फेनपटलालंकृता प्रमत्तबुद्धान्तमजगमात्तन्मण्डलीगण्डबलगतसितमज्जलबिम्बकुसुमोद्भासुरमितजला
 39 नर्मदा समुत्सीर्षा । तस्यैव कुमारः परिभ्रमन् तमालतटराजीमिराजितं प्राङ्मणकुसुमितकेसरसिखरिणं
 40 प्रस्थासन्नविकसत्पुष्पातिमकन्दमसु [लुण्ठ] मुग्धमपुष्पनिमनोहरमुत्तं प्रविष्ट्य द्वाक्षमालाबलयं

3) B वरिष्म सस्ति. 5) B adds तस्य before तीर्षकृतः. 6) B om. न before जाने. 8) मया तावत्पुस्तकः. 9) B परमेष्ठेण (F वक्षेण) नाम्बं. 10) B वारिणं. 14) C अस्मिन्वा. 16) B om. तेन. 18) B om. शी. 3) B वरसि for वरं. 24) B परितरेण तयं. 26) F किं वानुष्य. 31) F किमपीप्सितं, न वरतो for अरतो, न. ओ. किमपि. 38) The passage तस्यैव कुमारः etc... अतीरः यथावत् is adopted from B in which too it is written in a different style

- १ कञ्जगडुं बालोक्त्य 'महानुमिरव को ऽपि निवसति' इति क्षित्तयस्तदमे पांस्तु भूमिप्रदेशे पदप्रतिष्ठति १
 इदं. ॥ तां च इष्टा चिन्तितं तेन 'नूनमव' कस्यास्मिन्महेन्द्राभावरणप्रतिविम्बो, न पुनरन्यथ'. ततो
 ३ गच्छता तेन बलकलक्षितगरीयःपयोधरा जरताप्सीपृष्ठगामिनी शैलोक्त्यातिशयाधिकृता मयचौबना
 कामिनी इष्टा । तयोः पुरस्सर एको राजकीरव्य । तस्यानुपदीनः शुक्लारिकाकारव्य । एतद्विज्ञोक्त्य
 कुमारव्य चिन्तितम् । 'महो, बस्या महानुपशमः, यद्व्यभिवास्तिनः पक्षिणो ऽपि पार्श्वमस्या नोक्षन्ति'
 ६ इति चिन्तापरत्तया तद्व्या कुमारो ऽप्युचिष्टत् । ततस्तं वीक्ष्य निर्मानुषवनजम्भतया भयेन चञ्चलवदं
 तां पलायमानां चारुवदनां निरीक्ष्य राजकीरो बभाषे । 'स्वामिन्पेक्षिके, किं पलायनं भवती कुतवती ।'
 तत्रोक्तम् । 'अयं पुनः क एतस्मिन् ममोदये वयम्भाषत् ।' तेनोक्तम् । 'एषिके, मा भयभ्रान्तं मनः कुह,
 ९ इदं पयिकः पयधन्तः समागतः । ततः समागत्यामुष्य पुरुषोत्तमस्य स्वागतं वृच्छ' इति निगमिते
 नृपशुकेन सा स्त्रीयं कपयमानवशोऽहं पयिकस्य स्वागतमुकवती । तथा 'कुतस्त्वामगमः, कुत वा प्रच-
 लितः, किं कार्यम्' इति शिक्षितं प्रोथे । स ग्राह । 'अयोज्यातः समागतो ऽसि, कार्यायी वक्षिणां दिशः
 १२ माधितः ।' शुक्रः प्रोवाच । 'स्वागतं महानुभावस्य, क्षणमेकमत्र पल्लवस्तरे सन्नुपविश' इति निशाम्य
 कुमारः सन्नुपविशत् । एषिका विविधतपककुस्त्रावुत्तरीणि कलानि कुमारस्य पुरो मुक्त्वा निषदात् ।
 कुमारो ऽप्यचिन्तयदिति । 'न ज्ञायते काप्येषा केनापि कारणेन वैराग्येण वा कुत्र वागतोऽहं तपस्यति,
 १५ तत्पृच्छामि' इति प्यात्वा ग्राह । 'भद्रे, कथय का त्वं, कथं वाच वने स्थिता, किं वैराग्यकारणं तपसे'
 इति प्रणिता तेन सा न्यमुखी तस्यै । कुमारस्तु तस्याः प्रतिवचनमुपेक्षमाणः क्षणं विलम्बास्यः सन्न-
 १८ वदिति । तद्वृत्ता राजकीरो जल्पितम् । 'भो भो महानुभाव, वनागेषा लज्जते । भवतः प्रार्थना मा वृथा
 १८ प्रवतु' इत्यहं कथयिष्ये ।

- § ४१) 'अथैव नर्मदाया नद्या वक्षिणकूले देवाटवी नाम महाटवी । तदन्तर्महान् पत्रलः सच्छाया
 षटपापः । तस्मिन् सदैव कीरकुलं निवसति । तत्र वैको मणिमवाव्यः सवैशुकवृन्दराजो राजकीरो
 २१ ऽस्ति । तस्य राजकीरिक्तसंभवः क्रमेण स्फुरद्विन्दुनीलमणिर्निमग्नस्तवीरिवापराजानो मनोहरकान्तिः ।
 शुक्राः समजावत । स चाम्यदा भीष्मप्रीधमकरकिरणकिरणधोरणीतायिततत्तुष्टागुण्यमलतालुकुलमास-
 तदवले क्षणमेकमुपाविशत् । तत्रत्यस्य तस्य व्याध एकः समागतम् । स च राजकीरसुतं तं भवेन पलाय-
 २४ मानं बलात्कारेण बद्धत्वा पक्षीपतेः प्राचुते ऽपयामास । तेन राजकीर इति पक्षरे न्यसेपि । तत्र स्थित-
 स्तेन स वृद्धिमाणीतः, महारुपः, सोऽहं शुक्रः । अन्वदा भियः कच्छे भीष्मगुणच्छे क्षुद्रभूपतेः पक्षी-
 एतिमाहनुपरीकृतः । तेन वरेण्येन संतुष्टयेतसा भवनमज्यै सुतायै कीर्तयामर्षितो ऽस्ति । तवात्पदि-
 २७ तैरन्यद् स्वाचरज्जमविविधविक्रितस्तनजतन्त्रुदुर्गुदयलीलक्षणप्रभृतिसमस्तसाक्षात्पारदम्बा कृता
 जितनयीतवचननिश्चितमतिथिः । तवान्येष्टुरतिदारुणे विषाये कस्यविम्बुनेरनित्यतादिप्रधानमाजिनः
 केवलक्षानमुल्लूकास । तदा तत्तत्कालेन केवलमहिमायै देवानां गतागतं वीक्ष्य क्षुद्रभूपस्य पुरो न्यसेदि ।
 ३० 'देव, यत्तव पिता घासिकर्मबतुष्टयक्षये केवलशाली बभूव' इत्यवगम्य क्षुद्रभूपः स परिच्छदः केवलक्षिने
 जनकाव नमस्कृत्यार्थमाधातः । भवनमज्यैरुहमपि तजानीतः ।

§ ४२) अत्रान्तरे नीलपीतवाससी बिम्बूजम्भणिककमालसुललहारसारौ द्वौ विद्याधरौ केवलिनं

on a pasted slip of paper, possibly a correction on the basis of some older codex. The corresponding passage in P runs thus: तयोः कुमाराः परिश्रमन् तमलतमसुपुष्पनिधनोऽहमुदयं प्रविश्य क्वाक्षमासावर्ष्यं कर्मसु बालोक्त्य राजकी-
 रमिति मयमकुमुमिनैस्तद्विषयिणं प्रलास्यविक्रयपुष्पजडितमर्द्धदन्तुम्भनुपस्थितं तेन । नूनमव कस्यास्मिन्महेन्द्राभावरणप्रति-
 विम्बो न पुनरन्यथ । महानुमिरव कोऽपि निवसति इति चिन्तयस्तदमे पांस्तु भूमिप्रदेशे पदप्रतिष्ठति इदं. ॥ तां च इष्टा चिन्तितमतीः पयोधराः
 This obviously represents a disturbed version of the text adopted above. It reads thus: तयोः परिश्रमन् कुमाराः
 [बलक्षितवस्त्रनिकसंक्रुते पक्षिणं प्रदेष्टुं यत् कस्यमुदयं इष्टाऽहं कोऽपि महाराम्यो मणिपति] इति मन्यमानक्षत्रिशामिषुर्षं यावत्
 क्षित्वावचमलतमसुपुष्पजडितमर्द्धदन्तुम्भनुपस्थितं समन्ततः कुमुमिषुवातिजातिकुमुलकान्यतुम्भजमनिकरणगताव्यस्तज्जीतमनोहरं राजीन-
 (रहितमुदवाह्यं ददर्श) । तत्र च क्वाक्षमासावर्ष्यं कञ्जगडुं बालोक्त्य चिन्तयस्तमेन राजतनवेन 'नूनमव कस्यास्मिन्महेन्द्राभावरणप्रतिविम्बो न पुनः
 तत्तदमे पांस्तु भूमिप्रदेशे पदप्रतिष्ठति इति चिन्तयस्तदमे पांस्तु भूमिप्रदेशे पदप्रतिष्ठति इति चिन्तयस्तदमे पांस्तु भूमिप्रदेशे पदप्रतिष्ठति इति
 पुरवस्य' इति । ततस्तदनु यावदमे गत्ये । तान्तेनोत्तरीयविहितगरीयनयोपराः । As portion of this is put in square brackets, the ms.-basis is not clear.

3) P बलनैवनामिनी. 6) = कुमारोऽप्युचिष्टत् ददर्श (दर्श added on the margin) ततस्त. 11) = om. किं कार्यम्
 etc. to विद्याधरैः 13) = adds [नवीकृत] before पुरो, P om. मुक्त्वा, S has a marginal gloss: लक्षि for मुक्त्वा.
 16) = 'वनममेषक्षमायः. 25) = भीष्मगुणच्छे 26) = adds [नक्षि] before देवानां. 30) = वातिपुष्टयकर्मक्षये.

- 1 प्रणिपत्य प्रोचतुः 'भगवन्, निवेद्य सा का ।' इत्याकर्ण्य श्रुगभूपेन जनेश्च विवतम् । 'मो विद्याधरै, सा पुनः का ।' ततस्ताभ्यामुक्तम् । 'कदाचिद्वैताक्ष्यपर्वतात् सम्मत्तरीलक्षिखरोपरि तीर्थकृतः प्रणिपत्य श्रीशत्रुक्षयपर्वतमाहातीर्थं प्रति गच्छन्नामाश्रम्यां विन्ध्यगिरिविनिर्गतमर्वाक्षिणे तदे मृगयूथमार्गानु-
3 गामिनीमेकां कामिनीमालोक्य चिन्तितम् । 'अहो, महदाश्चर्यं मृगयूथेन सह कामिनीं व्रमति ।' तत्र कौतुकेनावामवतीर्णौ, आश्रम्यामामाश्रिता च सा । 'हे बालिके, भीमे ऽरण्ये निर्मानुषे कथमेकाकिनी
6 भवती, कुतो वा समागता ।' सा किञ्चिज्जल्पति, प्रत्युताधिकतरमपससार । तत आवयोः पद्मपत्तोरिव तन्मृगयूथं सा आलोकयन्त च दर्शनादर्शनत्वमियाय । आश्रम्यां तदाश्चर्यमालोक्य को ऽप्यतिशयशाली मुनिः प्रष्टव्यः' इति ध्यायन्नां भवानेवात्र दृष्टः । ततः पृष्टम् । 'मुनीश्वर, का पुनः सा ।' ततः स स्वयं
9 केवलज्ञानशाली जल्पितुमारेमे ।
'अस्यवन्तीपुरी रम्या सदा नाकविराजिता । पुरी गरीयसी लक्ष्म्या सदाना कविराजिता ॥ ३३९
बभूव भूपतित्तत्र प्रजापालनलालसः । श्रीमान् वत्सामिधः कान्त्या प्रजापालनलोपमः ॥ ३४०
12 वस्य प्रतापवशातो ऽरिनरेश्वराणां वन्तीन्द्रगण्डविगलम्भद्वारिशोषः ।
कामं तदीयवनितानयनाम्बुपुरोपः समं समभवच्च तदत्र चित्रम् ॥ ३४१
अभूत्तन्मयस्तस्यानूनसंविष्टिर्धमः । पुरंदरसमस्थाना नाम्ना श्रीवर्धनमिधः ॥ ३४२
15 तथा श्रीमतीति तत्तुता च । तां विजयपुरस्वामिनो विजयनराधिपस्य तनुजः सिंहः पर्यणैषीत् ।
स च यौवनप्रातः 'सर्वदैवानयाध्वनीनो ऽसह्ययी' इति परिहाय राज्ञा निर्विषयीचक्रे । ततः सिंहः
स्वां प्रियां गृहीत्यैकस्मिन् पर्यन्तग्रामे ऽसिष्ठत् ।
18 § ४३ इतश्च कालान्तरेण स श्रीवर्धनराजपुत्रो धर्मचक्रमुनेरन्तिके ऽनेवासी भूत्वा कियतापि
कालेनधिगतभुतः सौख्यैककविविहारप्रतिमस्तत्र विहारमकरोद्यत्र स भावुको भगिनी च । अन्यदा स
भगवान् मासक्षपणपारणायां क्षामतनुतनुतपोनिधिलस्या एव स्वसुवैशमिनि भिक्षार्थं प्रविशेत् । तथा
21 दूरत एव धातरमुपलप्य चिन्तितम् । 'यदर्थं केनापि पापपिडना विप्रार्थं प्रमाजितः । ततस्तया ज्ञेहभर-
निर्भरद्वयया विरप्तादर्शनेऽकण्ठया मुनिराल्लिङ्गे । ततस्तत्पतिना तदारवं बाह्यावातेन तस्मिन्
मालोक्य कोपपरवशमनसा मुनिर्निहतः । तया तत्पत्या 'प्राता मम हतो ऽनेन पापिनः' इति ध्यात्वा
24 पतिरपि काष्ठखण्डेन विनाशितः । तेन त्रियमाणेन तेनैव काष्ठखण्डेन प्रियापि भिक्षाशीर्षा व्यधायि ।
स च सिंहः स्वभावत एव कोचनो ब्रह्मा मुनिघातसंज्ञाताघसंघातेन रत्नप्रभायां रौरवे नरकावासे
सागरोपमस्थितिर्नैरधिकः समुत्पेदे । सापि तस्य मुनेः स्वसा आदुष्टेहमूर्च्छिता तत्क्षणात्पक्षकोचा
27 निहतपतिजातप्रभूतपापा तत्रैव नरकप्रस्तरे समजनिष्ट । स पुनर्यतिर्निर्धयं कृपाणप्रहारव्यथितो ऽपि
समाधिना विषय सद्यः सागरोपमस्थितिः सौधमै चिदशः समभवत् । ततश्च्युत्वाश्च श्रुगच्छे नृपति-
जातः सो ऽहं दृष्टश्च भवन्नामुत्पन्नकेवलः । स च सिंहो नरकादुद्धृत्य नन्दिपुरे पुरे ब्राह्मणत्वमुपलभ्य
30 वैराग्यादेकदण्डीभूयाभमानुरूपं तपः प्रपात्यायुधः क्षये ज्योतिष्केषु देवत्वं प्राप । तेन च को ऽपि
केवली पृष्टः स्वपूर्वभम् । तेन च तस्य ज्योतिष्कदेवस्य प्राग्भव उक्तः । तं श्रुत्वा समुत्पन्नातुच्छमस्त-
प्रस्तमतिरिति व्यचिन्तयदिति । 'अहं तथा निजप्रियतमया मारितः । सा च दुराचारा कुत्र' इति
33 चिन्तयता तेन सा ततो नरकादुद्धृत्य पद्मपुरे पद्मस्य भूपतेः कन्यका जातमात्रा दृष्टा । तदालोकनतस्त-
दात्वरपरिस्फुटवर्मकम्पमानाधरेण तेन तत्रागत्य विन्ध्यगिरिवनान्तराले सा बालिका जातमात्रा
समुज्जिता । सा च कर्मवशातः कोमलकिसलयज्यातप्रदेशे पतिता पञ्चनेनाभ्यासिता च । तदानीं च
36 भवितव्यतया तत्रैव गर्भमरवेदनात् वनसुग्री समगता प्रसूता च । प्रसववेदनाविरामे तथा मृग्या
निरुपितं चिन्तितं च । 'किं ममापुना युगलकमभवत् । तत आजैवतया स्वापत्यमिति तस्या मुखे स्तन्यं
क्षवन्ती तामवर्धयत्' । ततश्च सा बाला मृगयूथेन रममाणानिर्मानुषे ऽरण्ये क्रमेण यौवनमाससाद ।
39 तत्र च तस्यासिष्ठस्या धननिकुञ्जानि गृहाणि, पक्षिणो बान्धवाः, वासरशिशवो मित्राणि, अश्वानं
वनफलानि, सलिलं निर्मलं, शयनं विशालसिलातलानि, विनयः सारङ्गकुलस्य पृष्ठिशीर्षं कण्डूयन-
सिति । ततः सा मृगयूथसंगता मानुषं निरीक्ष्य सुग्रीव प्रोत्कुललोचना पलायते । पद्मवद्भ्यां पृष्टं यथा

3) P has blank space between विन्ध्यगिरि and नर्वादा. 5) P B om. आश्रम्यामामाश्रिता च सा. 10) P नाक-
विराजिता B has a marginal gloss thus: सह दानेन वरपति सदाना । तथा कामिनिः पतिताः राज्ञिभिः । पुनः किमिशिष्टा । सदा
सर्वदा समवेत शोभिता । ऽव्या सदानमकविराजिता दुःखविराजिता श्लिष्ट सदाशुभिता दलभः. 17) P B गृहीता कस्मिन्. 24) B
adds सा before प्रियापि, P om. भिक्ष. 25) B नरकावासे. 36) B गर्भमर. 40) B निर्वय सारङ्ग.

- 1 'का पुनरेषा वने परिभ्रमति' सेयं मम पूर्वभवीवस्त्वसुजीवः । यदेतया कदाचिन्मानुषो ऽपि न वीक्षित इति युवां दृष्ट्वा पलायिता ।' ताभ्यां विद्याचराभ्यां विव्रतम् । 'किं सा भव्या, किमभव्या' इति ।
 3 भगवतादिष्टम् । 'भव्या' । ताभ्यामुक्तम् । 'कथं तस्याः सम्यक्त्वमिति' । भगवतोक्तम् । 'असिमेव भवे ऽस्याः सम्यक्त्वलाभः' । ताभ्यामुक्तम् । 'कस्तस्या धर्माचार्यो भावी' । भगवता भणितं मासुदिष्टम् । 'एष राजकीरः' । ततो ऽहं भगवद्भणितेन मदनमञ्जयाः 'पितामहवाक्यमलङ्कनीयम्' इति चिन्तयन्त्या
 6 तस्याः प्रमोदकृते विस्मृतेऽम्बरतलमुत्पत्त्याश्च वनान्तः समागतः । मया च परिभ्रमता सेयं बालिका दृष्टा । ततः कियद्भिरपि विनैर्मह्यमभक्ष्ये कार्याकार्ये तथा जिनप्रणीते धर्मे समये ऽपि मनुष्यव्यवहारे च विचक्षणा कृता । कथितव्यास्ये केवलप्रणीतः पूर्वमवः । यथा 'भवती पद्मभूपस्य दुहितृ वैरिणाश्च
 9 समानीता न वने जाता, तदर्थं परित्यज्य मया खमं वसन्ती भुवं समागच्छ । तत्र भोगान् भुङ्क्स्व परलोककृत्यमाचरे' । एतया भणितम् । 'यदिदं वनं ममावनमिति । येन तुल्यो लोकाचारः । विपमा-
 12 त्वनन्तरं सा तत्रैव वने पतितप्रासुककुसुमकम्बलमूलपत्राशना बुध्दं चिरं तपश्चरन्ती स्थितवती । ततो यस्या पृष्ठम् 'का त्वं, कुत आगता, किं वनवासे वैराग्यहेतुः' इत्यादिकस्यैव पृष्टा तत्तव भोः कुमार, मयोदितम् ।' ततः कुमारेण सविनयमुत्थाय 'राजकीर, त्वां साधर्मिकमभिवाद्ये' इत्युक्तम् ।
 15 एणिकया जल्पितम् । 'फलितं ममाद्य वनवासेन, दृष्टो यद्भवान् सम्यक्त्वधारकः भावकः' इति । अतिक्रान्तो मध्याह्नसमयः, तत्वरितमुच्छिष्टं पथा ज्ञानार्थं गच्छावः । ततः सा तस्याभ्रमस्य प्रत्यासन्न-
 18 जलाशयोद्धतगलितजलेः कृताङ्गप्रक्षालना प्रावृत्तचौतकोमलधवलबलकला कस्मिंश्चिरिकन्दरामोने पूर्व जलेन संश्रय्य भगवतः प्रयमनीवैपतेः प्रतिमां जलस्थलजकुसुमेरभ्यर्च्य च प्रणतिं चकार । कुमारेण च ज्ञात्वा कृतपूजाविधानेन स्तुतिः कर्तुं समारमे ।

'गुणैरेमेय नामेय भवच्छेदविधायक । अतो मय भवभ्रान्तिमीतिसंहृतये मम ॥ ३४३

- 21 श्रीवृषाङ्क जगन्नाथ वैवेक्य मनोभवः । मम प्रहर्ता संहर्ता तस्य त्वं तत्त्ववृत्तितः' ॥ ३४४
 21 § ४४) अथो कुमार एणिकया शङ्के च साकं तत्रैवोदने समागत्य सुखादुत्तुरभिसुपकानि फलान्ग्रस्तम् । तत्रस्थस्य कुमारस्य विविधशास्त्रकलाफलोपदेशभाषाभ्यायिकाभ्यामकमापणप्रमोदि-
 24 तैः किं राजकीरस्य एकदा इयामलकायच्छायं शिखिपिच्छविनिर्मितकर्णवर्तसं नानाविधतटराजीप्रसूना-
 24 पूर्णचर्मिलं शबरमिथुनमेकं समाजगाम । तत्राप्रतो भूत्वा राजपुत्रस्य बालिकाया राजकीरस्य च प्रणामं निर्माय दूरशिलातले ऽप्युवास । एणिकया तस्य निरपायकायकिंवदन्ती पृष्टा । तेन च प्रणतोचमाङ्गतयैव
 27 सर्वमपि प्रत्युक्तं न पुनर्वचनेन । शबरेण च मुक्तं धनुर्धरव्याम् । कुमारेण तदूपाशोमविद्वजशराचार-
 27 कौतुकाक्षितचतसा चिन्तितम् । 'अहो, धिक् रूपं न कार्यं लक्षणे, अप्रमाणानि शास्त्राणि, असाराः सर्वे गुणाः, अकारणं वेदाचारो, सर्वमपि प्रतीपम् । अभ्यया कथमेतदूर्पं लक्षणव्यञ्जनविभूषितम् । कुत्र वा इदम् । प्राकृतपुरुषसंवादि शबरवेषत्वम्' इति चिन्तयता कुमारेण भणितम् । 'एणिके, किं पुनरे-
 30 तत् ।' तयोक्तम् । 'कुमार, सर्ववैवाश्च वने परिभ्रमदिदं पश्यामि, परमार्थवृत्त्या न जाने ।' कुमारेण भणितम् । 'एणिके, इदं न शबरयुगलम्, किंतु कृतशबरवेषमेतन्मिथुनं न सामान्यम् ।' एणिकया
 33 भणितम् । 'कथं लक्ष्यते' । कुमारेण जल्पितम् । 'सामुद्रिकलक्षणैः' । तयोक्तम् 'किं सामुद्रिकशास्त्रं
 33 कुमारस्य परिचितम् । एतन्मातशबरवेषं युगलं तावच्छिन्नं, प्रथमं पुरुषलक्षणं निवेदय ।' कुमारेण जल्पितम् । 'किं विस्तरतः कथयामि, किं वा संक्षेपतः ।' तया भणितम् । 'कापि विस्तरतः कापि
 36 संक्षेपतश्च ।' कुमारैणोक्तम् । 'विस्तरतो लक्षणप्रमाणं संक्षेपतः परिक्षीयमाणं यावत्सहजं शतं श्लोकानां च ।' ततस्त्वं पूर्वं किंचिद्विस्तरतः शृणु । यथा ।

'पद्मवज्राङ्कशच्छत्राङ्गमस्त्यादयस्तले । पाणिपादेषु दृश्यन्ते यस्यासौ श्रीपतिः पुमान् ॥ ३४५

- 30 उन्नताः पृथुलास्तावः शिङ्गा वपेणसंनिभाः । नखा भवन्ति चन्त्यानां धनहेतुसुखप्रदाः ॥ ३४६
 39 सितैः भ्रमणता श्रेया कल्पयुष्पितैः पुनः । जायते किल दुःशीलो नखैर्लोकैः ऽत्र मानवः ॥ ३४७
 शुद्धाः समाः शिखरिणो वन्ताः शिङ्गा वनाः शुभाः । विपरीताः पुनर्नया नराणां दुःखहेतवः ॥ ३४८

2) P om. विद्याचराभ्यां. 8) B trans. v after कृता (written on the margin). 9) B मुक्ता for मुक्त. 10) B इत्युत्तर, विपमा विपया भवताः वप्राणि विषव (हृदिद्व) ताक्षीः. 20) P वनः for मम. 21) P मनोभव B मनोभव. 24) P B om. एकदा, P B इयामलकायच्छायं. 25) P B मिथुनमेकमाजगाम. 27) B धनुर्धरव्यां, B शबरवेषकोटिका. 30) B om. किं पुनरेतत् etc. सान्निध्य एणिके. 31) P कुमारैणोक्तं for कुमारेण भणितम्. 39) P B पनहेतुः 40) P दृष्ट्वा B दृष्ट्वा for कथं on which B has a marginal gloss thus: कथं दिकापुष्पकसहितैः, o has a marginal note: कथं शब्दस्य सुवर्णभाषकत्वात् न वीतवर्णस्य भाषकः ।

- 1 द्वाविंशद्दशानो राजा भोगी स्यादेकहीनतः । विंशता भयमो ज्ञेयस्ततो ऽधस्तात् सुन्दरः ॥ ३४९ 1
 स्तोदन्ता भसिदन्ता ये नरा गर्भदन्तजाः । मूषकैः समदन्ताश्च ते च पापाः प्रकीर्तिताः ॥ ३५०
 3 अङ्गुष्ठयवैराख्याः सुतवन्तो ऽङ्गुष्ठमूलजैश्च यवैः । ऊर्जुङ्कारा रेखा पाणितले भवति घनहेतुः ॥ ३५१ 3
 वामाकर्णौ भवेद्यस्य वामायां दिशि मस्तके । निर्लेक्षणः क्षुधाक्षामो भिक्षामटति कक्षिकाम् ॥ ३५२
 दक्षिणो दक्षिणे भागे वस्यावर्तस्तु मस्तके । तस्य नित्यं प्रजायेत कमला करवर्तिनी ॥ ३५३
 6 यदि स्यादक्षिणे वामो दक्षिणो वामपार्श्वके । पञ्चाङ्काले भवेद्यस्य भोगो मास्त्वत्र संशयः ॥ ३५४ 6
 संज्ञेपतस्तु श्लोकैर्नैकेनाकर्णितव्यम् ।

गतेर्धन्यतरो वर्णौ वर्णाद्वन्यतरः स्वरः । स्वराद्वन्यतरं सत्त्वं सर्वं सत्त्वे प्रतिष्ठितम् ॥ ३५५

- 9 § ४५) इति श्रुत्वा तया भणितम् । रम्यमेतत्, परं किं त्वयामुष्य शबरस्य सुलक्षणं ज्ञातम् । 9
 तेनोक्तम् । 'एषिके, यानि प्रयोक्तानि तानि सर्वाण्यप्यस्य पुत्रस्य तनौ शुभानि लक्षणानि दृश्यन्ते ।
 तज्ज्ञाने को ऽन्येन महासखः केनापि हेतुनायं कृतशबरवेषः प्रच्छादितस्वभाविकरूपो विष्ण्वधिरि-
 12 वनान्तः स्थितः ।' एतदुक्त्यर्थं शबरेण चिन्तितम् । 'अहो, वरुणलक्षणपरिधानदक्षिणः बुभानयम् । 12
 तावच्च युक्तमत्र स्वानुं किञ्चपसरणमेव श्रेष्ठम्, यावदस्मानि च न जानाति' [इति] । ततो ऽप्युपस्थाप्य
 शबरः शबरी च स्वस्थानं जन्तुः । एषिकत्वा भणितम् । 'कुमार, तव महती दक्षता यदेष प्राज्ञशबर-
 15 वेनो ऽप्युपलब्धः ।' तेनोक्तम् । 'प्रथममेव परिज्ञातः । पुनर्विशेषतो ज्ञातुमिच्छामि स्फुटं प्रकटय ।'
 भणितमेषिकत्वा । 'कुमार, विद्याधराकेतो ।' तेनोक्तम् । 'तर्हि कथमेतद्वेषधारिणो ।' तथोक्तम् । 'एतयोर्विद्या-
 धरयोर्भवानपि परिज्ञाता । भगवतः प्रथमतीर्थवाधस्य सेवाहेवाकिनोर्मिभिनम्योर्धरणेन्द्रं बद्धयो विद्या
 18 दत्ताः । कियत्सो विद्याः कयामि रीत्या साध्यन्ते । सर्वोत्तममपि वृथक् वृथक् साधनोपायः । 18

काञ्चित्पानीयमग्रे ऽमुः काञ्चित् पर्वतमस्तके ।

काञ्चित् इमशालमेदिन्यां विद्याः साध्या जितेन्द्रियैः ॥ ३५६

- 21 ततः कुमार, एतावदेव वन्देन ज्ञेयेन शबरीं विद्यां साधयन्ती तिष्ठतः । तथैव विद्याधरः सपत्नीको 21
 वनान्तः स्वेच्छया परिग्रमयति ।' कुमारेणोक्तम् । 'कथं त्वं पुनर्जानासि, यथैव विद्याधरः ।' तथा
 भणितम् । 'न जानामि' [किंतु] मयैकदा कीरमुखतः श्रुतमेतत् । एकस्मिन् दिने स्वीकृतदूरीतोद्यधपौष-
 24 धाहं भगवतो नामिभक्त्यै पूजयं कलपत्रकुसुमानां प्रहणाय वनान्तर्गतं न गता, कीरः पुनर्गतः । स च 24
 मध्याह्नलभये व्यतिक्रान्ते समायातः सन् मया पृष्ठः 'अद्य कथमेतावतीं वैकुण्ठमतिक्रम्य भवान् समा-
 यातः । तेन निगदितम् । 'अद्य त्वं ब्रह्मिन्नासि, यद्येवमनामाश्रयंभूतं न किमपि दृष्टिपथमवतीर्णं ते,
 27 यतो ब्रह्मल्लङ्घनं हि लोचनानि ।' ततो मयोक्तम् । 'राजकीर, त्वं कथय किं तदाश्रयम् ।' 27

- § ४६) ततस्तेन ममाग्रे निगदितम् । 'यथाधाहं वनान्तर्गतः । तत्र च सहसा शङ्खद्वयैरेतौमुद्बु-
 भवो महाजिनदः श्रुतः । ततो मया सहर्षोद्भास्तवेतसा कर्णः प्रवृत्तः । कतरस्यां दिशि ध्वनिविशेषः ।
 30 ततस्तदनुसारेण यावद्ब्रह्ममि तावद्भगवतो नामिभक्त्यै प्रतिमायाः पुरो दिव्यं नरनारीजम् प्रणम्य- 30
 मादधानं, तथाहार्यं बाष्पिकमाक्षिकं सात्त्विकं चेति चतुर्विधमभिनयं वितन्वन्तं विलोक्य मया चिन्ति-
 33 तम् । 'एते न तावदेव अवश्यम्, यतो मयैकदा भगवतः केवलिनः केवलमहिमायै समेतानां देवानां 33
 श्रवणाभूतिरले न लगति, लोकान्यामिभिर्वाणि नैतद्दृष्टमासीत् । एतेषां पुनश्चरणा महीपृष्ठे लब्धा
 लक्ष्यन्ते, सन्निपाणि नयनानि च । तेन जाने नैते शिवराज, अतिसाध्वीकतया न मातुषा अपि, किंतु
 गगनाङ्गणचारिणो विद्याधरा इमे ।' तावत्पृच्छामि किमेतैः प्रारब्धम्' इति चिन्त्यंभूतपादपात्रः क्षणं
 36 निवर्णः । अत्रान्तरे यथास्थानमासीना विद्याधरनरा विद्याधर्यश्च । ततस्तेषामन्तःस्थितैर्नैकेन विद्याधर- 36
 तरुणेनानेकरूपमिर्मितो विमलदिव्यजलपूर्णकलशो जघृष्टे, तादृश एव द्वितीयो विद्याधरीर्णो भवे
 ऽस्मत्कपशोभया विद्याधर्यैकया च । ताभ्यां प्रमुदितचित्ताभ्यां भगवतः भीयुगादिभर्तुः आर्षं विष्णाय
 39 सुमनोभिः पञ्चवर्णैर्जलस्थलभवेरर्षा रजपात्रां चके । ततस्त्वौ स्तुत्वा भगवन्तं धरणेन्द्रस्य नागयूयतेरा- 39
 रचनाविधौ कायोत्सर्गमेकं द्वितीयं तत्रप्रमहदिव्यास्तृतीयं शबरविद्याया विरचय्य शरीरादिभूषणान्युत्सर्ग

4) B रुद्रिका. 6) P साक्षिणो वामपार्श्वके, B originally साक्षिणे वामो दक्षिणो वामपार्श्वके, but it is improved thus (with some marginal addition: साक्षिणे वा मस्तके वा वामपार्श्वके. 1. 8) > inter. एवं & तस्ये. 10) P inter. for मनुः, P > om. काञ्चित् पर्वतमस्तके. 21) P > om. वन्देन. 23) P > om. [किंतु], P > 'पौषका भगवतो. 24) B adds गता before कलपत्र', B > om. न गता, B > om. स च. 26) P > om. ते. 32) B कलसिमहिमायै. 35) > om. इने. 36) B 'नरपरा for 'नरा. 40) B शबरविद्याया.

- १ च शबरवेषमङ्गीकृतम् । तयोर्महाधिराजेन शबरान् महासाकरी विद्या न्यवेदि । ताभ्यां मौलव्रतं प्रतिपद्य १
 सद्यः श्रीमगवाधमिमयो गुरुवर्गः साधर्मिकलोकस्य बन्धने । विद्याधराणां मध्ये कृतज्ञस्मिन्नैकेन विद्या-
 ३ धरोक्तम् । 'मो लोकपालो विद्याधराश्च भूयताम् । पूर्वं शबरश्रीको विद्याधरसेनारः सर्वसिद्धशबर-
 विद्याकोशः सप्रभावमिदं राज्यं परिपाल्य समुत्पन्नचैराग्नरक्षितः प्रतिपन्नमीजिनधर्मः सर्वसंगं धृति-
 त्वज्याश्च निरिक्नुहरे स्थितः । तस्य पुत्रेण शबरसेनापतिना विदुमत्तयाश्च स्फादिकमयी भगवत्प्रतिज्ञा
 ६ निवेदिता, तदामभूयेतद्विद्यसिद्धमेवम् । ततो ऽमुष्य प्रातःशबरवेषस्य भगवन्नामिवप्रभावतो धारणे-
 न्द्रव्यामिधानेन सैवा निष्पत्यूर्ह सिद्धिमेतु । ततः सर्वे ऽपि विद्याधरा 'अस्य शीर्षं विद्या सिम्बन्तु' इति
 प्रोच्य तमालदलप्यामलं गगनतलमुत्पेतुः । ततस्तौ द्वाकन्वङ्गीकृतशबरवेषौ तत्रैव तिष्ठतः । ततः कुमार-
 ९ एतेन कीरकधनेन जाने कृतशबरवेषौ विद्याधराभ्याम् । इत्याकण्ठ्य कुमारोक्तम् । 'एनिके, तन्ममेकं
 वयः कपीकटुकं भूयताम्' तयोक्तम् । 'ममादेशं देहि' । कुमारेण जल्पितम् । 'अवागतस्य मम कालक्षेपः
 समजनि, स्वस्ति भवतु भवत्यै, मया पुनरवश्यं दक्षिणापथे गन्तव्यम् ।' एनिकया भणितम् । 'कुमार,
 १२ सत्यमेतद्यत्कदापि प्रापूर्वकैर्माता न बसन्ति । पुनर्निजवृत्तान्तमिदं प्रसादेन मम मनःप्रमोदो विधीय-
 ताम् । ततः कुमारेण मूलादारभ्य वनप्रवेशं यावच्चरितं निजं निगदितम् । एनिकोक्तम् । 'कुमार,
 त्वद्वियोगेन जनकजनस्यौ विविधाधाधामाजयं मथिष्यतः, अतो यदि भवते रोषते तदा तव कायकीशाल-
 १५ कथनार्थं कीरं प्रेषयामि ।' 'एतद्भवतु' इति प्रोच्य समुत्थाप्य कुमारश्चक्षुः । ततस्तत्संगतिभिरहजात-
 मन्पुमरत्नमूलवापञ्जललक्ष्यसिद्धजनवनालोकप्रचारा एनिका कीरेण समं किचर्त्तौ भुवमनुगम्य कुमार-
 मापुच्छद्य व्यावर्तत । कुमारो ऽपि कमेण कामम् किम्यादधीं सहागिरिं निक्वा कश्चात्तिस्तरसतीरे
 १६ सार्षमेकमावासितं समीक्ष्य पुरुषमेकं पप्रच्छ । 'मद्र, निवेद्य कृतः सार्षः समागतः, कुत्र वा गमी ।' १८
 तेनोक्तम् । 'किम्यपुरादाधातः, काङ्गीपुरीं गमिष्यति ।' कुमारश्च भणितम् । 'विजयापुरीं किचदरे, इति
 जानासि त्वम् ।' तेनोक्तम् । 'देव, दूरे विजयापुरी परं दक्षिणमकराकरतीरस्था भवतीति भूयते ।'
 २१ कुमारेण क्षितितम् । 'सायैतेनैतं समं मम गमनं कर्तनीयम् ।' ततः कुमारः सार्षपतिं वैभवमवस्था-
 २१ मिधमुपगम्य वमाषे । 'दे सार्षपते, त्वया सह समेष्यामि ।' तेनोक्तम् । 'भवत्पति अहमनुग्रहः कृतः ।'
 ततः सार्षपतिना प्रयाजकं चके ।
 २४ § ४७) अत्रान्तरे सहस्रकरः पश्चिमालबुलामालकण्ठे । सर्वैश्च तनयस्यः प्रससार । ततः २४
 कस्मिंश्चित्प्रदेशे स सार्ष आवासं रजयां चके । ततो भवितव्यतया संनैर्भिद्विः समाह्वयिष्कपहुपावैरा-
 रोपितत्वापदृष्टैः 'गृहाण गृहाण' इति वदन्निः सार्षः सकलो ऽपि लुब्धितः । तत्समञ्जसमालोक्य लोकः
 २७ पलायनं चकार । इतश्च सार्षपतिवृद्धिता धनवती प्रनष्टे परिजने व्यापारहिते पादातिक्रमे पलायिते
 सार्षपती किरातैर्वृद्धमाणा भयघ्नान्तलोकना निःश्वासचोरणीं मुञ्चमाना वेषमानपीनपयोधराशरणा
 'शरणं शरणम्' इति प्रार्थयमाना कुमारकुल्लपचन्द्रमुपसर्त्त ।
 ३० ततस्तयोश्च 'शौचं दृश्यसे सिंहसंनिभः । रक्ष मिहजनस्तामस्ताशङ्क त्वमद्य माम् ॥' ३५७ ३०
 तेनोदितं 'भयघ्नान्तलोचने चारुलोचने । मा तनु स्वतनुत्यागादपि ज्ञातासि ते ऽधुना ॥' ३५८
 इति प्रोच्य,
 ३३ कुनो ऽपि मिह्लावच्छिद्य सशरं स शरासनम् । शरैर्वैर्षितुमारेने चारामिरिच वारिदः ॥ ३५९ ३३
 जर्जरं तन्महादौर्घ्यैर्न नई दिशोविशि । वीक्ष्य पङ्क्तिपतियोंद्भुमुजतः समुपस्थितः ॥ ३६०
 निशातशरचोरण्या तदा ताभ्यां परस्परम् । अकालवृष्टिर्बिहिता कालरागिरिवापरा ॥ ३६१
 ३६ § ४८) ततः कुमारेण रोषात्प्रेक्षणेन सम्भवमन्वः प्रयुक्तः । मिह्लेनोनापि कुमारो स एव मन्वः ३६
 प्रयुक्तः, परं तेन कुमारस्य न किमपि जातम् । ततो मिह्लपतिना क्षितितम् । 'मद्रो, को ऽप्येव महा-
 सत्त्वः सर्वैकतमसु कुशलो मया हन्तुं न शक्यते, किंतु मत्पुतामुष्य हस्ततो मया मृत्युः प्राप्यः, तद्वत्
 ३९ संप्रहारेण, सर्वसंगपरित्याग एव मम भवान् संप्रति' इति बिम्बयन् मिह्लस्वामी रणभरण्या हस्तशतम्-
 ३९ पक्ष्य कपालं करवालमुत्सृज्य प्रलम्बवान्मुषपरिवः परित्यक्तपुष्पणिजानः व्रीकृतसाकारनियमः पञ्च-
 ममस्कारं समुच्चरन् सप्तमधुमिश्रः कायोत्सर्गमङ्गीकृतम् । तादृशवृत्तं वीक्ष्य पञ्चममस्कारवचः श्रुत्वा

१) = महाशबरविद्या. ४) = कृतशबरवेषौ. १२) = प्राङ्गिकैः. १३) = om. वन, = om. निवे. १६) = निर्वर्त. २१) = om. मम. २३) = om. हे. ३१) = अनु for तनु. ३२) = om. इति प्रोच्य. ४१) = वचनमस्कारमुच्चरन्.

- १ सहस्रं संहन्तः कुबलयन्तः 'साधर्मिकोऽयम्' इति तत्समीपमुपागत्य प्रोवाच । 'किं त्वया सहस्रा 1
साहसमनीयं प्रारम्भम्, मुञ्च कायोत्सर्गम् । ममापि पूर्वकृतपापस्यापराधं सहस्रं ।' ततः पट्टीपतिना 2
३ चिन्तितम् । 'यदसावपि साधर्मिकस्ततो मम मिथ्यादुष्कृतं दातुमुचितम् ।' इति चिन्तयन् कापोत्सर्गं 3
प्रोज्झ्य कुमाराय बन्धनं विधत्ते, कुमारोऽपि तस्य च । एवं तौ परस्परं दक्षितधर्मरागी मीतिस्वतः 4
वेतलौ प्रसरद्वाप्यविन्दुद्वि बभूवतुः । कुमारोऽपि ततः । 'यद्येतत्कथमेतत्, अथैतत्किमपरेण ।' एतदुक्तं 5
६ मिश्रपतिकृते । सर्वमपि जाने परं पुष्टेः कर्मवैरिमिलोभपरवशः कृतः, परं त्वस्वंगत्या संप्रति तपोनिय- 6
मध्यामयोगैरात्मानं साधयिष्ये ।' कुमारोऽपि ततः । 'न सामान्यं तव चरित्रम् । ततः कथय कोऽसि ।' 7
८ स पट्टीपतिर्जगद् । 'नासि मिश्राधिपः, एतच्च विसृजे कथयिष्ये । सांप्रतं पुनः स्वार्थं मिश्रजै- 9
९ लुङ्गप्रमानं विचारयामि ।' ततः पट्टीपतिना स्वार्थः सर्वोऽपि मिश्रजैः रक्षितः । मिश्राः सर्वे पट्टीपति- 9
भयतो बुरं नेतुः । यद्यस्य संबन्धि वस्तुगतमासीत् तत्तस्य पट्टीपतिरप्ययमास । मिश्रैः स्वार्थपतिर्नश्यत् 10
धृत्वा सेनापत्येऽर्पितः । तेनोक्तं च । 'स्वार्थपते, मा मयं भज, निजं पण्यं गृहाण' इति वदन् सेना- 11
१२ पतिकृत्याय कुमारं समं सहस्रशिखरिशिखरसंभ्रयं महापट्टीमादिवाच । 12
§ ४९) कुमारं च पट्टीं नगरीसमानधियं तथा तन्मन्यस्वभासादं विशदं मिलोक्य पृष्टम् ।
'यदमुष्य संनिवेशस्य किमभिधानम् ।' तेनोक्तम् । 'एतस्याः पल्याक्षित्वामणिरित्याख्या ।' एवमन्या- 13
१४ प्रभपरः कुमारस्तेन समं राजमणिरमाससाद् । ततो ह्यपि मणिमयेषु भद्रासनेषु संनिविष्टौ । ततश्च 15
ज्ञानपीठमलंकृत्य विकसलमालतीगन्धसनायं लक्षपाकं तैलमुत्तमाङ्गे प्रक्षिप्य संवाहकैः कमलकमलकर- 16
तलैः सुखेन संवाहितौ । ततस्तौ कोष्ठीजैर्लङ्कं प्रक्षाल्य शुचिभूय चन्द्रांशुनिनयन्युते इव श्वेतवाससी 17
१८ परिधाय ततस्तन्तवैरिति वैवतायतने कमलमयकपाटसंपुटमुद्वाह्य शिवधियो द्वारमिव भगवतां 18
जिनानां कमलरत्ननिर्मिताः प्रतिमाः समभ्यर्च्य जिनस्तुतिचतुर्विंशिकां परामृश्य प्रणिपत्य च भोजन- 19
मण्डपमुपाजग्मतुः । ततश्च यथासुखं भोजनं निर्माय सैरं परस्परं यावद्वातां कुर्वन्तौ तिष्ठत्सत्वावकस्मात् 20
२१ प्रावृत्तसितघैतनिवसनो लोहदण्डम्यावृत्तकर एकः पुरुषः समागत्य सेनापतिर्जगत् । 'पुरोभूय इदं पपाट । 21
'जानास्यपारसंसारमसारं सागरोपमम् । वक्ष्ये वेत्सि श्रीजैनं शिवाशर्मैकदेशकम् ।' २२
एतदध्यवसायापु विरतिं न करिष्यसि । अतस्त्वं लोहदण्डेन ताडयिष्यामि निकृपम् ॥' २३
२४ इति वत्ता तेन सेनापतिरुत्तमाङ्गे मनाक् ताडितः । ततो महागण्डमन्त्राभिमतसिद्धार्थप्रदो मुजंगम 24
इवाधोमुखः स्थितः सेनापतिरित्यचिन्तयत् । 'अहो, कौतुकं यदनेन निर्दयमनसा सुपुरुषस्येदृशस्य 25
पश्यतोऽहं प्रहतः कर्कोशं मणितम् । अथवा मम प्रमादित एतेन रम्यमेव विरचितम् । 26
२७ जरास्युमहादेवगुह्यतस्तु भ्रमन्ति हि । संसारघोरकान्तारप्रान्तरान्तस्तनूभूतः ॥ ३६४ 27
तदन्तः कोऽपि यो भव्यः कर्मप्रार्थि विमिश्र सः । सम्यक्स्वरजं दुष्पापममूल्यं स्वीकरोति च ॥ ३६५ 28
तदेव फलं प्राप्य भवाम्भोषौ प्रमादति । यः जरीरी स सदा स्वं तनुतेऽतनुदुःखम् ॥' ३६६ 29
३० इति चिन्तित्वान्तमनसं सेनापतिं बाणजललवभूतनयनयुगलं प्रमुक्तदीर्घनिःश्वासं दीनास्य निरीक्ष्य 30
कुमारः प्रोवाच । 'भद्र, कथय क एष वृत्तान्तः ।' ततो दीर्घे निःश्वासे सेनापतिर्जगत् । 'कुमार, श्रूयताम् । 31
§ ५०) लोकपुण्यगुणप्रामादिरामस्ति गतावमा । धरापाललामासीः पुरी रत्नपुरी वरा ॥ ३६७ 32
३३ स्वःपुरीचोप्रधन्याख्या व्योमव्रीहस्तमङ्गला । अलकावस्तघनवा या कङ्क्रेव सदा वरा ॥ ३६८ 33
वनावनीव सप्रेश कलिता ललिताशना । सपुष्पागा सनारङ्गा श्रीफलेः सुमनोरमा ॥ ३६९ 34
तत्र रजमुकुटाङ्गः प्रहविश्वमहीपतिः । समस्ति पृथिवीपालः पालिताखिलभूतलः ॥ ३७० 35
३६ तदङ्गौ दुर्पलिको मुजफलिकश्च । एवं च तस्य राज्यं पालयत एकस्मिन्मावाद्यादिने प्रदोषे वासवेक्ष्य 36
प्रविष्टस्य किमपि चिन्तयतः प्रदीपे पतङ्ग एकः समागतः । रात्रा प्रकृत्यनुकम्पितहृदा चिन्तितम् 'अयं 37
वराको मरुत्कामस्तत्सत्वावमुष्य परित्राण करोसि ।' इति चिन्तयता तेन करेण गृहीत्वा चारित्र्यं 38
३९ कपाटविदरेण बहिः प्रक्षिप्तः । स पुनरपि दीपान्तिकमापातः । रात्रा चिन्तितम् । 'उपायरक्षितो जन्मुः 39

5) B तदाकर्ष्य for एतदाकर्ष्य. 7) P C स्यात् तव. 8) P मिश्राभिपः. 9) B सर्वेहि for सर्वे. 11) B om. च.
16) B 'समानं for सनाय. 21) C 'मिस्तिनो. 22) P जानाम्यपारं B जानाम्यपार. 33) B has some marginal
glosses on these verses: इन्द्राय नमः, पक्षे उग्राय धर्मैः येषां ते उग्रधनवानो भवुर्भारसौराङ्ग । वनरा दानेश्वरसौः सहिताः ॥
दानं संतापं रतिं वच्छति दावरा राक्षसासौः सहिता पुरी सदावरा प्रथमा ॥ नेत्रैश्चक्षिषेवैराकस्मिन् संवदा, पुरी पक्षे स्तां नेत्रा स्वामिना
सहिता ॥ कस्मिन् मनोहरा अस्मिन् मिश्रं गुह्यका वरा, पुरी पक्षे कस्मिन् अस्मिन् वरां । नारंगश्चसहिता पुरी सह
नारंगैर्भक्षिर्गर्भेते स नारंग ॥ विष्णुकलैः ।

१ सुचिरं कालं जीवति' । इति भ्यात्वा प्रागुदादिते समुद्रके राजा पतङ्गं प्रक्षिप्य पिबान्नं च दद्यात् स उपचक्षते १
मुमुक्षुः । अथ भूपतिर्निद्रासुखमवाप्य प्रो समुद्रकं यावच्छिक्वपयति तावत्तत्र गृहोलिकामद्राक्षीत् । तेन १
३ समुद्रकं च पतङ्गयुग्मं निरीक्ष्य चिन्तितम् । 'यदसौ मिश्रितं कुड्यमात्येन भक्षितः । नास्ति कुत्रापि मोक्षो ३
विहितस्त्य कर्मणः ।

पूर्वजन्माजितं कर्म यावन्मात्रं शरीरिणा । शुभं वाप्यशुभं वापि तावन्मात्रमवाप्यते ॥ ३७१

६ इति महीपतेः सहसा वैराग्यमार्गजाङ्गिकस्य जातिस्मृत्या पूर्वभवः प्रकटीषभूय । ६

यथा पालितचारित्रः स्वर्गलोकं गतः पुरा । सुखं भुक्त्वा ततश्च्युत्वाभैव भूपो भवं भुवि ॥ ३७२

§ ५१) अथ तस्य तत्रावसरे संनिहितया कथासिद्ध्यतया राजोहरणवदनयस्त्रिकापात्रादिनयविधो-

९ पक्षिसमर्पणं चक्रे । ततः स राजर्षिर्यावत्कक्षांशुञ्जितुं प्रवृत्तस्तावदिमाता विभावरी । पेडुर्मङ्गलपाठकाः । ९

'पूर्वमेव मुनेधर्मं जागरां प्रत्यपद्यत । ततो दिनमुखे चित्रं वयं सूर्यपरायणात् ॥ ३७३

उद्वाचचलच्छूलायामारोहं दिवाकरः । पद्मालयेषु पद्मान्यवाप्य भुवि विनिद्रतम् ॥ ३७४

१२ प्रससार च सर्वत्र पक्षिकोलाहलोऽनुलः । वयौ वायू रतोद्भूतभ्रमचिन्तुतति हरन् ॥ ३७५ १२

अन्धकारं करोति स झीववत्प्रपलायनम् । अन्धकारिपुङ्गवक्राधातमयाविच ॥ ३७६

हन्दीवरं परित्यज्य पद्मिनीजतेऽम्बुजम् । कुलेष्वह इवाभीकं सन्धीकं स्वासिनं नभम् ॥ ३७७

१५ स्वरैर्निवेद्यन्तीष पक्षिणो जगतोऽप्यहो । श्रियः प्रयान्ति चावाप्ति चित्रभानुनिदर्शनम् ॥ ३७८ १५

नभोलक्ष्मीरुपयिने सूर्याय वदते मुदा । तारापुष्पच्छलावर्ष्य पापं येनुरागमसा ॥ ३७९

पर्यविधे प्रभातेऽच भूप मोहं परित्यज । केवलं परलोकस्य हितमर्थं समाचर ॥ ३८०

१८ तत्र तादृशं स्तुतिमात्रं पठितं भुत्वा भगवान् महर्षिः कपाटसंपुटमुद्राद्य बासवेष्टमनो गिरिबरकन्दरा- १८

रकण्ठीरव इव निर्गतः । रुतकेशलुञ्जिनः पात्रजोड्यतिमुखवस्त्रिकोपशोभितकरतलः पूर्वमेव शय्यापालि-

काभिरुहरो । पृथक् वेति । 'भो भोः परिजनाः, एतेत त्वरितमस्माकं स्वामी कामपि विदम्बनां प्रातः

२१ प्रयाति ।' तदेवमाकर्ण्य ससंभ्रमवशश्चलच्छूरात्सनारवमुखस्वरितमेवान्तःपुरपुरङ्गीजनो वाराङ्गना- २१

लोकः परिजनश्च तदा तत्रागतः प्रोवाचेति । 'नाथ, कथमस्माक्षिपरपराधांस्त्यक्त्वात्मानं विदम्ब्य प्रच-

लितः । अनाथास्त्वां विना वयम् ।' एवमन्तःपुरापरिजनस्य च विलपतोऽप्यवसत्संलापो भगवान्

२४ गन्तुमारेमे । २४

भुत्वा विलपनं तस्य प्रोषिधान् मन्त्रिपुङ्गवः । 'किमेतदेव ते वृत्तं मुनिवेषसमर्पणः ॥ ३८१

§ ५२) एवं सचिबान्तःपुरापरिजनेन पृष्ठलङ्घनेन समं भगवान् राजर्षिः पुरीबाह्योद्यानं संस्राप । तत्र

२७ च त्रसस्थावरजन्तुविरहिते स्थाने प्रबोधाय प्रत्येकमुखः समुपाविशत् । ततो मन्त्रिवर्गोऽन्तःपुरापरिजनश्च २७

निविष्टः । तौ च द्वावपि र्पकलिकभुजफलिकावन्नस्यौ पितुः समीपमुपाविष्टौ ।

ततो बौधविधानाय भगवान् मुनिसत्तमः । पापाहिजाङ्गलिविद्यां प्रारेमे धर्मदेशनाम् ॥ ३८२

३० भयावहमवापाराकूपारान्तः परिभ्रमन् । विराट्पृथ्वीपमामोति बहिरस्रष्टवङ्गवी ॥ ३८३ ३०

सदृश्वति सदाभ्यन्मभावं भजत देहिनः । विष्यन्ति वरणं येन न तीक्ष्णा दुःखकण्टकाः ॥ ३८४

एकैकस्मिन् सप्त लक्ष्मा भूजलानलवायुषु । प्रत्येकानन्तमेवे च वने दश चतुर्दश ॥ ३८५

३३ [हे हे लसे समाख्याते प्रत्येकं विकलेन्द्रिये । देवतासु चतुर्लक्षी नारकैषु तथैव च ॥ ३८६ ३३

तिर्य्यक्पञ्चन्द्रियेष्वेवं मनुष्येषु चतुर्दश ।] लक्ष्माक्षतुरङ्गीतिः स्युर्जीवानामिति योगवत् ॥ ३८७

ततश्चतुर्दशितो जीवा बहुशो दुःखमाजिनः । भवन्ति यावत् सत्यवचनं नामुभवन्ति शिवप्रदम् ॥ ३८८

३६ प्रत्येकमुद्धो भगवान् देवानां क्लेशनाशिनीम् । अमायः स विनिर्माव विचचार अरातले ॥ ३८९ ३६

§ ५३) तस्य राज्ञ [भावा] मुनी पुत्री । अहं ज्येष्ठो र्पकलिकनामा, अपरो भुजफलिका । ततः

प्रभुत्वार्थां सत्यवचनमात्रभावी जातो । तत्र मन्त्रिभिरयोध्यायामसत्यवचनस्य इवधर्मणो भूपतेर्दूतवेष- ३९

३९ पूर्वं तन्निष्ठापितम् । तेनेत्यादिभ्यम् । 'यथा प्रथमस्तु र्पकलिको राज्ये निवेद्य इति' तथैव राजलोकेन ३९

5) शरीरिणः. 8) P has some blank space between नक्षिका and पोष, B पाषविरोचि, C नक्षिका [पात्रादितन
वि] पोष. 10) B द्वेपरायणाः. 11) P C पञ्चाल्यानि. P has blank space between पञ्चान् and मुनिनिद्रात, C पञ्चान्य-
[मुनुद्र] निनिद्रातः. 14) P om. सन्धीकः. 15) B 'निदर्शनम्. 18) P क्षुल्लिततपठितं, सुपुटं समुद्राद्य. 20) P विषयन-
21) P 'समुद्रादिततःपुरपुरङ्गी'. 22) B परिजनश्च, P B तत्रागतः for तदा तत्रागतः. 27) P inter. खाने and प्रबोधाय.
28) B द्वावपि भुजफलिकार्पकलिकौ तत्र विदुः. 33) P B om. हे हे देवा. to चतुर्दश put in square brackets. 37) B adds,
after the line ending with परातले, a line like this: ततः सत्योपि लोकोसो लवलावनकमायवी, P B om. तस्य राज्ञ
[भावा] मुनी पुत्री. अहं. 38) P B write generally इदमहं, but now and then s reads इदमहं as well, P 'दूतः पूर्व-

- 1 प्रतिपद्यम्, परमेको मयी तथैकमिहिलक एकं भुजकलिकजननी तद्वचो नाममन्यत । ततस्मिन्निरेक-
अस्यान्येष्व परलोकमवगम्य विमानं मम किमपि तदौषधमवाधि, येन तदैव मम प्रहिलस्वमुत्पेदे ।
3 अहं च कदाचिद्विधासाः कदाचित्प्राप्तुतः कदाचिद्दीधिवलितदेहः कदाचिद्दीधितकरकररत्नगण्डः सर्वत्र
परिभ्रममाणो ऽत्र विन्ध्यगिरिशिखरिहुरान्तराले क्षुधापुत्राह्लात्सः पर्वतनदीषु सङ्ग्रीहीतकीतमाळा-
मलकदलकमप्रभारकवाधितं तोयं वारधयं पीत्वा सर्वत्र दीधिविमुक्तः क्रमेण सावधानो ऽभवसिति ।
6 ततः स्वस्थचेतसा मया क्षुधातैर्न पुष्पकलेभ्यः स्पृह्यालुनानेकमिहजनान्तस्वः प्रवरद्वयः पुरुष एको
इदो । तेनहमिमां पल्लीमानरीतः । ततो वारवविताननेनावां ज्ञानं कारितौ । अथो देवतायतने मया तेन
समं मयावान् जिनः प्रणतः । तथा भोजनमण्डपे यथादक्षि आवाभ्यां भोजनं विदधे । ततः सुखासीनेन
9 तेन जस्यितम् । 'मो भद्र, निवेद्य केन हेतुनामुष्यामदभ्यां निर्मातुयायां भवत्समागमः, कुतो जिनवचन-
प्रतिः' इति । मयोक्तम् । 'रत्नपुर्वा रत्नमुकुटनरेन्द्रस्य स्वर्तुर्वर्पकलिकनामाहम् । स च मम पिता प्रत्येक-
बुद्धो ऽभवदिति । ततः स्वीकृतजिनधर्मो ऽहमपि कर्मवशात् पतस्यां पल्ल्यामागतः ।' तेनोक्तम् । 'यदि
12 भवान् सोमवंशासंभवो रत्नमुकुटनरेन्द्रपुत्रस्ततः सुन्दरमजायत, यत् आवधोरेक एव वंशः । ततस्त्वं
राज्यं स्वीकुट ।' ततस्तेन पल्लीपतिना सर्वपल्लीपतिप्रत्यक्षं सिंहासने ऽहं निवेशितः । सर्वे ऽपि पल्लीपतयो
भणितः । 'यद्भवतामयमेव मरेभरः । अहं पुनर्यममो ऽभिमतं तत्करिष्यामि' इति भणित्वा पल्लीपतिर्नि-
15 र्गतः । तस्यानुगमनं विधाय सेवकाः पल्लीपतयो निवर्तिताः । अहं पुनः स्तोत्रमपि भूमिभागमप्रतो
ऽगमम् । व्यापुटमानस्य मे तेन शिक्षा प्रदत्ता । 'यद् वारव, जीवधयो न विधेयः । भवत्यतीत्या प्रजाः
पालनीयाः । प्राणान्ते ऽप्यकृत्य नाचरणीयम् । धीजिनधर्मे कदाचन न प्रमादः कार्यः' इत्युक्तिवा पल्ली-
18 पतिः कुवापि गत इति न ज्ञायते । अहमिति मन्ये कस्यचिद्गुरोरन्तिके प्रव्रज्यामभ्युपपन्नः । तदिनादार-
व्याज कुमार, न को ऽप्यस्मद्वाये ऽनीतिविधाता ।

§ ५४) अहमपि पुनः कियता कालेन कर्मवशातो महामोहप्रस्तपितो विस्मृतस्तत्सर्वशिक्षाः सर्वा-

- 21 व्यापराः समभवमिति अर्जरितकलशमक्षितपयोवज्जिनवचनरहस्यं सर्वमपि मम गलितम् । शिक्षा-
शेषापि पुर्जनप्रीतिरिव विलयं गता । अतो मयैव पुरुषो निवेदितः, पल्लोमेनाहमीदृशीमवस्थामानीतस्त-
स्वया लोहदण्डेनाहं स्तरपाथं ताडनीयः । ततो ऽपमपि प्रतिदिनं मां लोहदण्डेन ताडयति ।' ततः
24 कुमारोक्तम् । 'अमुं वृत्तान्तमाकर्ण्य कस्य चेतो न विचिरीयते । महात्सवो रत्नमुकुटः प्रत्येकबुद्धो
ऽजनि । कुलेभ्यो जिनप्रवीतः पण्याः । पुर्जयो लोमपिशाचः । तद् भो महापाय, किं वेददुःखदक्षि, यन्मया
तच्छिक्षा विस्मृता [इति] अनुशयवत्तत्त्व साध्यापि तथैवास्ते, तस्मात्पञ्चार्थं किं तेन ।' एवं कुमारोक्तं
27 तेन जगदे । 'एवमेतन्न संदेहः, परं भवान् विज्ञानरूपकलाकलापविनयदाक्ष्यदाक्षिण्यमुन्वेर्गुणेर्ज्ञायते
यथा महाकुलप्रसूतो महासाहसिकः । पुनरिदं न जाने यत्कुमारस्य कीदृक्कुलम्, किमभिधानं, तन्निवेद्य ।'
कुमारोक्तम् । 'अयोध्यानायकस्य इदमर्थमस्तत्त्व पितृव्यस्य पुत्रः को ऽप्यस्ति किं वा न । तेन दीर्घं
30 निःश्वस्योक्तम् । 'कदाचिदप्यया पथिकस्यैकस्य पार्श्वे भूय, यथा इदमर्थमो महीपतेर्लक्ष्मीप्रसादतः पुत्र-
प्राप्तिरभूत् । पुनर्न जाने यस्मात् किं तत्र वृत्तम् ।' कुमारेण सणितम् । अहं स एव इदमर्थमनरेन्द्रस्य
कमलाप्रसादलब्धः कुचलयकम्प्राप्तिमिहस्तनूजः ।' एवं निशम्य तेनोक्तम् । अये, मम आता भवान्' इति ।
33 ततो गलभयनयुगलजलविस्तुर्वर्पकलिकः पप्रच्छ । 'कथं कथं कुमार, वर्यनिषे तपास्ये जलदजल-
धाराभिपूरितचरातले सर्वजनास्त्राविधापिनि राज्ञसंप्रदासवायिनि विपुलदीधिवमनोचमानीवनयक्षो
सकलकमलधनराजनशमने मुदितमन्त्रमयूरसमुच्चरितकेकारवे कलिकाड इव संचरद्भिरसममण्डले कुम्भ-
36 पतविष प्रनष्टसम्पत्तौ जंबाजलजलजलमार्गेलप्रकण्डकोरिदुःसंचरे एवः पूरवाहेन पतितगर्वांशतसंकुले
प्रचण्डपवनोच्छालितात्रिलिहलहरिदुःसरपिरिसरिभिकरे स्वं स्थानं विमुच्य क्व चलितो ऽसि ।' कुमा-
रेण सर्वमपि निवेदितम् । 'यत्पुनः संप्रति मया विजयापुर्वा कुचलयमात्रा प्रबोध्या' इति ।
39 § ५५) एवं दिनत्रयं तत्र ग्रीत्वा खित्वा कुमारोक्तम् । 'यदि तथैवैषो भवति तदाहं मज्जामि'
इति । न्युपेण मणितम् । 'स्वयावश्यमेव मन्त्रार्थं यथैवं ततो ऽहं स्वत्कायकौशलहेतवे विजयापुर्वा पाव-
स्त्रसौम्यकलितः समायायामि, यतो भवानेकाकी भार्यपरिशासामिपुनः ।' कुमारोक्तम् । 'यतो ऽनुबद्धैरा
42 प्रवृत्तः, स्तोत्रं बलम्, अतो भवतामागम्युं मोक्षितम्' इत्याकर्ण्य तर्हि 'भवतु भवते स्वस्ति' इत्युक्तिवा

2) [विमानं] for विमानं. 5) > क्रमेण समभवमिति. 6) > वषाकण्या. 10) > om. इति. 16) > p. om. मे,
> adds m for it on the margin. 18) > 'दारव कुमार. 26) > p. om. [इति]. 34) > राजहंसप्रदायिनि. 37)
p. om. क. 38) > > मोक्ष for मोक्ष, > om. इति (this portion added on the margin).

- 1 पल्लिवृषतिः कुमारस्य दक्षिणापर्यं प्रचलतोऽनुगम्यं प्रवृत्तः । ततः कुमारं तदुपतरयनकलागुस्मान्तरि- 1
तमवगम्य भूमिपः सदनमागत्य माननीयाय सन्मान्यापुच्छय प्रकृतिजनं राज्यव्यवस्थां च कृत्वा दीनेभ्यो
3 दानं वितीयात्यन्तदुस्तद्वत्तद्विरहदहनदन्वद्भमानतनुना वारधिसासिनीजनेन दीनचर्यं विलोच्यमानो 3
मताय भित्तसारः । कुमारोऽपि क्रमेणानेकगिरिसरिन्महद्वीपमुल्लङ्घयकनकप्रामाफरपुरेणु कौतुकानि
प्रेक्षमाणो मकराकरतटस्थितां विजयापुरीमवाप ।
- 6 सुजातयः कुलीनाश्च क्षिप्रमुग्धालिसेविताः । सवारामा बहिष्कान्त्यर्थं सन्ति विराजिताः ॥ ३९० 6
[.....] बापीतटमभिमन्यागारविद्योतिताम्भसि ॥ ३९१
क्षीणां स्तनाधरेषु स्यात्करपीडनखण्डने । खेहहानिः प्रदीपेषु यद्वन्तर्गं पुनर्जने ॥ ३९२
9 उत्तुङ्गाः कुम्भिनः स्फूर्जद्भद्रजातिसमाभिताः । अत्योच्च यत्र विघन्ते भद्रजातिमनोहराः ॥ ३९३ 9
नरा विरेजिरे यत्र द्विधा विक्रमशालिनः । द्विधा सुवर्णसध्रीका कलाकैलिमिथा द्विधा ॥ ३९४
यत्र जन्ममजन्मं च जनानां न कदाचन । अतस्तु मार्गणः कोऽपि न वारे न च मरिचरे ॥ ३९५
- 12 § ५६) ततः कुमारस्तदुत्तरदिग्विभागे चरणचक्रमुणाक्षमः क्षणं विभ्रम्य व्यधित्यवदिति । 'एषा 12
सा विजयापुरी या साधुना निवेदिता, परं पुनः केनोपायेनात्र कुबलयमाला द्रष्टव्या' इति विधित्य
कुमारः समुत्थाय मानाविधयैर्वरक्षविन्यासोच्चचारुकाञ्चनघटितप्रकारपल्लवोपशोभमानविभ्रमयगो-
15 पुरकपाटसंपुटां पुरीं स यावत्किपञ्जमागं व्रजति स तावत्पयोहारिणीनामनेकशो वार्ताः शुभावेति । 15
कयाचिपुत्रम् । 'एषा कुबलयमाला कुमारिकैव क्षयं वास्यति न च कोऽपि परिण्येवति ।' अन्वया
भणितम् । 'विधिया विवाहारात्रिस्तस्या न विहित्वा, यतो नाम रूपयोवनविलाससौभाग्यगर्विता कुलरूप-
18 विभवलक्षण्यसंपूर्णानि नरनाथपुत्राभेच्छति ।' तथाप्येकदेशसमायातव्यवसायिनां विविधा भाषाः 18
भूषणं विपणिधेयिमागं वणिजां विविधानुलुपापानाकर्षयन् नागरवसिताधवलविमललोचनमालामिरज्य-
र्ष्यमानः शिखण्डिपत्रप्रनिर्मितातपवारणशतसंकुलद्वारप्रवेशम् अनेकसेवकलोचनचरतयातायातयाभिध-
21 मनिगमं रक्तपुङ्गुतुङ्गनिहुरखुरधुणक्षोजितलं बन्धिवृन्दपट्यमानवृषगुणप्रामस्तुतिशतमुखरितदिगन्तरं 21
धैरिवारनिवारणचरणसंचरणकपोलपल्लिविगलानजलजम्बालजदिलं विजयसेननरेभ्यस्त राजाङ्गणमा-
जगाम । तत्र च राजलोकं सर्वमपि चिन्तापरं करतलम्यस्तमुखकमलं विलोक्य कुमारेण कोऽपि राजपुत्र-
24 धिक्ताकारणं पृष्टः । तेनोक्तम् । 'ओ महासत्त्व, नैषा दुःखचिन्ता, किन्त्वेष भूपतिपुत्र्या कुबलयमाला 24
पुरुषेधेविण्या राजद्वारे पत्रे लिखित्वा गाथायाः पाद एकोऽबलम्बितोऽस्ति । यः कोऽप्येनां
गाथां संपूर्णां करोति स मां परिणयति न कश्चिद्व्ययः । ततस्तां सर्वोऽपि वृषतिलोकः स्वस्वमस्तुसारं
27 चिन्तयन्ति ।' कुमारेणोक्तम् । 'कीदृशः स पादः । तेनोक्तम् 'पत्र ईदृशः । यथा "पत्रं वि पत्रे 27
विमानमि ।" कुमारेण भणितम् । 'यदि तावदेनां गाथां कोऽपि पूरयति ततस्तस्याः पूरितायाः
किमभिधानम् ।' तेनोक्तम् । 'सा चैव कुबलयमाला तदभिधानमिहा । यतः पूर्वमेवैतया पादत्रयं गाथायाः
30 पत्रके लिखित्वा गोलके निक्षिप्य तदुपरि राजपुत्रां दत्त्वा कोशवेदमनि निक्षिप्ये ।' कुमारेण 30
चिन्तितम् । अहो, प्रकटीभूता मायादित्यस्य माया ।'
- § ५७) वज्रान्तरे राजद्वारे जनस्य जलधिजलगम्भीरः कलकलोऽभयत् । तत्र सर्वमपि लोकं
33 प्रलम्बकालबलमुपहृदयं बीक्ष्य कुमारेण चिन्तितम् । 'क एषोऽकाण्डोत्पातः' तत्तत्पदभूषणं 'शान्ति 33
कुर्वतां वेतालोत्थानम्' इति यावत्कुमारो निरूपयति तावज्जयचारणचारणः प्रोन्मुखिताकानस्तम्भेदे-
तलिविधिमिहः प्रोद्यम्यदुर्दमः संसृजमायातः ।
- 36 शिलोच्च इव प्रोक्षैः सतः प्रालेयशैलवत् । कण्ठाभूमिपि वेगेन यो जिगाय मतद्भजः ॥ ३९६ 36

4) > "टीकोमूर्धनम्". 6) > leaves blank space विराजिताः and न्यागार", > विराजिताः । बापीतटमभि (गौ ?)
मयागारविद्योतिताम्भसि, > leaves blank space between विराजिताः and न्यागार (standing for न्यागार of the text).
On these verses > has some marginal glosses: यस्मां नवर्षो स्तम्भपान् आरम्भा बहिर्भागे वर्षाजलवैद्ये सदा रामाः शिवः
सन्ति । घुमावतीसहिता पक्षे सुगोत्रा ॥ ३९१भिः प्रभैः सखीभिः सेविताः ॥ शकुनैः विशेषेण राखिताः शोभिताः । श्वेदो भद्रो यगो मिश्रभक्तयो
गजजातयः ॥ प्रधानपराक्रमेण शालिनः । विशिष्टः क्रमो विक्रमः सदाचारसेन शालिनः ॥ कञ्चनमत्समीकाः यशसा च ॥ कलनां
यौतन्यादीनां वा केलिविलासः तथा वक्ष्यामि अथवा सरवन्मनोहराः ॥ विरोधेन हर्षः । जन्मं संभ्रामः । जन्यमुत्पातः [:] पुत्र नास्तीत्यर्थः ।
तस्कारणाद् मार्गो वागो वाचको वा न कस्यापि द्वारे न कस्यापि मन्दिरं कः परामर्शः संभ्रामाभ्यावाद् वागो न । ईदृशभावाद् वाचको न ॥
20) > शतसंकुलद्वारं, > "नरतयाया". 22) > "दाननैवाल". 29) > om. तेनोक्तम्. 34) > om. इति.

- 1 तं तादृशं कुपितं साक्षात्कृतान्तमिवायान्तं राजा कुवलयमालया समं विलोकितुं शिरोयूहमारोह ।
 कुमारस्य च पुरो गतं सविषं पथं वीक्ष्य नृपतिना समावेशितम् । 'मो भद्र, त्वत्परमपत्तार यतस्त्वं
 3 बालः ।' इति नृपवचो निशाम्य रोषारुणलोचनः कुमारः सहसा भूयसा तेजसा ज्वलन् जयकुञ्जरं
 वशीकृत्य वृशनयोः पदद्वयं वरया कुम्भस्थलमलम्बकारः । तत्रस्थेन तेन पठितम् ।
 'कोसंबिधम्मनं वणमूले विक्का तवं च काऊण । कयसंकेया जाया पंच वि पडमे विमाणमिं ।'
 6 तदाकर्ण्य प्रीतियममुना 'समस्या' इति वदन्त्या कुवलयमालया मकरन्दगन्धलुब्ध्यागताहिमालारव-
 मुखरितासितकुसुमधरमाला कुमारस्य योग्या प्रेषिता । तेन च कण्ठकन्धले समारोपिता । रोमाञ्चकव-
 चितेन नृपेणोक्तम् । 'वस्से कुवलयमाले, साधु साधु कृतम् ।' तावत्तत्र प्रीतायां समस्यायां राजलोकेन
 9 जयजयारावम्बके । अहो, मनुजो ऽपि को ऽप्येव दिव्यप्रभावः । ततश्च,
 तनुपरि परितः सुरैरद्वयैः सुरपथतो मुमुक्षे प्रसन्नवृद्धिः ।
 असमगुणगणप्रमोदपूर्णैर्वति हि मान्यभूतं किमूनमत्र ॥ ३९७
 12 § ५८) अथ पूर्वोदितो ददधर्मराजप्रतिपन्नसुमालवराजपुत्रो महेन्द्रकुमारः सहसागत्य जयकुञ्जर-
 करिणो ऽन्तिके प्रोधाचेति । 'श्रीहृदयमनरेन्द्रनन्धन शशिवंशमुकाफल कलाकुलग्रह दानशोण्य
 प्रणतजनवत्सल कुमार कुवलयचन्द्र, जय जय' इति । ततः कुमारः समुपलब्ध महेन्द्रकुमारं ज्येष्ठं
 15 सहोदरमिव मग्नमानः प्रीतिप्रमुदितमना जयकुञ्जरगजवरस्कन्धमारोप्य पितुर्व्याघ्र कुशलं प्रपच्छ ।
 भवानपि कुशलशाली । अथ नृपस्तत्रागतः प्रोचे 'अहो, कियन्ति चित्राणि ।
 एकं तावदसौ सुरुपसुभगः कुन्मी द्वितीयं वशीचके दिव्यसुमप्रकाशमपलनं व्योम्नस्तृतीयं तथा ।
 18 नुर्यं यत्पदपूर्णं स्वदुहितुः प्रीतिः पुनः पञ्चमं षष्ठं श्रीहृदयमनो निखिलमन्येतत्तमत्कारि मे ॥ ३९८
 यथाप्यं तस्यासमेव वत्सया कुवलयमालया अस्य पुरुषसिंहस्य प्राप्या । पुत्रि, त्वया कुत्रिममेव पुरुष-
 द्वेषित्वं प्रकटीचके । 'इयं परिणेष्यति' इति जैनवचनमपि तथ्यमासीत् । वत्स, त्वं कुञ्जरं समर्पय
 21 गजराजरोहकाणाम् । त्वं च सौधमन्यमागच्छ ।' इत्याकर्ण्य कुमारो महेन्द्रकुमारेण कुमारेण समं मध्ये
 गत्वा सिंहासनस्यं नृपं नत्वा पयोचित्तासने निषसाद । ततः पितुरादेशेन कुवलयमाला कुमारं सखे-
 हया वत्सा पदवन्ती शुद्धान्तमध्ये गतवती । रात्रादिष्टम् । 'वत्स, कथ्यतां कथं भवानेकाकी कार्पटिकवेषधारी
 24 हृददेशान्तरमायातः ।' कुमारेण प्रोचे । 'देव एव जानाति । परमधैव कर्मवशातः परिभ्रमन्नत्र समा-
 यातः ।' राजोक्तम् । 'महेन्द्रकुमार, सैव हृदयमंतनुजो यस्याश्राममनं त्वयासाकं पार्श्वं पृष्टम् ।' ततः
 सविनयं महेन्द्रेण विज्ञप्तम् । 'देव, सत्यमेवैतत् ।' कुवलयचन्द्रेण वभाषे । 'भवतः कुतः समागमः ।
 27 'महेन्द्रेणोक्तम् । 'देव, भूयताम् । तदा भवान् वाहकलिमवृत्तः समुद्रकल्लोलबाजिनापज्जे ।
 पश्यतो राजलोकस्य समुत्पत्य नभस्तलम् । तुरङ्गमः क्षणेनैवाहृदयमार्गमुपागतः ॥ ३९९
 § ५९) ततो नृपतिना सेवकलोकेन साकं स्वत्पृष्ठतो ऽतिदूरं गतेनापि कापि भवतः प्रवृत्तिर्न
 30 श्रुता । तत्रस्थपुरप्रदेशे तुरङ्गः पवनार्तः पतितो सूतश्च ।
 राजापि त्वद्वियोगेन पवनार्तमृत्युतः । अत्यन्तं दुःखितः क्षिप्रं मूर्छितः पतितः क्षिप्रैः ॥ ४००
 अस्माभिः कदलीपत्रवातेराभ्यासितो नृपः । विपाकं कर्मणो जानन्नपि व्यलपवद्भवत् ॥ ४०१
 33 'कुमार विक्रमाधार स्फाराकार गुणाकर । अनाथं मां परित्यज्य गतस्त्वं केन कर्मणा ॥' ४०२
 एवं बहुधा विलपन् मग्निजनेन नृपतिबोधित इति । यथा 'पूर्वं सगरवत्कर्तृनः वट्टिसहस्रमिताः
 पुत्रा ज्वलनप्रभजातकोपविसर्पद्विषज्वलनज्वालावलीभिः क्षणमात्रेणापि भस्मसाहकृताः परं तेनापि
 36 वेतसि शोकस्य नावकाशो ऽद्वयि । तन्नाथ, कुमारः केनापि देवेनापहतो ऽस्ति, तस्यावश्यं प्रवृत्तिः
 रेप्यति । ततो देव, कातरत्स्मस्तुष्य सर्वया पीरामार्गमवलम्बस्व' इति । ततो व्यावृत्त्य तत्प्रतिबोधितः
 क्षितिपतिः प्रासादमासदत् ।
 39 प्रवासो यदिनादेव कुमार भक्तो ऽभवत् । तदैव योगपद्येन सौख्यस्यापि वपुष्मताम् ॥ ४०३
 त्वय्योगो महादुःखाञ्जनमपि निरन्तरम् । गल्लक्षेत्रजलेर्मूर्तिर्मनमे पङ्किलाखिला ॥ ४०४
 त्वद्वृत्तहवियोगाग्निज्वलज्वालाभयादिव । प्रपलापितुमिच्छन्ति प्राणा देवानुजीविनाम् ॥ ४०५

1) 'मिवायान्तं'. 2) c om. व. 7) P om. कृष्ण. 20) B परिणेष्यते, B inter. कुञ्जरं समर्पय, B गजराजमारोहकारं
 सौध'. 21) P B om. कुमारेण, B 'मग्नं'. 28) O नभस्तलं. 30) B ततः समुद्रप्रदेशे. 40) P वट्टिसौरो महादुःखावरो-
 दीकरीजनः— some lines are skipped over through haplographical mistake, the copyist's eye being led
 astray by a similar word.

- 1 अनुभूतं न केनापि दुःखं देव त्वया सह । अकृतज्ञानिव ज्ञात्वा प्रतस्थे धीः शरीरिणाम् ॥ ४०६ 1
तथा कथंविष्वङ्गः स्वादरोदीक्षगरीजमः । अपि स्तनन्धया वेन सान्ध्यपाने निरादराः ॥ ४०७
- 3 यं विना क्षणमात्रं न स्वीयते बालकैरपि । आहारस्तत्प्रेते तैः स त्वन्नियोगातिदुःखितैः ॥ ४०८ 3
सारिकाशुकशिष्यारिपक्षिभिर्मुकिकुञ्जिता । त्वदुस्सहविद्योगातैरपरेषां तु का कथा ॥ ४०९
सजीवमपि निर्जीवं सचैतम्यमपि स्फुटम् । चैतन्यरहितं चक्रे त्वन्नियोगः पुरीजनम् ॥ ४१०
- 6 स प्रवेशो न को ऽप्यस्ति यत्र त्वं न गवेक्षितः । पुरुषैः पौढवाचीर्नैनं लेभे किञ्चदत्यपि ॥ ४११ 6
राजापि त्वन्नियोगेन जातः कान्त्या भृशं कुशः । शीघ्रप्रीत्यनिधोनेन साकार इव वारिणा ॥ ४१२
§ ६०) ततः कुमार, पर्वणिचे काले कियत्यपि व्यतीते प्रतीहायां विहासम् । 'यदेव, कीर एको
9 भवदर्शनामिलायी ।' राहोक्तम् । 'कथं कीरो ऽपि तत्प्रवृत्त्यभिन्नः ।' ततो राजादेशेन प्रतीहायां समं 9
शुकः क्षमापतिपद्वान्तिके समागत्य विहापयामास । 'देव अवधारय, कुमारः कुवलयचन्द्रः कुशलशाली ।'
ततो नृपतिः कीरं निजतनूजमिष कोडमारोप्य जगाद । 'वत्स, कुमारनिर्दिशेषदर्शनो भवान् । कुत्र
12 त्वया दृष्टः, कियत्कालान्तरं कुमारस्य दृष्टस्य समजनिष्ट ।' ततः कीरेण तेन स्पष्टाह्वरं संवेशहारकेनेव 12
'हृपापहारहारस्य कुवलयमालालंकृतविजयापुरीगमनान्तस्तत्र वृत्तान्तो मूपस्य पुरो न्यवेदि ।'
इत्याकर्ण्य महीपतिः परिलसद्रोमाञ्चर्माञ्जितः
15 प्रोह्लासिप्रमदाग्निमध्यपतितं खं मन्यमानस्ततः । 15
प्रोचे हासिकराजकाञ्चनिवहैः मीतस्तथा नो यथा
कीरोहीर्णेतनूजकायकुशलधुत्या तथा संप्रति । ४१३
- 18 ततो लब्धस्वादुसहकारादिकलाहारप्रसादः शुको गतो निजमेव निवासचनं राधा समादिष्ट, मां प्रति 18
च प्रोचे । 'महेन्द्र, विजयापुरीं प्रति संप्रति गन्तुमिच्छामि ।' ततो मया विहासम् । 'देव, ममैवादेशं
ददस्व, न पुनस्तत्र मार्गवैषम्यतस्तत्र भवतां भवतां गमनं सांप्रतम् ।' ततो देवेन तत्र प्रवृत्तिनिमित्तमपरै
21 राजपुत्रैः समं प्रेषितस्य ममात्र धीमत्कालस्यैको मासस्तयो वर्षाकालस्य च समभवत् । एकदा विमुं 21
विजयसेनमेव प्रणम्य मया विहासम् । 'देव, नरेन्द्रदृढवर्मपुत्रः कुवलयचन्द्रो भवत्समीपमुपागतः किं
वा न ।' ततो ऽनेन स्वामिनादिष्टम् । 'सम्यग् न जानीमः, परं महेन्द्र, तत्रात्रैव तिष्ठतः कियन्निरिर्निर्गदि
24 पुनः कुवलयचन्द्रो मिलति ।' ततो भूपचको ऽङ्गीकृत्य त्रिकचतुष्कचत्वरदेवकुलमठपरायणविहारेषु 24
भवतः शुद्धिं गवेषयन्हं यावत्स्थितस्तावदथ दक्षिणलोचनेन स्फुरता वामेतरभुजेन च भवदर्शनं
सर्वेन्द्रियप्रीतिकारि समजायत ।' राहोक्तम् । 'सुन्दरमेतज्जाते यदत्र प्राप्तः कुमारकुवलयचन्द्रो भवता ।
27 सर्वथा धन्यानामुपरि वयमेव स्थिताः । अधुना युयमावासें व्रजत, यथा दैवज्ञमाकार्यं कुवलयमालायाः 27
पाणिपीडनलज्जं निर्णीय भवदन्तिके प्रेषयामि' इति वक्त्रराधिपतिवत्स्वयै । ततः कुमारो महेन्द्रेण समं
भूपतिसमर्पितनिकेतनमुपाजगाम । ततस्तौ विहितज्ञानभोजनौ यावत्सुखासीनौ तिष्ठतस्तावन्महाराज-
30 प्रेषिता राजप्रतिहारिका समागत्य जगाद । 'यदेवः स्वयं भवन्तमित्यादिशति, अथ कुवलयमालायाः 30
पाणिमहणकृते गणकेन लज्जशुद्धिर्विलोकिता, परं सर्वप्रह्वलोपेताद्यापि न वर्तते, अतः कुमारेणात्यन्तो-
त्सुकमनसा न भाव्यम्, सांप्रतं स्वमग्निर इवात्रैव श्रीबासुलमनुभवतु कुमारः' इति मित्रेय सा निर्वयौ ।
33 महेन्द्रेणोक्तम् । 'अद्यापि लज्जं दूरतरम्, ततः श्रीदृढवर्ममहीपतेः पुरस्तवागमप्रवृत्तिर्विद्वत्सिका 33
ज्ञाप्यते' इति प्रणित्या निष्क्रान्तो महेन्द्रः ।

§ ६१) ततश्च कुमारो व्यचिन्त्यदिति । 'यदि विषमं मार्गमुल्लङ्घयान्नायातेन मया मुनिनिवेदितं

- 36 गाथापूर्णं चक्रे, परं तथापि विविधशस्तस्याः संगमः । इयन्ति भाग्यानि न मे सन्ति, वैरिमां परिजे- 36
ष्यामि । भूयो ऽपि केनोपायेन तद्दर्शनं भविष्यति । यदि स्त्रिया वेषं विरचय्य कथ्यान्तःपुरे कयाधिरे-
क्षय्या सह यामि, ततः सत्पुरुषचरितविमुखं राजविक्रहं च । वक्ष्योद्वहभुजप्रकाण्डे ऽस्तिशाधिनी
39 शक्तिव्यक्तिः स कथं लोकनिग्यं महिलावेषमातनोति । अथवा तस्याः सखीजनस्य सङ्केतं वितीर्य तामप- 39
हृत्य गच्छामि, तदपि कुलीनस्यानुचितम्' इति चिन्त्यतस्तस्य बहिरागतो महेन्द्रो वभाण । 'अथ मया
त्वदिहावस्थानोक्तः सर्वो ऽपि तातस्य विशाषितो ऽस्ति । कुमार, तत्किमस्त्ववचित इव लक्ष्यते
42 भवान् ।' कुमारोक्तम् । 'सुन्दरतरमाचरितमेतद्भवता । वयमेतावतीं युवमागताः, परं भूपतिर्निर्ज 42

13) P om. पुरी.

18) P B 'प्रसादे गते (B मते) निजमेव, B समादिष्ट, B om. मां प्रति च प्रोचे. 19) B गन्तुमिच्छामः.

24) O मिलिष्यति. 25) P has blank space between शुद्धिं ददस्व वा, O विलनचिन्त्यत्काले ददस्व गवेषयन्हं, B P om. च.

26) B कुमारः कुवलय. 33) P पुरस्तजगाम O पुरस्तवागम. 39) B अथ ददस्व भवान्.

- 1 तनुजां दास्यति न वा, इत्यतो मे मनसि विधादः ।¹ महेन्द्रेणोक्तम् । 'त्वया यवनुध्यातं तन्मिथ्या, कुल-
श्रीयैलावण्यनिरपमरूपयौवनविज्ञानकलाकलापेन न यतः को ऽपि तव समः पुमान् यस्येमां दास्यति ।
3 अतो ऽमुष्यास्त्वमेव परिणेत ।³ यावदित्यनल्पविकल्पोर्मिमालाकुलदृश्यं कुमारं स धीरयति
तावदागत्य चेदिकया विज्ञप्तम् । 'यद्य कुमार, मत्स्यामिन्या कुवलयमालया स्वकरतलगुणिका कुसुम-
माला प्रेषितास्ति, एष लघिमसुकर्मपूरः ।⁵ ततः कुमारो ऽपि सुखसंदोहमहोदधिमन्वनोदृतं पीयूषमिव
6 तच्च जप्राह । ततः कुमारेण कर्मपूरानाले प्रियोत्कण्ठितामिव राजमरालिकायैकां विलोक्य तस्या विज्ञान-
प्रशंसनेन सुचिरं स्थिरा सा भणिता । 'मद्रे, इदानीं धर्माश्रयमस्ताचलचूलावलम्बी जातसाध्यं सांध्यं
विधिं विदध्मः । त्वमपि गत्वा तत्पुरः सर्वमपि सुन्दरं निवेद्येः, यतस्त्वमुचितमावणे स्वयमपि निपु-
9 णासि ।⁹ तद्वह्नीकृत्य सा निःसृता । कुमारस्तु कृतसांध्यसवनः प्रावृतधौतसितवसनः समुच्चरितजिन-
नमस्कारचतुर्विधैः समवसरणस्थं जगज्जीवबान्धवं धीनाभिसंभवमवन्दत । अथ महेन्द्रेण समं
निद्रासुखमनुभूय शयनीयादुत्तस्थे । ततश्च पूर्वापरतमस्तकमहर्षितिरारोह । अथो एका महिला मध्यम-
12 बया भोगवत्यभिषेयया वृद्धयानुचर्यया समं तन्नागम् । सा वृद्धा किंचिदप्रतो भूत्वा तं व्यजिह्वत् ।¹²
'कुमार कुवलयचन्द्र, कुवलयमालाया एषा जननी । ततः कुमारेण ससंभ्रममासनदानप्रतिपत्त्याभि-
नन्दिता । ततः सा वृद्धा योचितया प्रतिपत्त्या रञ्जिताभ्यधादिति 'वत्स कुमार, तव परपीडाभिह्वस्य
15 पुरः किञ्चिद्विद्यते, आकर्ण्यताम् ।¹⁵

- § ६२) अस्यमुष्यामेव विजयापुर्यां विजयसेनो नामायं नरेश्वरः । इयमेव तस्य सहचरी रूपेणो-
पहसितत्रिंशद्युवती भानुमती महादेवी । न चास्याः संततिः । ततो ऽस्या निरपत्यायाः संजातमहा-
18 दुःखाया अनेकैर्वसताराधनैरन्तर्नैमोरायशतैः स्वमदृक्कुवलयमालानुसारेण कुवलयमालाभिधानासामा-
म्यगुणकलावती कनी समजनि । सा च मया प्रतिपञ्चमलेखेव वृद्धिमानीता यौवनधियमाशिषाय ।
पित्रैतद्वर्धमनेकपलावण्यगुणशालिनो नृपपुत्रा विलोकिताः परमेष्ठा पुरुषहेषिणी न कमप्यमिलवति ।
21 मया पुनर्बहुधा शिक्षितात्यसौ मनागपि पुरुषेषु प्रीतिं न दधाति । अतः पितरौ व्यथितचेतसावभृतां²¹
ममिज्जानो राजलोकश्च । अन्यदा प्रतिहारेण निवेदितम् । 'देव, बाह्योद्याने को ऽपि दिव्यहानी विधाघरः
भ्रमणः समायातः' इत्याकर्ण्य नरेश्वरः कुवलयमालया समं सपरिच्छदः समागत्य तस्मै मुनेय नमस्क्रो ।
24 स च प्रदक्ष्यमलामाशीर्वादः सकलमपि संसारस्वरूपमनित्यतादिकं देशनाद्वारेण प्रकटीकृत । तत्रिशान्य²⁴
प्रणिपत्य च भूपतिः प्रच्छ । 'भगवन्, मम दुहिता कुवलयमाला कथमेवा परिणेतव्या, केन वा, कस्मिन् वा
कालान्तरे, यदियं पुरुषहेषिणी ।' ततः स भगवान् ज्ञानातिशयेन कौशाम्यार्थं पूर्वभवकृतमायावित्यमाया-
27 बोधसङ्केतकुवलयमालाजन्मराजद्वारावलम्बितगाथापूर्णाभिज्ञानजयकुञ्जरावशीकरणकुवलयचन्द्रपाणि-
ग्रहणप्रभृति सर्वमपि निवेद्य नमस्तलमुत्पपात । ततो भूपतिः प्रमोदमाससाद् । त्वयापि जयकुञ्जराधिपं
वशीकृत्य गार्थां प्रपूयित्वा प्रकटीकृतः । तद्दिनाद्वारस्य कुमार, कुवलयमालया भवदुःसहबिरहतत्पया
30 कुसुमशरजर्जरिताङ्गाया वचनागोचरां नवमीमवस्थामनुभवन्त्या भवदन्तिके देव्या समं प्रेषितासि ।³⁰
कुमारोक्तम् । 'समादिश किं कृत्यम्' इति । तथोक्तम् । 'यदि कुमार, मां पृच्छसि तदतिक्रान्तः सर्वो ऽपि
वाचामवसरः । यदि पुनर्ययं नृपभुवनोद्यानमागच्छथ तदा केनैवोपायेन भवदर्शनपाथसा बालिकायाः
33 कुवलयमालायाः क्षणमेकं विरहतापोपशान्तिर्जायेत ।' महेन्द्रेणोक्तम् । 'को ऽन दोषो, भवदेवम्' पञ्चमभि-
धाय भोगवती भानुमत्या समं निगंतवती । ततः कुमारो महेन्द्रेण समं नृपाकीडकोटं विचचार । महेन्द्रेणो-
क्तम् । 'यथा मञ्जुमहोदयः श्रूयते तथा अन्ये ऽभिनवमदनमहाज्वरविनाशमूलिका कुवलयमाला समा-
36 गतेव मन्यते । कुमारेण भणितम् । 'न सन्तीयन्ति भाग्यानि ।' महेन्द्रेण निगदितम् । 'कुमार, धीरो
भव ।' ततः क्षणान्तरेण कुमारेण बहललतान्तरितेन सञ्जीनां ग्रन्थगतां हंसीनामिव राजमरालिकां तार-
काणामिव मृगाङ्गरेखामन्तरसामिव रम्भां कुवलयमालाभायान्तीमालोक्य भणितम् । 'सर्वैर्यैव घन्यो
39 विधिर्नैवा त्रिभुवनजनाभ्यर्चयिनी विवधे' तथोक्तम् ।³⁹

- 'विधे यदि त्वं तुष्टो ऽसि तद्यैव तथा कुरु । तं नयं येन पश्यामि स च पश्यतु मामिह ॥ ४१४
§ ६३) इति निशान्य कुमारोक्तम् । 'महेन्द्र, अग्रतो भूत्वा चेद्विमतस्या निरीक्षे' इत्यभिधाय
42 कुमारो क्तापुहं प्रविशेत् । महेन्द्रस्तु कीडाभिमितस्ततो ऽञ्चमत् । [इतः] भोगवत्योदितम् । 'वत्से, 42

5) P मन्मथप्रीतः. 6) B कर्मपूरानाले, P has blank space for ना. 20) P परमेष्ठा पुरुषहेषिणी । ततः स भगवान् - thus between पुरुषहेषिणी and ततः it loses a few lines because the copyist's eye has wandered a few lines ahead where the same word occurs. 26) B कालान्तरे. 37) B क्षणान्तरे. 40) P सं युक्तः. 42) P B om. [इतः].

- 1 विषादपरवर्षा मानसं मा कुरु । स युवाय समामत एव विभाव्यते यथा शङ्खचक्राङ्किता वरणप्रतिहतिः ।
 2 तत्तत्सादृशवचनान्ते सर्वा अपि चेटिकास्तद्दीप्तायै प्रसङ्गुः, परं कुत्रापि तामिर्न दृष्टः । भोगवत्या भजि-
 3 तम् । 'स्वयं गत्वाहं हिलोकयिष्ये, त्वया पुनरत्र स्वातथ्यम्' इति वदन्ती भोगवती गता । कुवलयमालाया
 4 चिन्तितम् । 'एतत्सर्वमपि कष्टं मन्ये यत्तेन यूनात्रोद्याने सङ्केतः प्रदत्तः । अन्यस्य कस्यचिदर्थं चरण-
 5 प्रतिबिम्बः । स युवा देवानामपि दुर्लभो मया कथं प्राप्यः । बाहता कालेन तावो मां परिणायिष्यति
 6 तावन्तं को जीविष्यति, सांप्रतं तत्करोमि यथा दुःखानां भाजनं न भवामि' इति विचिन्त्य कुवलयमाला
 7 पाशरचनायैकं लवलीलतापूहं प्रति चलिता यत्र कुमारः स्वयमेवास्ते । तेन च सा समागच्छन्ती
 8 वीक्षिता । ततः क्षणं कुमारो लज्जित इव भीत इव विलम्ब इव जीवित इव सर्वथैवानाख्येयमवस्थान्त-
 9 रमवाप । सा च तं समीक्ष्य 'एकाकिनी' इति भीता, 'स एवायम्' इति प्रमुदिता, 'स्वयमागत' 9
 10 इति लज्जिता, 'मया पूर्वमेव वृतः' इति विस्मयिता चतुर्विधु प्रेषितरत्नतरतारकदृष्टिः ससाध्वसा सस्तम्भा
 11 सविस्मया सखेदा सरोमाञ्चा समभवत् । तदा तयोः परस्परं निरीक्षणेनापि तत्पुल्लमजायत यत्कवि-
 12 चावामप्यगोचरम्, दिव्यज्ञानविभिरप्यनुपलक्ष्यम् । ततः कुमारेण साहसमवलम्ब्य धीरत्वमङ्गीकृत्य
 13 कामशास्त्रोपदेशं स्मृत्वा समुत्सृज्य लज्जां परित्यज्य साध्वसं 'सुन्दरि, भवस्यै स्वागतम्' इति वदता
 14 प्रसारितोभयभुजाङ्गदण्डेनां सख्यलयोः कुवलयमाला जगृहे । ततः सा प्रोवाच । 'कुमार, मां मुञ्च मुञ्च
 15 सर्वथा न कार्यमेवेन जनेन ।' कुमारः प्रोवाच । 'सुततु, प्रसीद मां कुप्यस्य त्वदर्थमेवास्तेतावती
 16 भुवमायातः, परमेतदपि त्वं न जानासि ।' तयोक्तम् । 'जानामि वञ्चयन् पृथिवीमण्डलदर्शनकौतुकी ।'
 17 कुमारेण प्रोचे । 'एवं मा वारी, किं तत्स्मरसि न सुततो, मायादित्यस्य जन्मनि भवत्योक्तं 'यन्मम भवत
 18 दातव्यं बोधिरत्नम्' [इति] स्मृत्वा तन्मुनिवचसा प्राप्तेऽहं लोभदेवजीवस्त्वाम् । मुग्धे, वुञ्च्यस्व ततो
 19 मम थाया मोहमुत्सृज्य' कुमारे यावदिदं जल्पन्ति तावद्भोगवती समागत्य प्रोचे । 'वत्से, वञ्चुलाख्यः
 20 कन्यास्तःपुररक्षक इति वदन्ति यद् राजा कथयति यद् कुवलयमाला दृढमस्वस्थशरीरा कान-
 21 नान्तःपरिभ्रमन्ती त्वया त्वरितमेवैषा समानेया ।' ततः सा सकलककुम्भमण्डलदत्तरत्नलोचना कथमपि
 22 चलितुमारेमे । कुमारः प्रोवाच ।
 23 'उक्तेन बहुना किं वा किं कृतैः शपथैर्धनैः । वदामि सत्यमेवैतत्त्वमेव मम जीवितम् ॥' ४१५
 24 § ६४) कुवलयमालापि 'महाप्रसादः' इति वदन्ती लवलीलतापूहतो निःसृता । कञ्चुकी जगाद् । 24
 25 'वत्से, भवतीयतीमत्र वेलां कथं स्थिता, केनात्राकारिता, अत्र तव वनान्तधिरं स्थातुं नो युक्तं सत्वरं
 26 त्वमप्रतो भय' इति । ततः सा तद्वचः कर्कशमाकर्ण्य तेन कञ्चुकिना सह पथि गच्छन्ती चिन्त्यति स्म ।
 27 'अहो, अख्य कुमारस्य प्रतिपन्नवत्सलता, अहो, अख्य सत्यप्रतिहता, अहो, उपकारिता, यदेव शिरीष-
 28 कुसुमगात्रोऽपि चरणचार्येव पथि क्षुद्रपाद्यवपणस्य प्रीत्या दूरस्थापि मां प्रहृं बोधयितुमिहागतः ।
 29 भूयोऽपि कदा संगस्यते' इति ध्यायन्ती कन्या कन्यास्तःपुरमावयी । कुमारस्तु तस्याः प्रेमकोपपिशुनं
 30 वचनं स्मरन्नेकस्मिन् पादपे कुसुमावचयं विरचयन्तं महेन्द्रं निरीक्ष्य जगाद् । 'वयस्य, समेहि यथावाप्तं
 31 वजावः । यद् द्रष्टव्यं तद्दृष्टमेव ।' ततो द्वावपि निकेतनमाजगमतुः । तत्र च महाराजप्रेषितेन वारवनिताजनेन
 32 ज्ञानं कारितौ । ततः कृतभोजनौ यावदासनस्थौ तिष्ठतस्तावदेकया कामिन्या सम्रागस्य कुमारस्य करे
 33 ताम्बूलमदायि । कुमारेणोक्तम् । 'केनेदं प्रेषितम्' । तयोदितम् । 'केनापि जनेन' इति । एवं सा
 34 कदाचिद्भोज्यं कदाचित्ताम्बूलं कदाचित्पत्रच्छेदं कदाचिदालेख्यं परमपि केहरसविशेषोपकं कुमारस्य
 35 योग्यं प्रतिदिनं प्रेषयति । एवं च तयोर्निर्जराज्य इव सुखेन तिष्ठतोः कियन्तः पुण्यभालुरा वासरा व्यतीतुः ।
 36 § ६५) अथ हेमन्ते भूमिभृता निमित्तमिदमाकार्यं पुण्याः पाणिग्रहणलक्षं पृष्टम् । तेन सर्वाण्यपि 36
 37 ज्योतिःशास्त्राण्यवलोक्य प्रोचे । 'कालगुणसितपञ्चम्यां बुधे स्वातिनक्षत्रे यागमिन्याः प्रथमे थामे व्यतीते
 38 प्रधानं गतदोषकुपयामलक्षमस्तीलवधायतां देवेन ।' रात्रापि 'तथा' इत्यङ्गीकृत्य कुमारस्याग्रे ज्ञापितम् ।
 39 'कुमार वत्स, भवद्विज्ञानसत्यसाहसप्राग्भवकौहवक्ष्यायाः कुवलयमालाया विभोगधिरास्य भवते 39
 40 ऽस्माभिः कृतः । अतः सांप्रतममुष्यां पञ्चम्यां कुमारे ऽमुष्या वेदिकामध्वमभ्यासीनायाः पाणिग्रहणं
 41 करोतु ।' कुमारेणोक्तम् । 'यदादिशति देवस्तत्तथा' इति । ततः कुवलयमाला पाणिग्रहणाकर्षमकेर-
 42 वदनाम्बुजा प्रमोदभरमासुरा सर्वाङ्गोभोदमस्तंगमा चिरसंचितपूर्वमाणमनोरथपथा न देहे न गेहे न 42

2) B 'दादेशवचनेन सर्वा. 5) B परिणायविषयि. 10) B om. तत् before तारक. 18) P B om. [इति], B मान-
 भट for लोभदेव. 19) B वञ्चुलाख्यकन्यास्तःपुररक्ष इति. 20) B om. यद् राजा कथयति. 27) B om. अख्य before सत्य-
 प्रतिहता. 31) B निकेत for निकेतन. 33) B om. सा after एवं. 39) O वशीकृतायाः for वक्ष्यायाः.

1 त्रिभुवने ऽपि माति स्म । तत्र राजकुले विवाहभोजनार्थं धान्यान्यानीयन्ते । कियन्ते विविधानि 1
पकाधानि । विरच्यन्ते सर्वत्र मण्डपमञ्चपञ्जाः । रच्यन्ते वेदिकाः । प्रेष्यन्ते लेखवाहाः सर्वेषां
3 स्वजनराजन्यानाम् । निमग्न्यन्ते सर्वत्र बन्धुवर्गाः । भूष्यन्ते भवनानि । घट्पन्ते नानाविधान्भरणानि । 3
शोध्यन्ते नगरीरध्याः ।

§ ६६) एवं विवाहारम्भकृत्यप्रवृत्तस्य जनस्य निधिलाभक्षण इव सौभाग्यनिर्मितं इवोपयमदिवसः
6 सामगमत् । तस्मिन् दिने ऽविद्वमीतिकवारुचतुष्कस्थापितप्राङ्मुखान्ते निवेद्य कुमारं कुलवृद्धा मङ्गल- 6
ज्ञानमकारयत् । ततः स गोशीर्षचन्दनविलिताङ्गः प्रावृतकौरकम्बेतसदशवसनः सिद्धार्थगोरोचनातिलकः
कण्ठावलम्बितसुरभिकुलुमदामा महेन्द्रेण राजलोकेन बानुगम्यमानो जयकुञ्जरकुञ्जराचिकटः प्रौढजना-
9 न्वितो दक्षिणकरकमलाबद्धकौतुकमदनफलः स्तुतिप्रातस्त्यमानगुणप्राप्तः प्रचुरमृदङ्गशाङ्गपणवधेषु- 9
धीणास्वरमुखरितदिक्चक्रबालो धृतस्तितातपत्रः पुरः प्रवर्तमानप्रेक्षणक्षणः क्षणेनोद्वाहमण्डपमल्लचकार ।
ततश्च स प्रावृतसितचीवराया माङ्गल्याभरणभूषितायाः कुवलयमालाया लम्पषेलार्या द्विजवरेणोपदौकितं
12 करं करेण जग्राह । ततो ऽविधवा गीतं गातुं प्रवृत्ताः । वादितानि तूर्याणि । निःस्वानस्वनाः प्रसङ्गः । 12
पूरिताः शङ्खाः । आहता झलर्यः । वेदोच्चारणपरायणा द्विजन्मानो मङ्गलपाठकाः पठन्ति । जयजयारवपरो
लोकश्च । ततः प्रवर्तते मङ्गलचतुष्टयम् । ततो निर्वृत्ते पाणिप्रहणमहोत्सवे पूजिते गुरुजने कृते समस्त-
15 कर्णीये स्वस्थाने समेत्य विविधरत्नविद्रुमनिर्मिततलिने गङ्गापुलिन इव राजहंसयुगलं कृतमङ्गलोपचारं 15
तन्मिथुनमुपविष्टं दृष्ट्वा परिवारः सखीजनश्च मन्दं मन्दं निस्ससार । तत्रस्थस्य तस्य निद्रासुखमनुभवतः
क्षणदः क्षणसि व क्षयमिवाय । ततः प्राभातिकतूर्यरवप्रतिबोधितः कुमारः कृतदेवाधिदेवनमस्कृतिर्नित्य-
18 कृत्यमकरोत् । तत्रान्यदा कुमारो हिमगिरिशिखरसमानं स्वसौधमाङ्गल दक्षिणपक्षप्राकारप्रत्यासक्तं रत्ना- 18
करं निरीक्ष्य भ्रष्टं व्यावर्णयन् मात्राक्षरविन्दुच्युतकप्रभोत्तरकियागुतकफाथकथाविनोदैश्च कुवलय-
मालया समं प्रीतिपरस्तस्यै । अत्रान्तरे कुवलयमालया विह्वलः । 'देव, त्वया महत्तान्तः कथं परिहातः ।'
21 ततः कुमारेण सविस्तरमयोध्यातो ह्यापहरार्धं मुनिनिवेदितचण्डसोममानभटमायादित्यलोभदेवमोह- 21
दृष्टपञ्चजनपूर्वभगवाथापूरणपरिणयनपर्यन्तं सर्वमपि प्रोचे । प्रिये, ऐहिकसुखमूलं विवाहकर्म वृत्तम् ।
संप्रति पारत्रिकसौख्यप्रदं सम्यक्त्वमाद्रियस्व । यतः,

24 चिन्तामणिः श्रितः प्राणिस्वान्तचिन्तितमात्रदः । सम्यक्त्वं सर्वजन्तूनां चिन्तातीतार्थदं पुनः ॥ ४१६ ॥ 24
तावदेव तमस्तोमः समस्तो ऽपि विजृम्भते । यावत्सम्यक्त्वतिग्मांशुददति न हृदम्बरे ॥ ४१७

सदृष्टिर्दृष्टिहीनो ऽपि यः सम्यक्त्वविलोचनः ।
27 श्रुतिविभ्रान्तनेत्रो ऽपि सो ऽन्धो यस्तद्विवर्जितः ॥ ४१८ 27
यदि ते स्मृतिमेति सांप्रतं दयिते पूर्वभवः स्वचेतसि ।
तद्वदयमिदं जिनेशितुर्वचनं निर्वृत्तिशर्मदं ध्रुव ॥ ४१९

30 भुञ्चेति तस्य वचनं किल सा जगाद् नाथ त्वमेव शरणं सुगुरुस्त्वमेव । 30
देव त्वयाखिलपुरातनजन्मजल्पात् सम्यक्त्वभाजनमहं विहिता यदय ॥ ४२०

इत्याचार्यश्रीपरमानन्दसूरिशिष्यश्रीरत्नप्रमसुरिविरचिते श्रीकुवलयमालाकायासंज्ञेये श्रीप्रद्युम्नसुरिशोषिते
33 कुवलयचन्द्रकुमारवचनपरिभ्रमणविजयापुरीगमनजयकुञ्जरहस्तिवशीकरणसमस्यापूरण- 33
कुवलयमालापरिणयनसम्यक्त्वोपदेशप्रश्रुतिवर्णनस्तूतीयः प्रस्तावः ॥ ३ ॥

[अथ चतुर्थः प्रस्तावः]

36 § १) अथ श्रीहृदवर्मणो नृपतेर्लेखवाहः प्रतीहारनिवेदितः प्रविश्य कुमारं प्रणिपत्य लेखं पुरो 36
विमुच्य विप्रपयामासेति । 'देव, श्रीतातपादा भवन्तमाकारयन्ति ।' ततः कुमारः पूर्वं लेखं प्रणम्योन्मुखा
च स्वयं वाचयामास । 'स्वस्त्ययोध्यापुरीतो महाराजाधिराजश्रीहृदवर्मदेवो विजयापुर्यां पुत्रं दीर्घायुधं
59 कुवलयचन्द्रकुमारं महेन्द्रसमन्वितं साजसं गाढमालिङ्ग्य समादिशति, यथा 'अव तावत्तव दुःसहचिरः 39

2) P रच्यन्ते वेदिकाः 7) P ततः स विलिताङ्गः 9) B सुखितवत् 11) B 'मृषिताया वेदिकामभ्यमभ्यासीनायाः कुवलय'.

14) P निर्वृत्ते 15) P B om. स्वस्थाने समेत्य 16) P B om. निद्रासुखमनुभवतः 17) B inter. क्षणदः & क्षणसि व.

18) B दक्षिणपक्षे 38) B om. पुत्रं.

1 हेण मम जलबहिःक्षितमत्स्यस्येव क्षणमात्रमपि न सुखाद्यकाशः, तथा तव मातुः पुरीजनस्य च । अतस्त्वया 1
त्वरितमागस्य निजदर्शनपाथसा पाथोदेनेव पादपो वियोगतस्तोऽहं निषीक्य' इति । कुमारेण जगदे । 'प्रिये,
3 अस्माकमेव शुनियोगस्तत् किं कर्तव्यम् ।' तथोक्तम् । 'यत्तुभ्यं दोचते तदाचरणीयमेव ।' ततः कुमारः 3
समुत्थाय महेन्द्रेण साकं श्रीविजयसेनमिति विज्ञापयामास । 'देव, ममायातस्य बहवो दिवसा अभवन्,
उत्कण्ठितौ च पितरौ, अतः प्रसादं विधाय मां प्रैषयत ।' ततो नृपतिना विस्मृतः सांघत्सरेण निवेदिते
6 मुहूर्ते कुमारः कृतमाज्ञव्यतिथिर्वह्मसासिक्कादन्ताप्रपादो निर्मितजिनमस्कृतिर्जयकुञ्जरं गजमास्त्रान्नकसे- 6
वकलोकरिकलितो महेन्द्रेण सह प्रमुदितचित्तः पुरीतो निर्गत्य बाह्यभुवि प्रस्थानमङ्गलं विदधे ।

§ २) साप्यथो मातरं नत्वा तत्वालोकरवद्वयीः । पूर्णा हर्षविषादाभ्यां प्रोवाच नृपतेः सुता ॥ १ ॥
9 देहच्छायेव देहेषु पत्या यास्याम्यहं सह । मातस्त्वद्विसेवाया वियोगस्तु सुदुःसहः ॥ २ ॥ 9
मद्रोपिता लता मातर्विना जलनिषेचनम् । पाण्डिमानमुपेक्ष्यति यथा प्रोषितयोषितः ॥ ३ ॥
मातर्मदीयविरहे कलापकलितः किल । कलापी तालसुभगं केनायं नर्तयिष्यते ॥ ४ ॥
12 जनन्युवाच किं बत्से धत्से खेदं स्वचेतसि । नरेश्वरसुता यत्वं ददधर्मसुतप्रिया ॥ ५ ॥ 12
तत्पुत्रि मा कथाः खेदं हर्षस्थाने ऽस्य कः क्षणः । स्वर्चुनीक्षानसंप्राप्तौ को हि पङ्के निमज्जति ॥ ६ ॥
इत्युक्त्वा तनुजां शोडं स्वमारोप्य सबाष्पदह् । शुम्भित्वा च शिरोदेशे जनन्येवमशिक्षयत् ॥ ७ ॥
15 वत्से चेत्वं गुणश्रेणिमीहसे स्वस्य सर्वदा । तद्गर्भमन्वित्राप्ता नृयाः प्रियमसंशयम् ॥ ८ ॥ 15
कार्यं श्वभूषप्रभृतिषु गौरवार्येषु गौरवम् । त्वयानुकूलया भाव्यं सपत्नीष्वपि संततम् ॥ ९ ॥
तदपत्यानि दृष्ट्यानि निजानीषाभितेषु च । कृपा कार्या न तु कापि गर्वः सर्वप्रतीपकः ॥ १० ॥
18 भुक्ते भर्तारि भोक्तव्यं स्वयं च शयिते सति । नीचैर्लौचनया स्वेयं नीरङ्गीस्थगितास्यया ॥ ११ ॥ 18
दुःखिते दुःखिता पत्यौ सुखिते सुखिता भवेः । कोपवत्यपि मा कोपं विदधीथाः कदाचन ॥ १२ ॥
कदापि पतिपादात्तविन्दद्वयविलोकनम् । न हेयं सर्वदा सर्वसतीमार्गो ऽयमद्भुतः ॥ १३ ॥

§ ३) इति शिक्षां शिरसि चारोप्य पितरौ प्रणम्य परिजनमभिपृच्छ कुबलयमाला ततः कुमारान्ति- 21
कमागतः । ततो ऽप्यदिष्टे कुमारः कुबलयमालया समं प्रचलितः सन् जातानुकूलपवनः श्रुतबामरस्वरः
सव्यसमुत्तरीकवर्णशृङ्गकः सर्वत्र समुच्चारितचारुवचनो व्यचिन्त्यदिति । 'अगवति प्रवचनदेवते, यदि
24 तातं निरामयं पश्यामि राज्यं च प्राप्तामि परिवर्धते सम्यक्च [तदा] कुबलयमालया समं प्रव्रज्यामा- 24
ध्वामि, तद्विष्यद्वानेन परिहाय तादृशमुत्तमं शकुनं देहि, येन मे निर्वृतिः स्यात् ।' इति यावच्चिन्त्य-
वस्ति तावत्पुरस्तस्य मणिकनकनिर्मितं प्रलम्बितमुकावधूलमातपत्रं केनाप्युपनीय विज्ञप्तम् । 'देव, अस्य
27 भूपत्य जयन्तीपुरीपतिर्ज्येष्ठो भ्राता जयन्तामिधो वसुधाधपः । तेन त्वदेतत्वे देवताकृताधिष्ठानं छत्ररत्नं 27
प्रेषितम्' इति । कुमारेण चिन्तितम् । 'अहो, प्रवचनदेव्याः प्रभाषः, येन प्रथममेव प्रधानं शकुनम्' इति
प्यात्वा तच्च स्वीकृत्य कुमारो राज्ञा पौरजनेन चानुगम्यमानो महता सैन्येन परिवृतः कियतीं भुवं परि-
30 गतः प्रोवाच । 'महाराज, व्यावृत्त धवलगृहमलकियताम् । पौरजनाश्च निवर्तध्वम्, यतो दूरे भवति 30
विजयापुरी ।' ततस्तेषु व्यावृत्तेषु कुमारः सपरीवारो गच्छन् कतिपर्यैरपि प्रयाणकैः सहस्रौलसमीपं संप्राप ।
अत्रान्तरे केनाप्यागत्य विज्ञप्तम् । 'नाथ, अत्र सरस्तीरे देवायतने महासुनिरेको ऽस्ति । इत्याकण्य कुमारः
33 कुबलयमालया समं तत्र गत्वा मुनिं नत्वा सविनयं जगात् । 'अगवन्, भवन्तः स्वीकृतनवव्रता इव विभाष- 33
यामस्तत्र को हेतुः ।' ततो मुनिमतल्लिका निवेदितुमारेमे ।

समस्ति लाटदेशान्तः पारापूर्वा नरेश्वरः । सिंहः प्राज्वतमस्यामा भानुनामास्ति तत्सुतः ॥ १४ ॥
36 चित्रकर्मप्रियः प्रायः सोऽहं कीडनकौतुकी । अन्यद्वा तत्पुत्रीबाह्योपानभूमिमुपागतः ॥ १५ ॥ 36

§ ४) तत्र च विचरता मया कलाचार्यं एको दृष्टः । तेनोक्तम् । 'कुमार, चित्रपटममुं महिषिखितं निरीक्ष्य
निवेद्यतां यद्ययं रम्यो न वा' इति । ततस्तदालोकेन मया चिन्तितम् । 'तत्किमपि पृथिव्यां नास्ति यद्वा
39 न लिखितमस्ति' इति विस्मयसेरमानसं मां निरीक्ष्य तेनोक्तम् । 'कुमार, मयात्र सकलमपि संसार- 39
विस्तारस्वरूपं चित्रितमस्ति, यन्मनुष्यजन्मनि यत्पर्यगमेव यत्तत्के यत्त्रिविधे विविधं दुःखं सुखं चानुभूतं
तत्सर्वमप्यस्ति, अत्र तावन्मोक्षो ऽपि, यत्र न जरा न मृत्युर्न व्याधिर्न काचिः ।' एवं कुमारः, तेन निवेदिते

- 1 तस्मिन्साहसो संसारचक्रचित्रपटे प्रत्यक्षीकृते मया चिन्तितम् । 'अहो, कथं संसारवासः । दुर्गमो मोक्ष-
मार्गः । अत्यन्तदुःखिताः प्राणिनः । विषमा कर्मगतिः । ज्ञेहनिषिद्धिनिगडसंज्ञितो मूढजनः । अशुचिमयः
3 कायः । विषमिव विषयसुखम् । साक्षादेवैव जीवसार्थो महासागरनिमग्नः ।' इति चिन्तयता मया
अभितम् । 'अहो, त्वयायं यदि चित्रपटो लिखितस्ततो न मनुष्यस्त्वम्, अनेन दिव्यचित्रपटप्रकारेण
किमपि कारणान्तरं चिन्तयद् त्वं देवो देवलोकतः समागतः ।' इति च वदता मया तस्यैकस्मिन् पार्श्वे
6 उपरं चित्रपटं दृष्ट्वा प्रोक्तम् । 'अहो उपाध्याय, पुनरेव ततः संसारचक्रतो व्यतिरिक्तचित्रपटोऽयम्, ततो
ममायमपि प्रत्यक्षीक्रियताम् ।' इदमाकर्ण्य कलाचार्येण अभितम् । 'कुमार, मयैव लिखितमेतद्वयोर्वै-
णिजोद्धरितं विभक्तस्वरूपं पश्यतु भवान् । एषा चम्पापुरीति लिखिता । अत्रैव महाराजो महारथः । अत्र
9 च धनी धनमित्रो नाम वणिग् । तस्य भार्या वैवीति । तयोस्तनुजो द्वौ धनमित्रकुलमित्रौ । तज्जन्मानन्तरं
तदात्मैव पिता पञ्चत्वमुपागतः । सर्वोऽप्यर्थो निधनमियाय । ततस्तौ मात्रा कष्टेन वृद्धिमानौतौ यौवन-
मवाप्तुः । जनन्या निगदितम् । 'भवन्तौ व्यवसायं कुरुताम् ।' ततस्तौ बाणिज्यकृषिपरम्विरकर्मकर-
12 वृत्तिप्रतिगृहप्रार्थनारक्षाकरसमुल्लङ्घनरोहणपर्वतारोहणानधरतस्त्रानिखननधातुवाद्युतकीडनस्वामिसे-
वाप्रवृत्तिविधिर्यक्षिणीसमाराधनगुरुपदिष्टमन्त्रसाधनप्रवृत्तिभिः प्रकारैर्धनोपाजर्जनार्थं मत्प्रभः, पर्ववराटि-
काया अपि नोत्पत्तिः ।
- 15 § ५) ततोऽतीवदुःखितौ ताविति संकल्पपरौ बभूवतुः । 'धिग् धिग् जीवितमस्माकम् । यः कोऽपि
उप्युपायः प्रारभ्यते स सर्वोऽपि पूर्वकृतदुष्कृतवशेन बालुकायिण्डकलनमिव खलप्रीतिप्राम्भार इवाज-
लिकृतजलसंघात इव समीर्येरितजीमूतपद्मतिरिच विलयमायाति । कथमनेन वैवेनावाभेवाभाभयभाजनं
18 सर्वथा दुःखनिःकरमग्निरेण । अथ कस्मिन्निदुःखशिलोच्चयशिखरमात्रहान्तात्मनो मुञ्चावः ।' इत्यालोच्य तौ
तच्छिखरमारुह्यैवं प्रोचतुः । 'भोः पर्वत, तव शिखरपतनसाहसेनावामप्रेतनभवे वारिष्यदुःखभाजनं न
21 भवावः ।' इत्युक्त्वा तौ गुणपरेव यावदात्मानं मुञ्चतस्तावत्तयोः 'मा साहसं मा साहसं' इति ध्वनिः 21
अवणाध्वनिं पपात । तं निशम्य ताभ्यां सर्वतो दिशः पश्यन्नां साधुं कायोत्सर्गमार्गं निरीक्ष्य अन्त्या
प्रणिपत्य प्रोचे । 'परमेश्वर मुनीश्वर, भवतायां मृत्युतः कथं निषेधितौ ।' मुनिनापि ततः प्रोक्तम् ।
24 'युवयोः किं बरायकारणम् ।' ताभ्यामुक्तम् । 'भगवन्, आवयोर्देरिद्वैतैव बैराग्यहेतुर्नान्यत् ।' साधुना-
प्यभ्यधापि । 'भो पण्याजीवौ, भवन्तौ निर्यदं कृत्वा मा प्राणत्यागं तनुताम् ।' ताभ्यामुदितम् । 'भो
यतीश, कथय कथं जन्मान्तरेऽपि न वारिष्यं पुनरावयोः ।' भगवता अभितम् । 'यदि भवन्तौ दीक्षाम-
27 ङ्गीकृत्य तपः समाचरतस्तदेवविधुदुःखभाजनं भूयोऽपि न भवतः ।' ताभ्यामुक्तम् । 'एवं प्रसादः किय-
ताम् ।' ततस्तेन मुनेना जैनविधिना कुमार, तयोः प्रब्रज्या वृत्ता । इमौ तौ प्रव्रजितौ मया चित्रपटे
लिखितौ । ततस्तौ बुद्धरितं तपस्तप्त्वा समाधिना मृत्वा देवभवमुपाजग्मतुः । तयोः पुनरेक आयुषि क्षय-
30 मीयुषि स्वर्गतश्च्युत्वा पारापुर्यां सिंहभूषतेः सुतो भानुनामा संजातः । स चाशोचाने त्वम् । यः पुन-
र्द्वितीयो वणिग्जीवः स चाहम् । इमं चित्रपटं समालिख्य भवतः प्रतिबोधार्थमिहागतः । त्वाम्नो भानु-
कुमार, प्रतिबुध्यस्व मा मुहः, भीम एष भवाम्युधिः, तरला कमला, हस्तप्राप्त्या विपत्तयः, दुःसहं वारिष्यम्'
33 इदमाकर्ण्य ऊहापोहं कुर्वोः सहसैव मूर्च्छितो भानुकुमारः । स्मृता जातिः । परिजनेन वयस्यैव शीतल-
जलकदलीदलपवनादिभिः समाश्लासितः । ततः संजातस्वस्थचेतसा भानुनानुभूतं पूर्ववृत्तं विलोक्य
अभितम् ।
- 36 'सर्वथा त्वं गुरुनीय त्वमेव शरणं मम । येन त्वयाधुना जैनाच्च नि प्रीत्यासि रोपितः' ॥ १६ ॥ 36
§ ६) एवं वदंस्तत्क्षरणशुभ्रपापरापणः क्षणमेकं यावद्भवत् तावदुपाध्यायः पताकाराजिराजिते
विविधासपन्नरत्ननिर्मिते विमाने मणिकुण्डलगलस्थलसमुच्छलद्गुच्छदेहदीप्त्या दश दिशः प्रकाशयन्तं
39 वरमुकुटविराजमानं विमानसंस्थितमात्मानं प्रकटीकृत्य जगाद् । 'भो भानुकुमार, इष्टस्त्वयैव संसार-
महीचक्रफलिस्तारः ।' ततो मया तस्मिन्निगणसंज्ञातबैराग्येण स्मृतपूर्वध्वनेन देवस्य पुरस्तत्क्षणमेवाध-
पानि विमुच्य स्वयं विनिर्मितोत्तमाङ्गपञ्चमुष्टिकलोचस्तदेवार्पितरजोहरणमुखवस्त्रिकाप्रतिप्राधुपचिद-

१ धानतो निष्कान्तः । ततो हाहास्वमुखरो बयस्यवर्गः परिजनश्च सिंहनरेशस्काशासुपागमम् । तेन देवेन 1
ततः प्रदेशतोपहृत्यात्र निर्वेन बने मुक्तो ऽस्मि । सांप्रतं पुनः कमप्याचार्यं श्रूयामि, यदस्ति के तपस्त-
३ नोसि ।' इदं निशम्य कुमारोऽपि 'अहो, महाविस्मयकारी वृत्तान्तः ।' ततो महेन्द्रेण सम्यक्त्वं 3
शृहीतम् । कुमारो ऽपि महेन्द्रकुवलयमालाभ्यां समावासासमागत्य कृतकृत्यः शौर्यार्थमस्वाप्तीत् । ततः
पुनरपि निर्मले गगनाङ्गणे तिरोहितेषु तारानिकरेषु समुदिते दिनेषु कुमारः प्रदत्तप्रयाणकः कमेन
६ विन्ध्यगिरिकान्तारसन्धे समावासितः । तत्र स कुमारः कृतदिवसरात्रिकृत्यः कुवलयमालया समं 6
पत्यङ्के प्रसुतः ।

§ ७) ततो निशीथे यावज्जागर्ति तावद्विन्ध्यगिरिशिखरकन्दरान्तरे ज्वलन् ज्वलन्तं विलोक्य
१ विकल्पमालाकुलः समजनि । 'अहो किमेतत्, किं तावदेष वनद्वयः, किमुताम्यत् । अत्र च पाशेषु 9
परिभ्रमन्तः के ऽपि पुरुषा इत्यन्ते । किं वा राक्षसाः, पिशाचा वा । ततो ऽप्रतो भूत्वा सम्यग् निमाल-
यामि किमेतज्ज्वलति, क एते पुरुषाः ।' इति विचिन्त्य सुचिरं निभृतपदं समुत्थितः कुमारः कुवलय-
१२ मालां तल्लिने सुभां विमुच्य स्वीकृतखड्गखल्वनुनन्दकः कटीतटनिबद्धभुरिकः प्राहरिकान् वञ्चयित्वा गन्तुं 12
प्रवृत्तः । ततस्तेन ज्वलन्तान्तिके धातुवाद्वातां वितन्वतः पुरुषान् विलोक्य चिन्तितम् । 'यदमी धातुवा-
दिनः किमेतेषामात्मानं प्रकटीकरोमि किं वा न, कदाचिदेते वराकाः कातरहदो ऽमी दिव्य इति मां
१५ संभाष्य भयमीता नङ्कुष्यन्ति विपत्यन्ते वा, नदिह स्थित एव तेषां वाचः श्रोण्यामि' इति । तदा तत्र 15
तैरपीत्युक्तम् । 'यद्यपि कलकः सर्वो ऽपि विघटितस्त्वावदिदानीं करणीयं किम् इति । किमत्रापः कार्यः'
इति वदन्तश्चलिताः । कुमारेण भणिताः 'भो भो नरेन्द्राः, किं व्रजत ।' तैरित्युक्तम् । 'भवतो भयेन ।'
१८ कुमारेण भणितम् । 'कथं भवतां भयम्, अहमपि भयन्मध्यवर्ती नरेन्द्रः, ततः सर्वमपि निवेद्यताम् ।' 18
ततस्तेजैरपितम् । 'अहोरात्रं यावद्वासाभिः सुवर्णभ्रान्त्याभ्यातं परं सर्वमेव भस्मीभूतम् ।' ततः साहसम-
यलभ्य कुमारेण देवगुरुचरणस्पर्शनप्रवीणान्तःकरणेन तेषां पुरस्तेनैवौषधयोगेन सुवर्णं निरमायि ।
२१ सर्वैरपि तैः प्रमुदितैर्विह्वलम् । 'देव, अद्यप्रभृति भवानेवासाकं गुप्तः । वयं तु तव शिष्या एवातो विद्या- 21
दानप्रसादो विधेयः ।' कुमारेण तत्प्रणीतभक्तिपरीतचेतसा योनिप्राप्तप्रणयप्रयोगाः कल्पय कथिता-
स्तेषाम् । कुमारेण प्रोक्तम् । 'व्रजाम्यहं स्वस्ति भवङ्गः । यदा कदाचिद्युयमयोध्यायां कुवलयचन्द्रभूषि
२४ शृणुत तदा सत्वरमेव समागन्तव्यम्' इति वदन् कुमारः कटकसंनिवेशे कुवलयमालाया विबुद्धायाः 24
कुमारदर्शनेन महदुःखं दधत्याः पुरः संप्राप्त एव । ततस्तया प्रमुदितया प्रोक्तम् । 'देव, कुत्र गता
भवन्तः ।' ततः कुमारेण धातुवादिबुत्तान् सर्वमपि निवेदितम् । ततो निःश्वासनिःश्वनपटुपटहरवम-
२७ झलपाठकपठितादीनि विभातविभातैरधिष्ठानि मत्वा कुमारेण भणितम् । 'अये प्रिये, प्रभातप्राया रजनि- 27
रजनि । क्षपातिरपि क्षापितकिरणमणः । करणायुधसंहतिरपि मन्दं मन्दं रौति च । सांप्रतं देवगुरु-
बान्धवकार्याणि क्रियन्ते' इति वदन् कुमारो निर्मलजलझालितवदनकमलः भीमसि गृहचैत्ये प्रविश्य
३० देवाधिदेवमेवं स्तोतुमारेभे । 30

'सुप्रभातं जितेन्द्राणां धर्मबोधविधायिनाम् । सुप्रभातं च सिद्धानां कर्मोद्यमनचातिनाम् ॥ १७ ॥

सुप्रभातं गुरुणां तु धर्मव्याख्याविधायिनाम् । सुप्रभातं पुनस्तेषां जिनसत्त्वप्रदर्शनाम् ॥ १८ ॥

३३ सुप्रभातं तु सर्वेषां साधूनां साधुसंततम् । सुप्रभातं पुनस्तेषां येषां हृदि जिनोत्तमः ॥ १९ ॥ 33

§ ८) एवंविधां स्तुतिं विधाय कुमारः करिवराकडः सुसासनाधिकरुडया कुवलयमालया समं
विधिघटुरगसुरगुराविदारितमहीतलसमुच्छलत्तुच्छरेणुनिकरपरिपूर्वमाणसकलविमण्डलमुखनिरुह-
३८ दिनकरप्रसरजालतुर्गिणशङ्कासहर्षशिल्पिडिताण्डवितकलापझाजमानेन वनान्तरेण संचञ्चत् । ततो 36
ऽनवरतदत्तप्रयाणकः कुमारो ऽयोध्यापुरीपरिसरमलं चकार । तमायास्तं भुत्वा तदात्वाधिकप्रमोदवशा-
समुल्लसद्रोमाञ्चकचितः क्षितिपतिः सपरिजनः सान्त्वापुरः कुमारसम्मुखमाजगाम । ततः स्वदर्शन-
३९ मात्रेणैव हृदवर्ममहीपतिः कमलबन्धुरिष कमलाकरं कैरवबन्धुरिष कैरवसंख्यं घनाघन इव घनसुहृत्सं- 39
घातं मधुरिष पिकनिकरं तं कुमारं शुभां प्रमुदितमानसमातत । ततो द्वाषपि ज्येष्ठभरपरयशमानसौ
वाष्पाविललोचनौ बभूवतुः । ततः कुमारेण महाविनयशालिना पितृमातृवरणद्वन्द्वमद्वन्द्वभक्त्या

10) B क एते for केजि. 12) B adds प्राहरिकः before प्राहरिकान्. 32) P om. the verse सुप्रभातं गुरुणां etc.,

B om. जिनसत्त्व etc., to पुनस्तेषां in the next line—obviously a haplographical skipping over by the copyist.

- 1 प्रणतम् । तान्यामुकम् । 'वत्स, अतीव दृढकठिनद्वयो भवान् वभूव । आवां पुनस्तस्मैहनिर्मरप्रसूतदुः-
सहविरहद्वयावलीडुःखितौ सजीवमप्यात्मानं मृतमिव मन्यमानौ स्थितौ । ततो वत्स, चिरं जीवासाकं
3 जीवितेन ।' राक्षा पृष्टम् । 'तदा तुरगेणापहृतः कुत्र गतः, कुत्र स्थितः, इत्येतत्सर्वमपि स्वरूपमावेद्य ।'
एतदाकर्ण्य कुमारेण यत्र यत्र स्नानं यत्र यत्र यद्यदृष्टमनुभूतं च तदखिलमपि विश्रुतम् । इतश्च मध्याह्ना-
वसरे मागधेन निवेदिते तत्रैव विहितमज्जनभोजनौ दृढवर्मकुलवचन्द्रौ सुखं समासीनौ क्षणं
6 स्थितौ । ततः,

- दृढवर्मसुतः शस्ते मुहुर्ते गणकोदिते । गजपृष्ठप्रतिष्ठेन भूमिभर्त्राप्रयायिना ॥ २० ॥
दुर्धरैर्धरौघैरध्वारैर्वारितवैरभिः । मनोरमैः स्यन्दनौघैः संनद्धैः सुभटैः समम् ॥ २१ ॥
9 प्रवाद्यमाननिःस्वानस्वानडम्बरिताम्बरः । विधीयमानमाङ्गल्योपचारश्चतुराग्रिमैः ॥ २२ ॥
आकर्ण्ययुष्माकर्णिवन्दिबृन्दभवां स्तुतिम् । वनीपफानां दीनानां ददद्दानं पदे पदे ॥ २३ ॥
जयकुञ्जरमाकूटः पश्यन् मञ्जान् प्रपञ्चितान् । मुकावचूलसधीकविचित्रोल्लोचरोवितान् ॥ २४ ॥
12 वृद्धाङ्गनाशिपो गृह्यन् प्रतीच्छवक्षताक्षताम् । समाससाद प्रासादं विशदं सप्तभूमिकम् ॥ २५ ॥
पदभिः कुलकम् ॥

- § ९.) तस्मिन्नेव मुहुर्ते श्रीदृढवर्मणा कलकमयासने निवेद्य कुमारस्य जयजयशब्दपूर्वमाणनमस्तलं
15 बालवामीकरविरचितैः कलशैः सत्तीर्थसमानीतोदकसंभृतैः सर्वलोकप्रत्यक्षं युवराजपदामिषेकक्षके ।
ततस्तेन राजलोकेन नमस्कृतः कुमारः । राक्षा प्रोक्तम् । 'वत्स कुमार, पुण्यवानसि, यस्य भवादृशस्त-
नुजः । अथैव चिरसंचितो मनोरथरथः परां प्रमाणकोटिमधिरुदः । अतः प्रभृति त्वमेव राज्यभारधौरेयः ।
18 ततः प्रीतिप्रकर्षेण रोमहर्षयुतो नृपः । राज्यप्रधानप्रत्यक्षं तनूजं समशिक्षयत् ॥ २६ ॥
राज्यभारवुराधुर्यं वयं वत्स गुणेस्त्वयि । अद्यापि न परं लोकं साधये तेन मे त्रपा ॥ २७ ॥
विश्वम्भरायास्त्वय्युपायनं कलितयौवने । मयि वत्स पुनर्युक्तं वनं गलितयौवने ॥ २८ ॥
21 परं भोगफलयास्य कर्मणः शोपमस्त मे । यावत्तावत्स्वया राज्ये भूयतां सहकारिण' ॥ २९ ॥
कुमारोऽपि पादौ प्रणम्य प्रोवाच । 'यत्किञ्चित्तातः स्वयमादिशति तद्वदयं मया विधेयम्' इति । ततः
कुलवलयमालया गुरुजनस्य प्रणतिश्चक्रे । गुरुजनेनाप्यभिनन्विताशीर्षचोभिः । कुमारोऽथ यौवराज्यपदं
24 पालयन् स्वगुणैः सर्वसंततो बभूव । अपि च ।
सितैर्निरीक्षितैस्तस्य चरितैर्जल्पितैरयम् । राजलोकः समग्रोऽपि सर्वैवानन्दभूरभूत् ॥ ३० ॥
चिनोत्यखण्डधाराभिर्धरां धारावरो यथा । तथायमर्थसंचयतैरत्यर्थं सार्धमर्थिनाम् ॥ ३१ ॥

- § १०.) ततश्च कियत्यपि गते काले सुखसंदर्भमये व्यतीते राक्षा भणितम् । 'वत्स कुलवलयचन्द्र,
एष कालो मम धर्मस्याराधने ततस्तं करोमि ।' कुमारेण प्रोक्तम् । 'महाराज, युक्तमुकम्, परमेकं पुन-
र्विज्ञपये धर्मः कुलोचित एव कर्तव्यः ।' राक्षोक्तम् । 'बहवो धर्मोपायाः, कोऽयं कुलोचितः ।' कुमारेणो-
30 क्तम् । 'य इक्ष्वाकुवंश्यैः पूर्वजैः कृतः स परोचितः ।' तदाकर्ण्य राजा धर्मपरीक्षार्थं देवतागृहे कुलदेवतां
श्रियमाराधयामास । ततस्तस्य राक्षः कुसुमस्रस्तरे स्थितस्य बहू यामा व्यतीताः । अथ निशीथे गगन-
तले बाणी समुल्लासः । 'मो नरेश, यदि भवतो धर्मसारेण कार्यं तत इक्ष्वाकुवंश्यकुलधर्मे गृहाण ।'
33 इति ध्वन्या कुलदेवतया श्रिया प्रत्यक्षीभूय हेमपट्टिकाखण्डं प्राक्षीलिपिसनाथं समर्प्यन्तर्धानं विवृषे ।
तस्मिरीदृश्य नरेश्वरः प्रमुदितः प्रणे कुमारमाकार्यं सर्वमपि निशावृत्तं निवेदयामास । ततः कुमारः पित्रा-
देशेन तत्र लिपिं वाचयितुं प्रवृत्त इति ।

- 36 'ज्ञानदर्शनचारित्ररत्नत्रयमनुत्तरम् । साधनं मोक्षमार्गस्य निधानं शिष्यशमेणाम् ॥ ३२ ॥
न हिंसा यत्र नास्त्यं न स्तेयं ब्रह्मपालनम् । परिग्रहप्रमाणं च रात्रिभोजननिवृत्तिः ॥ ३३ ॥
सर्वेदोषविनिर्मुक्तो यत्र देवो जिनेश्वरः । महाव्रतधरो धीरो गुरुधर्मोपदेशकः ॥ ३४ ॥
39 पूर्वोपराविरुद्धागमः श्रीशिखसंगमः । मुक्तये धर्मं एवायं प्रतीपस्तु भवन्नमौ ॥ ३५ ॥

- § ११.) एवं वासिते धर्मस्वरूपे राक्षोक्तम् । 'अहो, अनुग्रहीता वयं मगवत्या कुलदेवतया । एतत्पु-
नर्न ज्ञायते, के ते धर्मपुरुषा, येषामेष धर्मः ।' कुमारेणोक्तम् । 'दर्शान्याकार्यं धर्मपुच्छा विधीयते,
42 यस्य कस्यचिद्धर्म एतल्लिपिसंवादी भवति स एष साध्यते ।' ततो भूपतिर्दर्शनप्रधानपुरुषानाकार्यं यथा-

- 1 स्थानं निवेद्य धर्मं पश्यच्छ । सर्वैरपि निजनिजगमानुसारेण धर्मो निवेदितः परं तस्य चेत्तसि स्थितिं न 1
बन्ध । ततो राज्ञा जैनमुनयः पृष्टाः । 'ययं निजं धर्मं निवेदयत ।' ततो गुरुणा 'यो धर्मः कुलदेवतया
3 निवेदितः स एव धर्मो धर्मसारः' इति प्ररूपितः । ततो भूपः कुमारं विलोक्य बभाषे । 'सम्यगेषैव मोक्ष- 3
मार्गक्षम इति । सर्वेषामपि धर्माणामेव एव मुख्यः । एष एव कुलदेवतया दत्तः । इक्ष्वाकूनामयमेव
कुलधर्मः ।' कुमारेण विज्ञातम् । 'यदाहं तुरङ्गमाविष्टस्तदैतस्यैव धर्मस्य बोधार्थं देवेनापहृतः । अयारण्ये
6 मुनिसिंहदेवा विलोकिताः पूर्वभवसंगताः पूर्वमेव ऽयमुमेव धर्ममाराध्य ते स्वर्गं गतवन्तः । तैरप्येन 6
धर्मं निवेद्य कुवलयमालाबोधार्थमसि प्रेषितः । येन च शुकेन तं देशं गतानामस्माकं प्रवृत्तिर्भवतां पुरो
निवेदिता तेनाप्ययमेव सार्वभौ धर्मो दृष्टः ।
9 रजोहतिः कराम्भोजं मेजे यस्य नरेभ्यः । पुरन्दरो ऽपि तं स्तौति सादरं विगतादरम् ॥ ३६ ॥ 9
स्वयं स्वामी जगन्नाथ पाद्योनाथः कृपाभ्युनः । समायामादिशद्धर्मममुमेव जिनेश्वरः ॥ ३७ ॥
साधवो ऽपि मया दृष्टा धर्मो ऽत्र स्थितिशालिनः । उत्पाद्य केवलज्ञानं महोदयपदं ययुः ॥ ३८ ॥
12 तेन विज्ञप्यसे तात जैनधर्मः सुसार्मदः । सर्वेषामेव धर्माणामयमेव मनोरमः ॥ ३९ ॥ 12
तुर्वारवारणाकीर्णं रङ्गगुङ्गनुरङ्गमम् । भवेद्राज्यमपि प्राज्यं न धर्मस्तु जिनोदितः ॥ ४० ॥
§ १२) तावदेव भवता भवतापहारी दुर्लभो जिनधर्मः प्राप्तस्ततो निपुणेन स्वयार्थं विधेयः । 'राजा
15 'तथा' इति प्रतिपद्य प्रोवाच । 'अहो, सत्यमेतद्यदेव धर्ममार्गो दुर्लभः । तथा वयं पलितकलितशिरसः 15
संजाताः परं धर्माणामन्तरं नावगतम् । 'भोस्तपोधना, तत्रभवतां भवतां स्थानं न वयं जानीमः ।' गुरु-
णोकम् । 'राजन्, बाह्योद्याने कुसुमगृहचैत्ये ऽस्ति ।' राज्ञोकम् । 'व्रजत यूयं स्थानं कुरुत कर्तव्यानि,
18 प्रभाते समेष्यामि' इति वदन् कुमारमहेन्द्राभ्यां समं क्षापयितुमस्तौ साधवो ऽपि स्वं स्थानमलंभच्छुः । 18
ततो दृढवर्मावेशमपि भवस्वरूपं मायागोलकमिव, इन्द्रजालमिव, आदर्शप्रतिबिम्बमिव नेत्ररोषि-
विभाबरीवरयुगलावलोकनमिव, मरुमरीचिकानिचयावभासनमिव गन्धर्वपुरनिरूपणमिव, अविचारित-
21 रामणीयकमिकाकिंचित्करमनुपारेयं विचिन्त्य संजातवैराग्यः कुवलयचन्द्राय सताङ्गं राख्यं ददौ, इति 21
च शिक्षां तं प्रति जगाद । 'वत्स कुवलयचन्द्र, ज्ञातयुक्तायुक्तस्य पठितसर्वशास्त्रसारस्य तव धवलित-
धवलनमिव पिष्टपेषणमिव विभूषितविभूषणमिव शिक्षाप्रदानं, परं पुत्रमीतिर्मां मुखरयति ।
24 दुरन्तदुरितोपायाश्च पलाञ्चपलास्तथा । स्त्रियः श्रियश्च तत् कापि मा भूयास्तद्दर्शयः ॥ ४१ ॥ 24
उच्चैस्तरं पदं प्राप्य स्वया कार्यविदा सदा । गुरवो न लघुत्वेन दर्शनीयाः कदाचन ॥ ४२ ॥
त्वया बहानुरागेण पालनीया निजाः प्रजाः । यतः प्रजालता नीतिनीरसिकाः फलन्त्यम् ॥ ४३ ॥
27 अन्तरङ्गारिषड्गुणजया भवतादरः । शास्त्रे शास्त्रे च कर्तव्यो बहिरङ्गारिधान्त्ये ॥ ४४ ॥ 27
आराध्या सर्वदा विधानबधाः स्थविरास्तव्या । मज्जतां व्यसनम्भोघो बुद्धसेवा हि मज्जिनी ॥ ४५ ॥
राज्यधीः काममाहेयी न्यायगोमकपोषिता । निकामं कामदुग्धानि प्रसूते वसुधाभुजाम् ॥ ४६ ॥
30 § १३) इति शिक्षां दत्त्वा दत्तदीनजनदानः संमानितस्वजनः कृतचैत्याद्यादिकामहः सुतकारितां 30
शिबिकामारुह्य नृपो गत्वा कुसुमगृहचैत्ये तस्यैव गुरोरन्तिके प्रावाजीत् । तत्रमे करुणाधता गुरुणा
मनुष्यभवोपरि युगसमिलापरमाणुदृष्टान्तौ प्ररूपितौ । तथा हि ।
33 समग्रद्वीपवार्धिनां पर्यन्ते ऽस्ति महोदधिः । स्वयंभूरमणो नाम बलयाकारतां गतः ॥ ४७ ॥ 33
देवः कोऽपि युगं प्राच्यां प्रतीच्यां समिलां पुनः । स्थापयेदथ सा भ्रष्टा जले तत्रातलस्पृष्टि ॥ ४८ ॥
अपारे चानिवारे च परितो ऽपि चलाचला । युगे चलाचले योगं लभते न कथंचन ॥ ४९ ॥ युगम् ॥
36 प्रचण्डवातवीचीभिः प्रेरिता सा कथंचन । युगे न लभते योगं जन्तुर्न तु जनुर्वृणाम् ॥ ५० ॥ 36
[युगसमिलादृष्टान्तः ।]
तथाहि त्रिदशः कश्चिदरासनदृष्यमयम् । स्तम्भं महान्तमाचुर्यं दृष्टिक्षेपनिभं व्यधात् ॥ ५१ ॥
39 तच्चूर्णं स समादाय तूर्णं गत्वा सुराचले । चूळिकायामवस्थाय नल्लिकां स्वकरे ऽकरोत् ॥ ५२ ॥ 39
तत्रस्थितेन फूट्य तया ते प्रचुरीजसा । ते ऽणवः पातितः सर्वे दिशस्तु चतसृष्वपि ॥ ५३ ॥
कष्यान्तकालप्रोन्मीलबुद्धिममरुता हताः । सर्वे ऽपि पश्यतस्तस्यादृष्ट्यास्ते जहिरि क्षणात् ॥ ५४ ॥

5) P B तुर्यमाविश्य एतस्यैव. 8) P सर्वभो धर्मी. 9) B नरेवर, B विन (ने?) यादर for विगतादरः. 10) B जगन्नाथः.
19) B नेत्रोणिणा (ण added above the line) विभाबरी. 21) B सतगराजः. 30) B 'वैलाद्यादिकलकारितां. 36) o
adds here [युगसमिलादृष्टान्तः] at the end of verse No. 50. 39) P om. स. 40) P पूज्य, B ति for ते.

- 1 सुपर्वपर्वतप्रदैस्तैरेव परमाणुभिः । स सुपर्वोपि नो कर्तुं समर्थस्तं पुनर्यथा ॥ ५५ ॥ 1
 2 बुधर्मवशतो ब्रह्मसा मातृपजन्मनि । निस्तुवं मानुषं जन्म जन्मी न लभते पुनः ॥ ५६ ॥
- 3 परमाणुद्वयान्तः । 3
 ततः स राजर्षिर्द्विविधशिक्षाविचक्षणः चानुचारित्रं समाचरन् गुणा सह विजहार । कुबलयचन्द्रव्यापि
 निखिलभूपालमण्डलीमुकुटकोटिनिवृद्धचरणारविन्दस्य विपुलामासमुद्रमेखलां पालयतः प्रभूता वासरा
 6 व्यतीयुः । 6
- § १४) अत्रान्तरे पद्मकेसरसुरः स्वानि व्यवनविद्वानि परिहाय दुर्मनाश्चित्तयामास ।
 'खेदं मा ब्रज जीव त्वं दीनत्वं हृदि मा व्यधाः । तावदेव हि मुज्येत यावदायुरुपाजितम्' ॥ ५७ ॥
 9 ततः संप्रति कालोचितं कियत् इत्यागत्यायोध्यायां सुरः कुबलयचन्द्र-कुबलयमालयोः पुरः कथ- 9
 यामासेति । 'यथामुकमासे ऽमुकदिवसे युवयोः सन्नुभविष्यामि तावदिमानि पद्मकेसरनामाङ्कितानि
 12 निवेद्यानि, येनैतानि चिरपरिचितानि प्रेक्षमाणस्य मम जातिस्मृतिरुत्पद्यते' इत्युदित्वापैतित्वा च 12
 निवेद्याः स्वस्थानमागतः । ततः कियद्भिर्दिनेः सुरक्युत्वा कुबलयमालाया गर्भे सुतत्वेनोद्बधत् । ततः
 15 क्षापि सप्तमे पवित्रं पुत्रं प्रासुत । पित्रा मध्ये पुरं विरचय्य वर्षोपनयनकमहोत्सवे संजाते द्वादशे दिवसे 15
 तस्य भूमिना पूर्वमुदितमभिधानं 'पृथ्वीसारः' इति विदधे । स कुमारः कलाकलापेन यौवनेन च
 स्वीचकः । तस्य पितृभ्यां ताभ्यामभरणानि समर्पितानि । तानि पश्यत एव तस्य प्रागपि कापि दृष्टान्ये-
 तानीत्युहापोहघतो मूर्खजनि, जातिं च सस्मर । ततः शीतेन तोषेन घायुता चाश्यासितो लब्धचैतन्यो
 18 दृष्ट्वाचेति । 'अहो, तत्र तानि सुखान्यनुभूय पुनरीदृशानि तुच्छानि मनुजजन्मजातानि जीवो ऽभिलषति, 18
 इति धिय मोहं धिक् च संसारवासं यत्र निरन्तरमाधिष्याधिष्यचितो जनः, तदहं संसारदुःखपरंपरा-
 पराप्रवविधायिर्मी प्रमज्यां गृहीत्वात्मानं साधयिष्ये' इति चिन्तयन् स वयस्यैर्निमित्तः । 'कुमार, तव
 21 स्वस्थशरीरस्य किमेतद्व्याहितम् ।' तेनोक्तम् । 'ममाजीर्णविकारिणेषा भ्रमिरप्यत्रा, तेन न पुनरात्म- 21
 स्वभावो निवेदितः ।' एवं ब्रजस्तु दिनेषु कुबलयचन्द्रेणोक्तम् । 'कुमार, राज्यं गृहाण, अहं प्रमज्यां
 24 प्रदीह्ये ।' कुमारैणोक्तम् । 'महाराज, त्वमेव राज्यं प्रतिपालय, अहं पुनर्वीक्षामं स्वीकारिष्ये ।' रात्रादिष्टम् । 24
 'अद्यापि बालरूपं राज्यसुखमनुभव्य, वयं पुनर्भुक्तभोगा दीक्षां प्रदीह्यामः' इति कुमारं प्रतिबोध्य 24
 भूपतिर्निर्विण्णकामभोगः प्रमज्याग्रहणमनाः कस्यापि गुरोरागमनमभिलषन्तस्थौ । अन्यदिने दत्तमहा-
 दानः संमानिताशेषपरिजनः कुबलयमालया समं धर्मवार्तां वितन्वानः क्षमाघनः सुत्वा पाश्चात्यया-
 27 मिनीयासे प्रथममेव प्रबुद्धश्चित्तयामासेति । 27
- § १५) 'बुध्यापं प्राप्य मानुषं दक्षिणावर्तराहूयत् । विचारचतुरैर्विख्याता हेयोपादेयहेतवः ॥ ५८ ॥
 मानुषत्वमतिभेष्टं कुले जन्म विशेषतः । धर्मः कृपाभयो जैनस्त्रयमेतद्धि दुर्लभम् ॥ ५९ ॥
 30 धर्म्यास्ते पुण्यभाजस्ते निस्तीर्णस्तेर्भवाण्यधः । ये संगमपरित्यागनिगमाध्वगतं ययुः ॥ ६० ॥ 30
 त एव कृतिनो ऽभूवन् भुवनधीशिरोपकाः । जिनेन्द्रजल्पिता सर्वेश्वरितयैरलंकृता ॥ ६१ ॥
 33 धन्यानि तानि क्षेत्राणि यत्र जैनमुनीश्वराः । भ्रमन्ति विभ्रमत्यक्ता मुकाहाराः शुभाशयाः ॥ ६२ ॥
 पुण्यतिथिस्थितिः सा का वा घटो ऽपि कः स च । तन्मुहूर्तं च किं भाषि ममामोदप्रमोदकम् ॥ ६३ ॥ 33
 यस्मिन् पवित्रचारित्रिष्विष्वानुप्रमोदयात् । मन्यनःसरसीजन्म खेरतामुपयास्यति ॥ ६४ ॥ युग्मम् ॥
 प्रधानधान्यतो येन दीक्षाशिक्षाशिलोपरि । क्षालयिष्ये मनोवाचः कुवाचसमलिनं कदा' ॥ ६५ ॥
 36 इति चिन्तयतस्तस्य भूपतेः प्राभातिकमङ्गलपाठकः पपाठ । 36
 'हस्तसंतमसानीकः पालितनक्षत्रमुष्टसंघातः । प्रसूतप्रतापनिकरः शूरः पृथिवीपतिकदेति' ॥ ६६ ॥
 एतत्कार्णव्यं राजा चिन्तितम् । 'अहो, सुन्दरोपश्रुतिः सुतराज्याय ।
 39 नमस्ते लोकनिर्मुक्त नमस्ते द्वेषवर्जित । नमस्ते जितमोहेन्द्र नमस्ते ज्ञानभास्कर' ॥ ६७ ॥ 39
 इति वदन् भूपतिः शयनीयादुत्तस्थौ । ततो 'नमो जिनेन्द्रेभ्यः' इति वदन्ती संभ्रमपर विद्वद्वातटिनी-

2) = मानुषजन्मनः (partly on the margin). 5) ० चरणारहस्यस्य, B adds समुद्र before समुद्रमेखलां, P वालयतः
 for पालयतः. 13) B inter. पवित्रं & पुं. 14) B 'महोत्सवं. 24) P B om. दीक्षां प्रदीप्यामः. 25) = महादान-
 सम्मानिताशेष, P कितन्वत for वितन्वानः, B adds कुवाच before सुवच, 33) P ० B for सा वा.

- 1 पुलिनकल्पाक्षत्पादुत्थाय कुवलयमालां प्रति प्रति प्रोवाच । 'एतावतीं वेलीं यावद्भोस्वामिना किं चिन्ति-
तम् ।' राज्ञा जल्पितम् । 'पृथ्वीसारं कुमारं राज्ये निवेद्य प्रज्ययाप्रहणेनामानं साधयिष्ये' इति । तथा
3 प्रोक्तम् । 'यदा विजयापुर्या आवां निःसृतौ तदा प्रियेण प्रवचनदेवता विज्ञप्ता, यदि भगवति जीवन्तं ततः
परिपश्यामि राज्याभिषेकं च प्राप्नोमि ततः पश्चात्तनुजं राज्ये निवेद्य व्रतं गृह्णामि, ततो देवि शकुनोत्तमं
विधेहि' इत्युदिते केनचिच्चरेणातपत्रमुपहौकितम् । ततः स्वामिना जल्पितम् । 'दयिते, प्रकृष्टमेतच्छकुनं
6 सर्वोपि संपत्तिः संततिश्चास्माकं भाविनी' इति तत्सत्यं जातम् । सांप्रतं प्रज्ययापालनस्यानुष्ठानं ततो
युक्तमेव । ततस्तथाभ्यधापि । 'धर्मस्य त्वरिता गतिः', अतो देव, कथं विलम्बः, त्वरितमेवास्महितं वितन्यते ।
राज्ञोक्तम् । 'देवि, यद्येवं ततः कुत्रचिद्दूरयो विलोक्या येन यथा चिन्तितं प्रमाणपद्वीमध्यारोहति ।'
9 § १६) ततः प्राभातिकं कृत्यं विधाय भूनायकस्तत्रैव दिने पृथ्वीसारं कुमारं राज्ये ऽभिषिच्य द्वितीय-
दिवसे शिरोगृहासनस्थौ नभोमध्यमध्यासीने नभोमणौ साधुयुगलं भिक्षार्थं भ्रमन्तं रथ्यामुखे वीक्ष्य
प्रासादादुत्सीयं सुखासनाधिकरुदः कियज्जनाश्रुतो गत्वा प्रणिपत्य प्रोवाच । युवयोर्निराशयः कायः ।'
12 साधुभ्यामुक्तम् । 'कुशलमावयोर्युरुणां चरणसरणप्रवीणान्तःकरणयोः' । राज्ञोक्तम् । 'गुरुणां किमभि-
धानम् ।' ताभ्यामुक्तम् । 'इक्ष्वाकुवंश्यः प्राप्तगुरुविनयसकलशास्त्रार्थः कन्दर्पवर्षसर्पसंपत्तिर्दर्पफलि-
कास्थो गुरुः ।' राज्ञोक्तम् । 'भगवान्, किमु स अस्मत्संबन्धी राजमुकुटस्य राजर्षेः पुत्रो दर्पफलिः, किं
15 वापरः' इति । साधुभ्यामुक्तम् । 'स एव' । राज्ञा भणितम् । 'कस्मिन् स्थाने तिष्ठन्ति' । ताभ्यामुक्तम् ।
'राजन्, संसारमकरतूर्यस्ते गुरुवः प्रधाने मनोरमोद्याने समवसृताः सन्ति' इत्युदित्वा मुनियुगलं
विषयं स्वस्थानमाजगाम । नृपतिरपि प्रासादमस्ताद्य कुवलयमाला महेन्द्रस्य च पुरो वृत्तान्तं सर्वमपि
18 निवेदयामास । अथ स चैवासञ्ज्ञाता दर्पफलिः संपन्नाचार्यपदः समवसृतः । ततः कुवलयचन्द्रः
कुवलयमालया महेन्द्रेण च समं मनोरमोद्याने समागत्य भगवन्तं दर्पफलिं प्रणिपत्य प्रच्छ ।
'तदा भगवन्, भवन्तश्चिन्तामणिपहीतो निःसृत्य कस्य गुरोरन्तिके प्रयजिताः ।' ततो भगवानु-
21 वाच । 'महाराज, तदा ततो निर्गत्य मया श्रीभृगुकच्छं गतेन मुनिरेको दृष्टो' । तेन
मुनिना प्रोक्तम् । 'भो दर्पफलिः राजपुत्र, मामभिज्ञानसि ।' मयोक्तम् । 'भवन्तं सम्यग्नोपलक्ष्ये ।'
तेनोक्तम् । 'केन तव तच्चिन्तामणिपहीतार्यं दत्तम् ।' मयोक्तम् । 'भगवन्, किं भवान् सः ।' तेनोक्तम्
24 'एवमेव' । मयोक्तम् । 'यथा तदा त्वया राज्यं दत्तं तथा संप्रति संयमराज्यदानेन प्रसादं तनु ।'
तेनोक्तम् । 'यद्येवं ततः कथं विलम्बः ।' तदा तेन मुनिना व्रतं दत्तम् । तेन सह विहारं कुर्वाणो ऽयोध्या-
यामागतवान् । तत्र च तव पिता दृढवर्मा तदन्तिके निष्क्रान्तः । स च मम गुरुस्तत्र जनकश्चोत्पन्न-
27 केवलज्ञानी सम्भेतशैलोपरि द्वावपि सिद्धिपदमीयतु । अहं पुनर्भवत्यतिबोधाय समागमम् ।' तत एव
पिशुनसंगतिमिव लीलावतीलोचनप्रान्तमिव महाबलान्दोलितकदलीदलमिव शरत्समयघनाघनपटल-
मिव सुरेश्वरशरासनमिव चपलस्वभावं पदार्थं जातं परिज्ञाय तत्पदान्ते कुवलयचन्द्रः कुवलयमालया
30 महेन्द्रेण च समं व्रतं जग्राह । कुवलयमालाप्यागमनुसारेण तपस्तत्त्वा सौधमं नाके सागरोपमद्वय-
स्थित्यायुल्लिखितः सममवसृतः । कुवलयचन्द्रो ऽपि समाधिता विषय तत्रैव विमाने तत्प्रमाणायुः
समुदपद्यत । सिंहो ऽप्यनशनकर्मणा तत्रैव देवो जातो ऽस्ति । स च भगवानवधिज्ञानी सागरदत्तमुनि-
33 मृत्वा तस्मिन्नेव स्थाने सुरः समजायत ।

§ १७) अथ पृथ्वीसारः कियत्कालान्तरं राज्यसुखमनुभूय विरचितमनोरथादित्यनामतनुजराज्या-
भिषेकः संसारमहाराक्षसमयभ्रान्तस्वान्तः परिज्ञाय भोगान् भोगिभोगोपमानं गुरुणां चरणमूले प्रज्य-
36 कृतधामण्यः प्रदक्षमिष्यादुष्कृतः पञ्चत्वमवाप्य तत्रैव विमाने सुधाधानो ऽजनिष्ट । एवं ते पञ्चापि तत्रैव
वरविमाने कृतसुकृताः समुत्पन्नाः । परस्परं ते विज्ञातपूर्वनिर्मितसंज्ञेता जल्पितुं प्रवृत्ताः । 'दुस्तरं संसार-
सागरमवगम्य यथा पूर्वं तथायुनापि सकलसुरासुरनरसिद्धिसुखदायिनि भगवत्प्रणीते सम्यक्त्वे यत्न-
39 एव कार्यः । इतो ऽपि व्युत्तैरात्मभिः पूर्ववत्प्रतिबोधपरैः परस्परमेव भाष्यम् ।' तथेति प्रतिपन्ने तैस्तेषां
कालो व्यतिक्रामति ।

अथो जम्बूद्वीपे दक्षिणमरते ऽस्यामेवावसर्पिण्यां युगादिजिनादित्तीर्थनाथेषु मोक्षं गतेषु सत्सु
42 ततः समुत्पन्ने चरमजिने श्रीमहावीरे पूर्वं कुवलयचन्द्रदेवः स्वमायुः परिपाल्य स्वर्गंतभ्युत्वा काकन्दी-
1) P B om. प्रति प्रति. 2) B पृथ्वीसारकुमारः. 4) B पश्यामि for परिपश्यामि, P प्राप्नोति for प्राप्नोमि. 5) B ददि
ते for दक्षिणे. 18) P B जग्राह for निवेदयामास. 36) P 'मिथ्यादुःकृतः संसारमहाराक्षसमयभ्रान्तस्वान्तः परिज्ञाय भोगोपमानं ।
गुरुणां चरणमूले पंचत्वमवाप्य तत्रैव वरविमाने कृताः समुत्पन्नाः । 37) B दुस्तरं दुस्तरं.

- 1 पुन्यं प्रणतजनकुमुदामन्दप्रमोदकौमुदीशस्य शत्रुजनकुञ्जरकण्ठीरयस्य सत्पथजाङ्गिकस्य काञ्चनरथस्य 1
पृथ्वीपतेरिन्दीवरलौचनभिधानप्रणयिनीकुक्षिभवो मणिरथकुमारस्तनयः समभवत् । स च क्रमेण 3
3 प्राप्तयौवो गुरुजनेः प्रतिपिद्धो ऽपि वयस्यैर्निवारितो ऽपि सद्भिर्निष्कामनो ऽपि कर्मोदयेन नन्दविषा 3
पापार्थं कुर्वन्न विरमति । अन्यदा च तस्यारण्ये प्रविष्टस्य श्रीवर्धमानजिनः केवलज्ञानशाली जगन्नयपतिः 3
पवित्रितभुवनतलः काकन्याः समवसुनः । ततश्चतुर्विधदेवनिकायैः समवसरणं चक्रे । तत्र च श्रीमहा- 6
6 वीरः स्वयं गौतमादीनां गणभृतां सौधर्माधिपतेरपरस्य च सुरासुरनिकरस्य सपरिजनस्य काञ्चनरथस्य 6
नरेशतः पुरः सम्यक्त्वमूलं धर्मं त्रिविधं निवेदितुमारेभे ।
शङ्खादिदोषरहितं स्थैर्यादिगुणभूषितम् । पञ्चभिलक्षणैर्लक्ष्यं सम्यक्त्वं शिवशर्मणे ॥ ६८
9 आजैवं मार्दवं क्षान्तिः सत्यं शौचं तपो यमः । ब्रह्माकिञ्चनता मुक्तिर्यतिधर्मः प्रकीर्तितः ॥ ६९ 9
अहिंसादीनि पञ्चाणुव्रतानि च गुणत्रयम् । शिष्वापदानि चत्वारि गृहिधर्मः कुकर्महन् ॥ ७०
§ १८ इतश्चावसरं मत्वा तत्त्वानुगामिना प्रभूतजन्तुवधजातपातकाशङ्किना कृताञ्जलिना काञ्चनरथेन 12
12 रात्रौ पृष्टम् । 'नाथ, मणिरथकुमारो भव्यः किमभ्युध' इति । भगवतादिष्टम् । 'अयं भव्यश्चरमशरीरश्च' 12
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न निवर्तते, कदा पुनस्तस्य जिनधर्मे बोधिः ।' तीर्थकृतोकम् । 'भद्र, त्वत्सुनुः प्रबुद्धः प्राप्तसंवेगरश्च ह्रैव 13
13 प्रस्थितः' इति । नृपणेोकम् । 'नाथ, केन वृत्तान्तेन तस्य वैराग्यमजायत ।' जगन्नाथेन समादिष्टम् । 15
'इतो ऽस्ति योजनप्रमाणे भूमिभागे कौशाम्यं नाम वनम् । तत्र च बहवः कुरङ्गशुकरशकसंघाताः 15
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18 लोक्ष्य कोदण्डमारोप्य यावच्छरः सजीकृतस्तावन्सर्वेऽपि मृगकुलं काकनाशं ननाश । परं तदैकाकिनी 18
मृगी कुमारं चिरमभिबीक्ष्य दीपे निःश्वस्य निष्पन्दलोचना संज्ञातहृदयविभ्रम्मा निःशङ्का स्थिता । तां 18
च तथावस्थितां दृष्ट्वा कुमारेण चिन्तितम् । 'अहो, महत्कौतुकम्, एतस्मिन् हरिणयूथे प्रणष्टे ऽपि 21
21 परमियं मृगी मर्दभिमुखं पश्यन्ती तथैव तिष्ठति' इति चिन्तयतस्तस्याभ्यासं सा समुपेयुषी । ततः 21
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शरक्षाभाञ्जि । 'यो ऽपराधरहितान् जन्तुञ्जिह्वन्ति स महापापी' इत्येवं चिन्तयता प्रादुर्भूतजन्तुजात- 24
24 काण्यमैत्रीपूरितचेतसा तेन सा हरिणी सहर्षं करतलेन पश्यते । 24
यथा यथा तदङ्गं स सरङ्गं स्पृशति स्फुटम् । तथा तथासौ जायेत बाष्पाविलविलोचना ॥ ७१
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27 प्रवृत्तः । झार्तं यथा काप्येरा मम पूर्वैस्संवन्धिनीति । 27
ज्ञानं मन्ये दशारेव नापरस्य च कस्यचित् । प्रमोदेते प्रिये दृष्टे दृष्टे संकुचतो ऽप्रिये ॥ ७२
'जन्मान्तरे का ममैयासीत्' इति ध्यायतस्तस्य हृदि स्थितम् । अथैव तातः काकन्वीं चरणापूर्या 30
30 आयातः । अत्र च किल भगवान् श्रीमहावीरः समवसुतः । 'तस्य बन्धनानिमित्तं तत्राहमपि गमिष्यामि, 30
येनैतद्वृत्तान्तं पृच्छामि, कैषा मृगवधुः, अस्माकं जन्मान्तरे कीदृशि संबन्धे आसीत्' इति ध्यायंश्चलितः ।
'स मृगी च सांप्रतं समवसरणबाह्यप्राकारगोपुरान्तरे द्वावपि वर्तते' इति वदतस्तीर्थकृतः पुरो 33
33 मणिरथकुमारः समागतश्च प्रदक्षिणात्रयं दृष्ट्वा भगवन्तं तत्त्वा प्रपच्छेति च । 'भगवान्, निवेद्य कैषा 33
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वैधमण इव वैधमणः श्रेष्ठी । तदङ्गजः प्रियंकराख्यः, स च सौम्यः सुजन्तः कुशलस्त्वामी दयालुः 36
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39 द्वयोरपि प्रीतिर्महती जाता । परस्परं स्तोकं ऽपि विरहे तन्मिथुनं सोत्सुकचिन्तं भवति । अन्यदा च 39
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42 स्थिता । ततस्तथाविधकर्मसंयोगेन क्षीणे प्राणिने प्रियंकरः परलोकमियाय । ततस्तं मृतं विलोक्य 42

11) न गन्तागन्तानुगामिना. 14) P सपुद्गः for प्रबुद्धः. 21) P तिष्ठत इति. 22) P स्नेहभरनिर्भर (वर added on the margin). 23) P न शरक्षाभाञ्जि. 31) P con. जसाङ्ग. 37) P inter. वैधमणः & श्रेष्ठी.

1 परिजनेऽतीवविषण्णमनाः । पिता प्रलपितुमारभे । 1

‘हा वत्स हा शुणावास हा सौभाग्यनिधे भवान् । प्रियंकर गतः कुत्र देहि प्रतिबोधो मम’ ॥ ७३

3 स्वजनैस्तच्छब्दं संस्कारार्थं गृहाभिकासितुमारभे, परं सा सुन्दरी खेदमोहितमानसा तत्संस्कारं 3
कर्तुं न ददाति । ततः सा पित्रा मात्रा स्वजनेन च वयस्याभिविधाभिः शिक्षाभिः शिक्षितायि तत्कुणपं
न मुञ्चति । केवलं विलपन्ती अराजकमिति वदन्ती सुन्दरी तन्मृतकलेवरमालिङ्ग्य स्थिता ।

6 पतिं पश्यति निर्जीवमपि जीवन्तमेव सा । खेहे नैव विचारः स्यान्मोहान्धितदशां यतः ॥ ७४ 6

§ २०) ततो विषण्णमनसा स्वजनेन मान्त्रिकास्ताम्त्रिकाश्च समाकारिताः । तैरपि विशेषः कोऽपि

न समजनि । स्वजनेन ‘इयमयोग्या’ इति विचिन्त्य मुक्तास्तथैव तद्दिनं स्थिता । द्वितीयदिवसे तदेहं

9 श्वयथुता द्याप्तं ततो विगन्धः प्रससारः । तथापि सा प्रेमपरवशा मृतकमालिङ्गन्ती परिजनेन निन्द्यमानापि 9

सखीभिर्भार्यमाणायैषं चिन्तयामास । ‘अयं स्वजन इति जल्पति, ‘यदयं मृत इयं च प्रहिला’, ततस्तत्र

गन्तव्यं यत्र न कोऽपि स्वजनः’ इति ध्यात्वा तच्छब्दं शिरसि समारोप्य मन्दिरतो निःसृत्य सुन्दरी

12 विस्मयकरणावीभ्रस्तहास्यरसवशेन जनेन दृश्यमाना इमंशानमुपाजगाम । तत्र प्रावृत्तजरञ्जीवरगात्रा 12

रेणुपूसरितशरीरा कुनोर्केशा महाभैरवप्रतमिवाचरन्ती मिश्रामानीय यत्किंचिरसुन्दरं तत्तदग्रे मुक्त्वा,

इति वदति । ‘प्रियतम, यत्किंचिद्रम्यतरं तत्त्वं गृहाण पाश्चात् यत्किंचिद्विरूपतरं तन्मम देहि’ इति प्रोच्य

15 मुञ्चे । एव सा दिने दिने कृताहारा कापालिकबालिकैश्च राक्षसीव पिशाचीव स्थिता । तदा तत्पित्रा 15

प्रियमित्रेण पुरस्वामी विवक्षतः । ‘यदेव, मम सुता ग्रहगृहीतेव वर्तते । तत्तां यदि कोऽपि सकलीकरोति

तस्य यथाप्रार्थितमहं ददामि’ इति दायित्वं मध्ये पुरं पठहः । एतत्तेन विषण्णमानं कुमारेण श्रुतं चिन्तितं

18 च । ‘अहो, मृदा वगकी प्रस्ता प्रेमपिशाचेन न पुनरन्येन तदहं बुद्ध्या एतां प्रतिबोधयामि’ इति 18

चिन्तयता तेन विवक्षतो राजा । ‘तात, त्वं यदि समादिशसि तदेतां वणिजः सुतां संबोधयामि । एवं

विवक्षे नृपेण भणितम् । ‘वत्स, यदि स्वस्थां कर्तुं शक्नोषि ततो युक्तमेतत्क्रियतामस्य वणिज उपकारः ।’

21 ततो राजपुत्रः कमपि नार्याः शवं समानीय तस्याः समीपे मुमुचे । न च सा तेन जल्पिता न च तया 21

सः । यत्किंचित्सा शब्दस्य करोति तदयमपि करोति । अन्यदा तया भणितम् । ‘क एष वृत्तान्तः ।’

तेनोक्तम् । ‘एषा मम प्रियतमा सुकृपा तुभगा किंचिदस्वस्थशरीरा जाता ।’ ततो लोको बवति । ‘यदिदं

24 सुता संस्कारार्हा ।’ मया चिन्तितम् । ‘यदयं लोकेऽलीकभाषी ततो मया ततः समानीयास्मिन् इमंशाने 24

मुक्ता ।’ तयोक्तम् । ‘सुन्दरं कृतम्, आवयोः समानस्वभावयोर्मैत्री समभवत् ।’ यतः ‘समानशील-

व्यसनेषु सख्यम् ।’ तेन भणितम् । ‘त्वं मम स्वसा, एष मम भावुकः । किमभिधानममुष्य ।’ तया

27 जल्पितम् । ‘मम पतिः प्रियंकराभिधः ।’ तयोक्तम् । ‘तव प्रियायाः किं नाम’ । तेन निवेदितम् । ‘मम 27

प्रिया मायादेवीति नाम ।’ एवं परस्परसमुत्पन्नसंस्कन्धौ तां वर्तते । यदा सावश्यककृत्यकृते प्रयाति तदा

तदभिमुखं बवति । ‘यदयं महयितो द्रष्टव्यः ।’

30 § २१) यदा स कुत्रापि याति तदा तस्यास्तं शवं समर्थं याति । अन्यदा तेनोक्तम् । ‘भगिनि, तव 30

पत्या मम प्रिया किंचिद्भणिता तन्मया सम्यग् नावगतम् ।’ तयोक्तम् । ‘हे जीवेश, स्वहृते मया

सर्वमपि कुलगृहपितृमातृप्रभृतिकं तृणवत्परित्यक्तं त्वं पुनरीदृशः, यदन्यामङ्गनामभिलषसि’ इत्युक्त्वा

33 किंचित्कोपपरा संजाता । पुनरन्यदिवसे सा शवं तस्य समर्थं नित्यकृते गता । तत्पुनस्तेन शब्दद्वयमपि 33

कूपे निक्षिप्तम् । ततस्तदनुसार्गमनुसरण्यं तया भाषितः । ‘कस्य त्वया तन्मातृपुत्रद्वयमर्पितम् ।’ तेनापि

गदितम् । ‘मायादेवी प्रियंकरस्य रक्षानिमित्तमर्पिता, प्रियंकरो मायादेव्याश्च । तदावामपि तत्रैव

36 व्रजावः’ इत्युदित्या तत्र तौ समागतौ प्रियंकरं मायादेवीं च न दृशतुः । ततः सा दुःखमुपागता । 36

सोऽपि छल्लभना मूर्छितः । ततो लब्धवैतन्येन तेनादिष्टम् । ‘भगिनि, किं कर्तव्यम्, यत्तव प्रियो

मम महेलामादाय कुत्रापि गतः, तत्सुन्दरं तेन नाचरितम् । मदीयमिष्टमादाचरितम् ।’ ततः सुन्दरी

39 मुग्धस्वभावा चिरं चिन्तयति स ‘यत्किल तेन मम स्वासितानुष्य प्रिया हुतान्यत्र नीता च । ततः 39

ईदृशोऽनार्यो निष्कृपो निर्दुर्गः कृतप्रध्वं, येनेदृशमाचरितम् ।’ ततस्तेन भणितम् । ‘भद्रे, एवंविधे विधेये

किं विधेयम् ।’ तयोक्तम् । ‘नास्ति जानामि, भवानेव जानाति किमत्र कर्तव्यम् ।’ तेनोक्तम् । ‘भद्रे, सत्यं

10) न सखीभिर्भार्यमाणायि जल्पितुमारभत अयं. 11) न कर्तुं for व्यात्वा, P तत्सर्वशिरसि. 14) न om. प्रोच्य मुञ्चे.

30) न प्रयाति for याति. 33) P हे मञ्जीवेश. 33) न दिने for दिवसे, न नित्यकृत्यकृते. 35) न तेनापि निगदितं, P तत्रैव.

36) न inter. तत्र & तौ. 37) P लब्धवैतन्येन, न तेन निर्दिष्टं. 41) P एवं विधेये तयोक्तं, P सर्वं श्रुत.

- 1 ततः शृणु । सर्वदैक एव जीवः संसारे परिभ्रमन्नस्ति, कः प्रियः, का प्रिया च, सर्वैरपि संसारस्वरूपं
सौदामिनीय क्षणदृष्टनष्टम् । सर्वयैवानित्यताविभावनाः समाध्वय । त्रियोगान्ताः संयोगाः । पतनान्ताः
3 समुच्छ्वासाः । महारोगा इव भोगाः । एष जीवः संसारे चतुरशीतिक्षसंख्ययोनिषु नष्ट इव विविधरूप-
भाग्यवतीति ज्ञात्वा सम्यक्त्वमङ्गीकुरु । एवं च भो मणिरथकुमार, या सुन्दरी प्रबोधिता तेन
गृहमुपागता च । तत्पिशा महोत्सवो रचयांचक्रे । सर्वत्र मध्ये पुरं प्रवृत्तः साधुवादो यदियं सुन्दरी
6 कुमारेण बोधिता । तावद्भो मणिरथकुमार, यः सुन्दरीजीवः स त्वं तदा कृतसम्यक्स्वरजयज्ञः पञ्चत्व-
मवाप्य मानभट्टः संजातः । ततः पञ्चसारनामा । ततः कुचलयचन्द्रः । ततो वडूयनामा देवः । ततस्त्वं
मणिरथकुमार इति । यः पुनर्वर्णिकनूनजः स संसारं परिभ्रम्यस्मिन् घने मृगी समुत्पद्यत । त्वां
9 हृष्टोद्वापोहवत्या अस्याः प्राम्भवस्वरणेन त्वयि ज्ञेहः समुल्लासः । एवं च भगवता निवेदिते मणिरथ-
कुमारेण विज्ञप्तम् । 'एवं ममानेन दुःखावासेन संसारवासेनालं, भगवन्, प्रसादं विधाय मयि
प्रव्रज्यारब्धं देहि' इति वदन् कुमारः श्रीभगवता दीक्षितः ।
12 § २२) अत्रान्तरे गौतमेन गणभृता विज्ञप्तम् । 'भगवन्, अस्मिन् संसारे जीवानां मध्ये को जीवो
दुःखितः' इति । भगवता समादिष्टम् । 'सम्यग्दृष्टिर्जीवो ऽविरतो नित्यं दुःखित एव ।' गौतमेन
भणितम् । 'केन हेतुना ।' भगवता निवेदितम् । 'यः सम्यग्दृष्टिर्भवति स नरकतियमनुष्यवेदनां
15 जानाति । ततः पुनः पुनः संसारभावं प्रेक्षते । न च विरतिभावं करोति । अनुभवति वर्धमानसंतापो नरक-
दुःखमिति । अत एव स दुःखितानामपि दुःखी ।' पुनर्गौतमेन पृष्टम् । 'स्वामिन्, कः सुखी ।' भग-
वतादिष्टम् । 'सम्यग्दृष्टिर्जीवो विरतः स एव सुखितः । यतः,
18 देवलोकात्मनं सौख्यं दुःखं च नरकोपमम् । रतानामरतानां च महानरकसंनिभम् ॥ ७५ ॥
एवमेतैकधा भगवान् विविधजनपृष्टसंदेहसंदोहभङ्गं वितत्य समुत्तसी । ततस्त्रिदशवृन्दमपि स्वस्वस्थानं
जगाम । भगवानपि धावत्सु पुरीं प्रति जगाम । सुरैः समवसरणे कृते त्रैलोक्याधिपतिः सिंहासन-
21 मलंश्चकार । गौतमादयो गणभृतो यथास्थानं निविष्टाः । तत्रत्यो नृपती राजाङ्गदो भगवन्तं प्रणिपत्य
निषदाद । भगवता संसाराशमनाशिनीं देशना निर्ममे । अत्रान्तरे गौतमस्वामिना सर्वमपि जानताय-
बोधजगदोद्यार्थं तीर्थनाथः प्रपच्छे । 'नाथ, जीवस्वरूपं निवेद्य ।' ततो भगवता यथावस्थं सर्वमपि
24 जीवस्वरूपं प्रकृतिम् । अथ तत्र बालमृणालकोमलभुजो भुजान्तरराजमानहारसारः कपोलपालिविल-
सम्पणिकुण्डलः को ऽपि नरलिदशकुमार इव प्रविश्य जय जयेति वदन् त्रिजगदभिवन्द्यमभिवन्द्य
बभणोति । 'नाथ, यमया इष्टं श्रुतमनुभूतं रजनीमये तदनुना निवेद्य, किमिन्द्रजालम्, किं स्वप्नं, सत्यं
27 वा ।' भगवता भणितम् । 'देवानुप्रिय, यमया इष्टं तद्वित्तममेव ।' एतदक्षर्यं तत्क्षणेनैव त्वरितपदं
समवसरणाभिःस्रुतः । ततो गौतमेन पृष्टम् । 'स्वामिन्, किमेतत्, असाकमपि महत्कौतुकम् ।' ततस्तीर्थ-
कृतादिष्टम् । 'इतो ऽस्ति नातिदूरे ऽगणामं नाम नगरम् । तत्र रत्नगजेन्द्रो नाम नृपतिः । तत्सनुजः
30 कामगजेन्द्रः । स चान्यदा प्रियङ्गुमत्या प्रियया सह मत्तवारणे निविष्टः । ततो नगरगतचिभबविलासान्
प्रेक्षितुं प्रवृत्तः । ततः कास्मिन्नद्विगमन्विरोपरि कुट्टिमतले कन्यकामिकां कन्दुककैलं कुर्वतीमद्राक्षीत् ।
तस्य तदुपरि महानुरागः समुत्पन्नः ।
33 सुरुपे ऽपि कुरुपे ऽपि भवति प्रेम कुत्रचित् । रूपं ज्ञेहस्य नो हेतुर्वृथा रूपं ततो ऽङ्किषु ॥ ७६ ॥
§ २३) तेन पार्श्वस्थितायाः कान्ताया मयेनाकारसंवरणमेव चक्रे । तथा तु तत्सर्वमपि लक्षितम् ।
तस्य राजपुत्रस्य तामेव ध्यायतो महत्युद्वेगे जाते तथा चिन्तितम् । 'किं पुनरस्योद्वेगकारणम्, अथवा
36 ज्ञातं सैव वणिक्पुत्री मत्पत्युज्ज्वलसि स्थिता ।' ततस्तया तां याचयित्वा प्रियः परिणायितः । ततस्तुष्टेन
तेनोक्तम् । 'प्रिये, साधु त्वया तदा मम मनोभाव उपलक्षितः । ततस्त्वं ब्रूहि कान्ते, कं ते वरं
वदामि ।' तयोक्तम् ।
39 'यत्किंचित्त्वं पश्यसि शृणोषि यद्गानुभवसि यद्वयित । तत्सर्वमपि निवेद्य मह्यं देयस्त्वयैव वरः' ॥ ७७ ॥
तेनोक्तम् । 'भवत्वेवम् ।' ततो ऽन्यदा तत्र चित्रकृता तस्मै कुमाराय चित्रपटः समर्पितः । तत्र च
चित्राङ्गादधिधायिनीं चित्रितां कनीमेकां विलोक्य विसयस्मेरमनाः कुमारः प्रपच्छ । 'भोश्चित्रकर,

1) P सर्वदैक एव. 3) B om. संसारे. 4) B om. मृ. 10) P एवं यानेन B एवमेनेन. 15) B B om. ततः
पुनः etc. to नरकतुःप्रमिति. 25) C त्रिजगदभिवन्. 29) C नाम नृपतिः 31) P B प्रेषितुं for प्रेषितुः. 32) B महान-
नुरागः 36) P तत्सुष्टेनोक्तं. 41) B भो चित्रकर.

- 1 कुमारिरूपं प्रतिकृत्याः कस्याश्चित्त्वया लिखितम्, किमुत स्वमत्या ।' तेन विहसत् । 'देव, उज्जयिन्यां 1
महापुर्यामवन्तीनृपतेः सुतायाः प्रतिच्छन्दः ।' ततः कुमारः सादरं तां निद्रामिव नयनमनोहारिणीं,
3 शक्तिमिव हृदयदारणनिपुणां, शुद्धपद्मेन्दुकलामिव भृशं विमलां, महाराजराज्यस्थितिमिव सुविभक्त- 3
वर्णोपशोभितां, जिनश्रुतिमिव सुप्रतिष्ठिताहोपाङ्गसुभगां विलोक्य क्षणं स्तम्भित इव, ध्यानगत इव,
दृषभमिति इव, लेख्यमय इव स्थितः । ततः कृतकृत्य इव कुमारस्तं चित्रपटं देव्यै प्रदर्श्य जजल्पेति ।
6 'देवि, सुन्दरमुत्पद्यते यद्येषा कन्या लभ्यते ।' तथा प्रयुक्तम् । 'देवि, निजरूपं चित्रपटे लेखयित्वायमेव 6
व्यावृत्त्य प्रेष्यतां, यथावन्तीपतिस्तद्बुद्ध्या स्वयमेव दुहितरं वदाति ।' कुमारणेकम् । 'प्रमाणमेतत् ।'
ततस्तेन चित्रकृता चित्रपटः कामगजेन्द्ररूपसमन्वितो ऽवन्तीमर्तुः पुरो दर्शितः तेनापि सुतयै दर्शितः ।
9 तमालोक्य जातानुरागां तां विहाय राजा जगाद । 'युक्तमेतद्यदियं पुरुषद्वेषिणी ततोऽन्यं कुमारं 9
नाभ्यलयत । सांप्रतं तु विधिप्रज्ञाप्रकर्षकशपट्टायमाने ऽसिन् कुमाररूपे भृशमनुरक्ता । ततो ऽस्या
अयमेव वरो युक्तः ।' इति ध्यात्वा राजा तस्मै कुमाराय दुहिता वत् ।
12 § २४) ततः पित्रादेशेन कुमारो बहुभया समं स्कन्धावारेण च बलितः । ततो ऽस्तपयंस्त- 12
किरणदण्डे चण्डरोचिणि निशाग्रधमयामार्धे प्रियया समं सुष्वाप । एवं द्वितीयं यामे कस्याप्यपूर्व-
कोमलकरतलस्पर्शेन विबुद्धः सन् कुमारो व्यचिन्तयदिति । 'यदीदृशः स्पर्शो नानुभूतपूर्व इति ।
15 सर्वथायं मनुष्यस्पर्शो न भवति' इति चिन्तयता कुमारेण पुरस्त्रिभुवनार्धयकारि रूपहारि कन्याद्वयं 15
निरीक्ष्य भणितम् । 'यद्भवत्यौ मानुष्यौ, किं वा देव्यौ, ममात्र महत्कौतुकम् ।' ताभ्यामुक्तम् । 'आवां
विद्याधर्यौ भवतः पार्श्वे केनापि हेतुना समायते स्वः, परमावयोरभवता परोपकारिणा प्रार्थना बुधा न
18 कार्यौ ।' कुमारेणेकम् । 'निषेधनामहं दुस्साध्यमपि भवत्कार्यं साधयिष्ये ।' ताभ्यामुक्तम् । 'देव, 18
शृणु । अस्ति कुबेरदिग्भागे वैताम्बः पर्वतः । तत्रोत्तरदक्षिणश्रेण्यां विद्येते । उत्तरश्रेण्यां सुन्दरमानन्द-
मन्दिरं नाम नगरम् । यत्कीदृशं, बहुसौवर्णमन्दिरं बहुपुरुषसेवितं बहुजलाशयपरिगतं बहुकुसुमोप-
21 वनम् । तत्र पृथ्वीसुन्दरः भ्रमादेता । तस्य देवी मेखलाभिधा । तत्कुक्षिसंभवा विन्दुमती कन्या । सा 21
च सुन्दरावयवभङ्गभाग्यसौभाग्यभूमिका चारुचातुर्यकरण्डिका पुरुषद्वेषिणी । सा च वयोविभवकला-
कलापपरिकलितेभ्यो ऽपि विद्याधरकुमारैभ्यः कदापि न स्पृहयति । ततः सा यौवनस्था गुह्यजनेन
24 जस्यतेति । 'वस्ते, स्वयंवरं वरं गृहाण ।' तदाकर्ण्य तयावां भणिते । 'यदि, सख्यौ युवां भणयस्तदैकदा 24
दक्षिणश्रेण्यां भवतीभ्यां सह परिभ्रमामि' इति । आवाभ्यामप्युक्तम् । 'एवं भवतु' इत्युत्तिवा गगनतल-
मुत्पत्य गिरिवरकाननान्तरे वयमवतीर्णाः । तत्र कीदृन्तीमिरस्माभिः किनरमिथुनमेकं कामगजेन्द्र-
27 कुमारस्य गुणग्रामगानं कुर्वाणं समाकर्णितम् । प्रियसख्योक्तम् । 'सखि, पवनवैष्णे, अग्रतो भूत्वेदं पृच्छ, 27
क एव कुत्रत्यो वा कामगजेन्द्रकुमारः, यस्याधुना गीतमुप्रीतम् ।' ततस्तया किनर्या निवेदितम् ।
'विद्याधरबाले, कामगजेन्द्रः स कदापि न दृष्टः श्रुतश्च न । तर्हि यदि तेन कार्यं तदसं किनरं पृच्छ ।'
30 तेन भवदुस्तान्तः सर्वो ऽपि कथितः । तदिदं श्रुत्वा तया विन्दुमत्याः पुरो गदितम् । तदाकर्ण्येन 30
तद्दिनादारभ्य विन्दुमती तुहिनह्लिष्टा कमलिनीव प्रियवियुक्ता राजहंसिकेव मन्त्राहता भुजङ्गीव निःश्रीका
निर्वचनानि निःप्रसरा तनोत्यालेख्यम्, न शृणोति गीतं न वादयति वीणां, केवलं मत्सेव ग्रहणहीतेषु
33 सुतेव जाता । सखीभिर्मायितापि सा किमपि नोत्तरं वदाति । मया ज्ञातं यदेतस्याः कामगजेन्द्र एव 33
व्याधिनिदानम् । अतो ऽमुष्यास्तत्संगम एव महीषघ्नम् । यतो ऽग्निवग्धानामग्निरेवौषधं विषक्लान्तानां
विषमेव । इति विचिन्तयन्त्या मया भणिता मानवैणा । 'वयस्ये अमुष्याः कामगजेन्द्र एव चिकित्सकः ।'
36 तत आवाभ्यां भणितम् । 'प्रियसखि, विध्वस्ता भव' तथा करिष्यावः, यथा तं कुमारमानीय तव 36
व्याधिपननेष्यावः ।' तयोक्तम् । 'तदानयनाय युवां व्रजथः ।'
§ २५) तथेत्यावां प्रतिपद्य तस्मिन्नपि गिरिकुहरशिलातले कमलकोमलदलविरचिते क्षस्तरे तां
39 विन्दुमतीं विषादं कुर्वन्तीं निवेदय प्रचलिते, परं न जानीवः कुत्र सा पुरी यत्र त्वं भवसि, कुत्र भवान् 39
प्राप्य इति । एतद्वैपरिज्ञानाय भगवती प्रह्वती समाराधिता । ततस्तया प्ररूपितम् । 'यथैव कुमार उज्ज-
यिन्यां गच्छन् वनान्तरे रचितशिबिरसंनिवेशः सांप्रतं तिष्ठति ।' एतन्मत्वावां भवदुन्तिके सम-
42 याते ।' अतः परं सांप्रतं देव, तवावसं प्रियसख्या जीवितमिति मा विलम्बस्व त्वरितमेवोत्तिष्ठ यदि 42

3) P सुविभक्तवर्णाय. 12) B has a marginal note on अस्तपर्वत etc. : अस्तस्थाने पर्वतः पतितः किरणदण्डो यस्य स तथा ॥. 13) P om. चण्ड. P विद्याधरः. 27) P सख्ये पवन. 32) B adds न after निःप्रसरा. 34) P B औषधं for महीषघ्नः.

1 जीवन्ती बिन्दुमती कथंचिदृश्यते ।¹ 'कुमारेणोकम् । 'यद्यप्यवश्यं गन्तव्यं तथापि देव्याः पुरो निवेद्-
यिष्ये ।' ताभ्यामुक्तम् । 'त्वमीदृशः स्वामी सर्वेनीतिपरायणः कथं स्त्रीणां रहस्यं कथयसि, किं न श्रुत-
3 स्थया ज्ञेयैर्वक्ष्यमाणः श्लोकः ।

8 'नीयमानः सुपणनं नागराजोऽब्रवीदिदम् । यः स्त्रीणां गुह्यमाख्याति तदन्तं तस्य जीवितम् ॥ ७८
ततो न कथ्यं नारीणां रहस्यम् ।' कुमारेणोकम् । 'किमपि कारणमत्रास्ते, एकदा मया तस्या वरो
6 उवाचि, यत्किञ्चिच्छ्रुतं दृष्टमनुभूतं तत्सर्वमपि निवेदयिष्ये ।' ततः कुमारः प्रोवाच । 'प्रिये, संप्रति
व्रजामि ।' तयोदितम् । 'यत्किञ्चिद्वाय रोचते देवस्तन्नतो ।' ततो देव्या विहिताञ्जलिपुटया विद्या-
धर्यां विहसते । 'अयं पतिर्मया भवत्योन्यासीकृत इत्यज्ञाय इहानीय मोकष्यः ।' ततस्ते तं कुमारं विमान-
9 मारोप्य गगनतलमुत्पतिते । ततस्तस्य प्रिया 'माया काप्यत्र, किं स्वप्नो वा, हत एताभ्यां मम पतिरेष्य-
तीति किं वा न' इति ध्यायन्ती यावद्विषण्णा तिष्ठति तावत्तोकावशेषक्षणदायां विमानं प्राप्तमेव । तत-
स्तद्वृद्ध तद्वायां नलिनीवनविलोकनेनेव मरालिकाभिनवजलदर्शनेनेव शिखण्डिनी प्रमुदिता जाता ।
12 ततस्तस्या दृष्टे विद्याधर्यां कामगजेन्द्रोऽपि ।

§ २६) अथ विमानाद्वर्तीयैर्वीर्यशाली शयनीये निविष्टः । प्रोचतुस्ते । 'भद्रे, स्वपतिन्यासीकृत-
स्स्वयावयोर्यः स चेदानीं समानीय समर्पितोऽस्ति' इत्युदिता ते समुत्पल्य गते । ततोऽसौ पादपतन-
15 मातस्य पप्रच्छ । 'देव, भवान् क गतः, कुतो वा प्राप्तः, किं त्वया दृष्टम्, किमनुभूतम्, किमवस्था सा
विद्याधरी प्राप्ता । एतन्प्रसदा सदाः कथयस्व ।' कुमारः समाख्यातुं प्रवृत्ते । 'इतो विमानाधिकडेन मया
व्योम्नि वैताळ्यपर्वतकन्दरोदरे मणिप्रदीपप्रज्वलनप्रद्योतितदिक्चक्रं नवीनं भुवनमेकमदर्शितं तत्र नलिनी-
18 दलस्रस्तरे विद्याधरकुमारी च । ततस्ते शृणालकोमलवलयं चन्दनकर्पूरोणुधवलां कुरङ्गीदृशमिमां
कुमारीं जीवन्तीमभिदीक्ष्य प्रमुदिते ऊचतुः । 'प्रियसखि, प्रमोदं भज, एष तव मनोऽभिरुचितो दयितः
प्राप्तः, यत्कृत्यं तदाचर' इति वदन्तीभ्यां सखीभ्यां तद्व्रतो नलिनीदलान्यपनीतानि । इति यावत्से
21 तस्यैकपश्यतस्तावत्सयाज्ञोपाङ्गानि शिथिलीभूतानि । ततो दयिते, ताभ्यां तद्वृद्धा पृच्छतं 'यदियमावयोः
स्वामिनी मरियति ततोऽहमपि ।' 'किमेतत्' इति ध्यायन् विलोकितुं प्रवृत्तोऽयावत्तावत्सा विनिमीलित-
लोचना निश्चलाङ्गोपाङ्गा पञ्चतामुपागता । मया भणितम् ।

24 'भवतो न देव रचितं युक्तमिदं गगनगामितनुजा यत् ।
मम विरहदुःसहानलसंतता मृत्युमुपनीता ॥' ७९

इति जहपन्नहं मोहमुपागतः क्षणेन विबुद्धस्तयोः प्रलापन् शृणोमि ।
27 प्रियसखि कुपिता किं त्वं प्रतिवचनं नो ददासि को हेतुः ।
किं कृतमप्रियमेतत् यद्यं दयितः समानीतः ॥ ८०

§ २७) मयोक्तम् । 'यदस्य कालयोग्यं तत्कार्यम् ।' ततस्ताभ्यामुद्ययाचलचूलाचलम्बिनि किरण-
30 मालिनि चन्दनदारुण्यानीय प्रपञ्चितायां चितायां तदङ्गं निक्षिप्तम् । तदुक्तो हुताशनः प्रसृतः । 'एतां
विनायवोर्जीवितेन किम्' इति गदित्वा चिरं विलप्य च तथैव तेऽपि प्रविष्टे । एवं चितयेऽप्यस्थिशोभी-
भूते क्षणमेकमहमपि मुञ्चरेण प्रहत इव महाशोककुन्तेन प्रभिज इव व्यचिन्तयमिति । 'पश्य विधि-
33 विलसितम्, यदियं बिन्दुमती मदनुरागेण विपन्ना तदुःखेन एते च । ततः किं ममेतेन स्त्रीवधकलङ्कः
कलुषितेन जीवितेन । ततोऽमुमेव चितानलं प्रविश्य स्वस्य कलङ्कमुत्तारयामि' यावदिति प्रिये,
चिन्तयन्नसि तावद्विद्याधरमियुनमन्ये विद्याधर्यौक्तम् । 'विलोक्य यदयं कीदृशो निर्दयः कुमारः, इयं
36 वराकी मृता, अयं पुनरद्यापि जीवति ।' विद्याधरेणोक्तम् । 'मैंने वादीः, यतः स्त्रियः पर्यो मृते चितायां
प्रक्षिपन्ति पुनः सत्पुरुषेण महिलाविनाशे स्वबधो न विधेयः ।' एतद्वाक्यं मया चिन्तितम् । 'यदनेन
युक्तमुक्तम् । तत एतस्यां बिन्दुमयनुकारिण्यां वाप्यां नीरलावण्यपूर्णयां विकसितनीलेन्द्रीवरलोचनायां
39 चलदलवयुणालवलयकलितयां विकसितशतपत्रवरवकायां तरलजलतरङ्गरङ्गजङ्गिकाक्षच्छायां
विकटकनकतटनिम्बफलकायामहमवर्तीयैतासां तिष्ठुणां जलाञ्जलिं ददामि' इति चिन्तयित्वावतीर्णो
दयिते, तां वार्पां यावन्मज्जान्मोज्जने कृत्वा निर्गतस्तावत्तत्र सर्वमप्यपूर्वं पश्यामि । ज्योमतलस्थाशिनः
42 शाखिनः । महाप्रमाणा औषध्यः । उच्छिन्नाङ्गास्तुरङ्गाः । पञ्चापशतमाना मानुषाः । महादेहाः पक्षिणः ।

4) B" नवीक्षति. 9) B" एव ताभ्यां for एताभ्यां. 11) B" नलिनीवन. 15) P पादपतनमातस्य. 16) B om. सदाः.

19) B om. कुमारी, B" दीक्ष्य सम्प्रदित्युपवृत्तः. 21) B inter. ताभ्यां & तद्वा. 29) B कालस्य योग्यं. 31) B ने for तेति. 36) B adds एतस्मिन् before मृता.

- 1 § २८) मया चिन्तितम् । 'सर्वथा नासाफीनं स्थानम्, तत्र सप्तहस्तवपुषः पुरुषः, सर्वथायमन्यो 1
 द्वीपः' इति यावद्विचिन्तयामि तावद्विधिते, सा वापी विमानस्वममज्जत् । 'तदहं कमपि पुरुषं पृच्छामि 2
 3 क एष द्वीपः' इति चिन्तयता मया दारकयुगलं विलोक्य पृष्टम् । 'को ऽयं द्वीपः । ततो मां कुमिव 3
 कुन्धुसिध पिपीलिकापोतमिव विलोक्य ताभ्यां विस्मयक्षेरमनोभ्यां निवेदितम् । 'वयस्य, तदिदम्- 4
 पूर्वविदेहमहाक्षेत्रम् ।' मया चिन्तितम् । 'अहो, अतिश्रेष्ठं संजातं, इदमपि द्रष्टव्यमभूत् ।' यावदिति 5
 6 चिन्तयन्नसि तावत्ताभ्यामहं कुमिरिव कौतुकात्करतलेन संयुहीतः । ततः श्रीसीमधरस्वामिसमव- 6
 सरणान्तर्मुक्तः । ततो मया भगवान् सिंहासनस्थः प्रणतः । ततस्तत्रत्येन केनचिन्नृपेण प्रस्तावमासाद्य 7
 पृष्टम् । 'क एषः ।' ततो भगवता निवेदितुमारेभे । 'अस्ति जम्बुद्वीपे भरतक्षेत्रे मध्यमखण्डे ऽहणाम् 8
 9 नाम नगरम् । तत्र रत्नगजेन्द्रो नाम राजा । तद्वृजः कामगजेन्द्र एष कुमारः । एताभ्यां देवाभ्यां 9
 'श्रीलम्पटः' इति मत्वा श्रीविषं विधायापहृत्य वेताक्ष्यकन्दरान्तरानीतः । तत्रालीकमवने 'विधाधर- 10
 बालिका तव वियोगेन मृता' इति ते उक्तवा तां चितामारोप्य तामनु विलपन्त्यौ खेनापि प्रविष्टे तत्रैव 11
 12 दृष्टे च । सापि माया विधाधरमिथुनता । प्रबुद्धो वाप्यां समागतः । ततो वापीव्याजेन जलकान्त- 12
 यानेनात्राभ्यामानीयैष मन्दन्तिके सम्यक्तबलाभार्थमवसरे मुक्तः ।' राह्येति पृष्टम् । 'भगवन्, एतयोरेत- 13
 स्थानयने किं कारणम् ।' भगवतादिष्टम् । 'पञ्चभिर्जनेः पूर्वभवे सङ्कृतः कृतो यदेकैकैकस्य परस्परं 14
 15 सम्यक्तत्वं दातव्यमिति । पूर्वं मोहदत्तः १ ततः स्वर्गी २ ततः पृथ्वीसाः ३ पुनः स्वर्गी ४ पुनरेष 15
 चरमदेहः कामगजेन्द्रः ५ समुत्पन्नः । तत्त्वं बुध्यस्व मा मुद्य, यथाशक्त्या विरतिं गृहाण' इति 16
 स्वामिनोकम् । ततः प्रिये, राजा पुनः पृष्टम् । प्रभो, अयं लघुः कथं वयमुत्सृज्यताः ।' भगवता भणितम् । 17
 18 इदमपूर्वमहाविदेहक्षेत्रं, अत्र तु सुवमा कालः सैष शाश्वतः, महाविहा देहिनः । तत्र पुनर्भरतक्षेत्रं, दुःखमा 18
 समयः, स अशाश्वतः, अतस्तुच्छतनवो जनाः ।' ततो ऽपि राजा पृष्टम् । कावैतौ देवौ ।' जिनेनोच । 19
 'धैः पञ्चभिः सङ्कृतः कृतः, तेषां मध्ये एतौ द्वौ देवौ ।' 20
- 21 § २९) एवं भगवता निवेदिने यावन्मया मस्तकमुद्रामितं तावदहं स्वमिहैव कटके पद्यामि, 21
 एतदेव शयनं, एषा भवती देवी' इति । तथा भणितम् । 'देवो यदाहाप्यति तद्विथयमेव, परं किमपि 22
 विज्ञापयामि, एतदुत्तं त्वया कथितम्, अत्रोद्गतो ऽरुणो ऽपि महदुत्तं निवेदितं परमेध कालः स्तोकः ।' 23
 24 कुमारेण भणितम् । 'यतो मनसा देवानां बाचा पार्थिवानां, यो मया भगवान् श्रीसीमधरस्वामी इष्टः 24
 सो ऽद्यापि मम हृदयाप्रत एवावतिष्ठते । अथवा किमत्र विचारेण, भगवान् श्रीमहावीर एतस्मिन् प्रदेशे 25
 समवस्यतः श्रूयते तमेव गत्वा पृच्छामि सत्यमसत्यं वैतत् । यदि भगवान् समादेक्ष्यति तत्सत्यमन्यथा 26
 27 माया' इति वदन् समुत्थाय कामगजेन्द्रः प्रस्थितः । प्रियया पृष्टम् । 'यदिदं सत्यं तदा किं कर्तव्यम् ।' 27
 तेनोकम् । 'सत्ये जाते व्रतं ग्राह्यम् ।' तयोक्तम् । 'यदि देवो दीक्षां ग्रहीष्यते तदाहमपि ।' 'एवं भवतु' 28
 इति वदन् कुमार एष प्राप्नो मम समवसरणम् । अमुना प्रणम्य पृष्टो ऽहम् । 'किमिन्द्रजालं, किमु 29
 30 सत्यम् ।' मयोक्तम् । 'सत्यमेतत् ।' एतन्निशम्य समुत्पन्नवैराग्यः कटकनिवेशं गतः ।' गीतमस्वामिना 30
 पृष्टम् । 'भगवन्, इतो गतेन तेन किं कृतम्, संप्रति च किं तनोति, कुत्र वा वर्तते ।' भगवतादिष्टम् । 31
 'इतो गत्वा देव्याः पुरः सत्यमिदमिति निवेद्य पितरौ दिग्गजेन्द्राख्यं स्वं सुतं चापुच्छ्य संमानितबन्धुजन 32
 33 एष संप्रति समवसरणबाह्यप्राकारगोपुरस्थाप्रमागतौ वर्तते' इति भगवति वदत्येव सत्वरं समागतः । 33
 ततो भगवता कामगजेन्द्रकुमारो बालुकाकवलनमिव निस्वादं, क्षुद्रवीजकोशभक्षणमिवावृत्तिजनकं, 34
 क्षारनीरपानमिव तृष्णावर्धकं, बन्धनहेतुः (?) मिथ्यात्वमिव अववर्धकं, उपहासपदं, विद्वज्जननिन्दनीयं, 35
 36 विषयसुखसेवेनं मन्यमानो बहुभया तथा परिजनेन च समं प्रवाजितः । तेनान्यदा भगवान् पृष्टः । 'कुत्र ते 36
 पञ्च जनाः प्रवर्तन्ते ।' भगवतोदितम् । 'द्वौ देवौ स्तः, तावप्यल्पायुषौ । शेषाः पुनर्मनुष्यलोके । ततो 37
 दर्शितो भगवता मणिरयकुमारमहर्षिः । 'एष मानभटजीवः । तत्र भवे भवान् मोहदत्त इति, तस्य जीवो 38
 39 भगवान् कामगजेन्द्रः । एको लोभदेवजीवः, सो ऽपि मर्त्यभवे ऽवतीर्णो ऽस्ति, तस्य वैरिगुप्त इति नाम । 39
 सर्वेयामसिन् भवे सिद्धिः' इत्यादिशन् भगवान् श्रीमहावीरः समुत्थितवान् । अन्यदिने भन्यकुमुद- 40
 म्गान्धर्वसिन्धुवनभवनप्रदीपः श्रीवर्धमानः काकन्दीपुष्यौ बाह्योद्याने समवस्यतः । सदस्ति जीवाजीवपुण्य-

2) = इति चिन्तयामि. 10) = adda च before वेताक्ष्य. 18) = इदं पूर्वमहा, P = दुःखमा. 19) = भूयोषि for तनोदिपि.
 27) = ततः for तदा. 31) = om. भगवन्.

- 1 पापक्षवरनिर्जराबन्धमोक्षस्वरूपमाचक्ष्वौ । ततो गौतमेन पृष्टम् । 'भगवन्' कथं जीवाः कर्म वधन्ति ।' 1
मगवतोक्तम् । 'लेख्यामेदैर्जीवाः शुभाशुभं कर्माजयन्ति । अत्र जम्बूफलभक्षणदृष्टान्तः ।
- 3 § 30) एकदा कसाङ्गामात् बद्ध पुरुषाः परशुविहस्तहस्ताः समुन्नततच्छेदाय काननान्तः 3
प्रविष्टाः । तैरेकस्मिन् शाखिनि भक्तं स्थापितम् । तत्र भक्तपादेषु समारम्भे कविद्वानरास्तत्सर्वमपि भक्तं,
भक्षयित्वा तद्ग्राजनमपि भक्षुक्त्वा प्रतिनिवृत्ताः । ते वनच्छेदका अपि मध्याह्ने वृक्षश्लाक्षमकुक्षयस्त-
6 वातरलितचेतसस्तत्र तद्भक्तं न पश्यन्ति, भजनमपि भग्नमालोकयन्ति । ततस्तैरिति परिज्ञातम् । 'यत्पु- 6
वगयुधेन सर्वमपि भक्तास्वादितम्, तावदस्माकं वृक्षितानां का गतिः' इति ध्यात्वा समुत्थाय फला-
न्वेवणाय प्रवृत्तास्ते एकं जम्बूपादपं फलितं दृष्ट्वा परस्परं मन्थयन्ति 'कथयत, कथं जम्बूफलभक्षणं
9 करिष्यामः ।' ततो जम्बूफलानि दृष्ट्वा तत्र तेषां मध्याह्नेकेनोक्तम् । 'सर्वेषामपि पञ्चशाखाः परश्वधागुधव्यग्रा
वर्तन्ते, ततो मूलादप्येनं छित्त्वा फलभक्षणं कुर्मः ।' तत्रिशम्य द्वितीयेनोक्तम् । 'अस्मिन् पादपे मूलादपि
वलेदिते भवतां को गुणो भविष्यति, केवलमस्य शाखा एव च्छिद्यन्ते ।' तृतीयेन भणितम् । 'न शाखा
12 केवलं फलिता एव प्रतिशाखा गृह्यन्ते ।' चतुर्थेनोक्तम् । 'न प्रतिशाखाः, केवलं स्वका एव पात्यन्ते ।' 12
पञ्चमेनोक्तम् । 'ममैव बुद्धिरिह विधीयताम्, लकुटेनाहत्य पञ्चजम्बूफलानि पातयत ।' ततः किञ्चि-
द्विहस्य षष्ठेनोक्तम् । 'भो नराः, भवतां महदज्ञानम्, महान् पापारम्भः, स्तोको लाभः, किमत्र
15 प्रारब्धम्, यदि जम्बूफलभक्षणेन वः कार्यं तदैतानि पक्वानि शुक्लारिकादिभिः पातितानि स्वभाषतः
पतितानि जम्बूफलानि स्वैरं भक्षयत, नो धान्यत्र व्रजत' इति ते सर्वे ऽपि तैर्हरापतिर्तरेव फलैः
सौहित्यसुखिता जङ्घिरे । सर्वेषामपि फलोपभोगः सदृश एव, परं पुनस्तत्र बहुविधं पापं येनेत्युक्तम् ।
18 'अयं पादपो मूलादपि च्छिद्यते' स मृत्वा कृष्णलेदययावदयं नरकातिथिरेव । द्वितीयेनोक्तम् । 'यच्छाखा 18
एव च्छेद्याः' स नीललेदयया विषय नरकं तिर्यक्त्वं वा प्राप्नोति । तृतीयेनोक्तम् । 'यत्प्रतिशाखा एव
प्राप्ताः' स कापोतलेदयया तिर्यग्योनावुत्पद्यते । चतुर्थेनोक्तम् । 'यत्केवलं स्वका एव संगृह्यन्ते स
21 तेजोलेदयया नरो भवति ।' पञ्चमेनोक्तम् । 'यत्पक्वानि पक्वानि फलानि पात्यन्ते स पद्मलेदयया देवत्वं 21
लभते ।' षष्ठेनोक्तम् । 'यत्केवलं भूमिपतितान्येवास्वाद्यन्ते' स शुक्ललेदयया सिद्धिसुखभागः । ततो गौतम
पश्य त्वं, यदैकस्मिन् भक्षणकार्ये वण्णमपि लेदयामेदः पृथग् भिषद्य कर्मबन्धः । यद्विद्विज्जि भिन्दी-
24 त्यादिकं कर्कशं वज्रो जल्पति, यद्य न दया न सत्यं स कृष्णलेदयः । यः पञ्चकार्याण्यनार्याणि समाचरति 24
षष्ठं पुनर्धर्मार्थं स नीललेदयः । यद्यत्पारि कार्याणि पापमयानि तनोति द्वयं धर्मेनिमित्तं स कापोत-
लेदयः । यस्मीणि कार्याणि पापार्थं त्रीणि च धर्मेहेतवे स तेजोलेदयः । यः कार्यद्वयं पापार्थं चत्वारि
27 धर्मेकारणे स पद्मलेदयः । य एकं कार्यं पापहेतवे पञ्च धर्मार्थं च स शुक्ललेदयः । तया जिनत्वनाप्नोति । 27
तद्गवधतो भणितं सर्वरपि सुगसुनरंभ्वरेस्तयेति प्रतिपन्नम् ।
- § 31) अत्रान्तरे राजपुत्र एकः प्रलम्बमुज्जदण्डः सुवेधो वक्षःस्थलविलसद्गनमालः समवसरणे
30 भगवन्तं प्रणिपत्य प्रोवाच । 'भगवन्, किं तत्सत्यम्, यद्विज्येन बन्दिना तत्र मम निवेदितं तन्मङ्गलम्- 30
मङ्गलं वा ।' भगवतोक्तम् । 'भद्र, सत्सर्वमपि तद्यमेव ।' तदाकर्ण्य 'भगवदादेशः प्रमाणम्' इति
गदित्वा समवसरणतस्तस्मिन्निर्गते गौतमेनाभ्यधाया । 'नाथ, को ऽयं पुमान्, किमेतेन पृष्टम् ।'
33 ततो भगवतानिकलोकप्रतिबोध्य समवाचक्षे । 'समस्ति जम्बूद्वीपे भरतक्षेत्रे मध्यमक्षेत्रे 33
अथमपुरं नाम नगरम् । तत्र चन्द्रमण्डलकरनिकरनिर्मलकीर्तिसूक्तिशाली चन्द्रगुप्तः क्षितिपतिः ।
तत्सुनुनृतविक्रमो वैरिगुप्तः । तस्यान्यदिने मेदिनीस्वामिनः सभासीनस्य समागत्य प्रणिपत्य च
36 प्रतीहारी व्यजिह्वपदिति । 'देव, द्वारे नगरप्रधाननरा भवधारणदर्शनेनमिलपन्ति ।' तदाकर्ण्य 36
राक्षोक्तम् । 'त्वरितमेव प्रेष्यन्ताम् ।' ततस्तया सह तैर्नरैः प्रविष्य किमप्यपूर्वं च वस्तु प्राप्नुवीकृत्य राजानं
प्रणम्य विव्रतम् । 'दुर्बलानां बलं राजा' इति परिभाषयतु देवः । सर्वमपि नगरं केनापि मुषितम् ।
39 यत्किञ्चिच्छाह तद्विलम्बमपि निशि क्रियते ।' राक्षोक्तम् । 'यूयं व्रजत स परिमोक्षी विलोक्यते लग्नः ।' 39
ततो राक्षा पुरारक्षमाकार्यं समादिष्टम् । 'अहो, मध्ये पुरं महाभ्यौरोपद्रवः' इति । तेनापि विव्रतम् । 'न

12 > P om. n. 14 > B adds (above the line) तनु before केवलं. 16 > B repeals स्तैरं (below the line).

17 > B adds तस्य (above the line) after पापं. 21 > B अपक्वानि for second पक्वानि, P B add वा before फलानि.

22 > B adds भवति after 'भग्न'. 37 > B om. n. 40 > B adds देव before न हृष्यन्ते.

1 दृश्यन्ते ह्रियमाणाः पदार्थाः, न चौरौ ऽपि लोचनगोचरः । केवलमेतदेव सर्वत्रापि प्रातः परिभ्रूयते यत्पुरं 1
मुषितम् । अहं देवादेदेशेन पुरपरिश्रानं करोमि, परं केनाप्युपायेन न मलिग्नबोलेपलब्धिः । ततः स्वामी 3
3 कस्याप्यन्यस्यादेशं ददातु । तस्मिन्नेवमुक्तवति नरेश्वरेण सकलमप्यास्थानमण्डलमालुलोके । 3

§ ३२) ततो वैरिगुप्तेन विरचिताञ्जलिना विज्ञप्तम् । 'यदि देव, सप्तरात्रमप्येते तं स्तेनं देवान्तिकं 1
नानयामि ततो ऽहं ज्वालाकुलं ज्वलनमाविशामि' इति । ततो राजादेशमासाद्य वैरिगुप्तस्य सुगुप्तविधिना 6
6 प्रकोष्ठनिक्षिप्तखेटकस्य करतलकलितकरालकरवालस्य चत्वररथशमुखगोपुररामसरोवरवापीदेवकुल- 6
पानीयशालामठेषु विचरतः पद्मदिवसा व्यतिचक्रमुः, न पुनस्तेन स चौरपुमानुपलब्धः । ततः सप्तमे 9
9 दिवसे वैरिगुप्तेन चिन्तितम् । 'सर्वत्र मयान्वेषितं पुरं परं न चौरः प्रातः, तदत्र को ऽयमुपायो विधेयः, 9
मम च प्रत्युषे प्रतिष्ठा परिपूर्णा तावदागता ममापूर्णसंधस्य पञ्चता, तदथ क्षणदायां श्मशाने महामांसं 9
विक्रीय कमपि वेतालं साधयित्वा चौरवृत्तान्तं पृच्छामि' इति विचिन्त्य वैरिगुप्तः श्मशानभुवं संप्राप्तः । 9
तत्र च तेन महासाहसिना धुरिकया जङ्घयोर्महामांसमुत्कृत्य हस्ते विधाय वारज्यं भणितम् । 'भो भो 12
12 राक्षसाः, पिशाचा वा भ्रूयताम्, यदि भवतां महामांसेन कार्यं तदेतद्वह्नीत्या चौरवृत्तान्तं निवेदयत ।' 12
वेतालेनोक्तम् । 'महामांसमहं ग्रहीष्ये ।' कुमारेण भणितम् । 'प्रमाणमेतत्, परं चौरप्रचारः परिकथनीयः ।' 12
कुमारेणापिते महामांसे तेनोक्तम् । 'भद्र, मांसमिदं स्तोकं विक्षं च, यद्यग्निना पकं भवान् ददाति तदा 15
15 गृह्णामि ।' कुमारेण भणितम् । 'चित्तासमीपमागच्छ यथा स्नेच्छयाग्निपक्वं स्वमांसं भवते ददामि ।' 15
वेतालः प्रोवाच । 'भवत्स्वैवम् ।' ततस्तौ चित्तासमीपमाजगमतुः । कुमारेणापरं स्वमहामांसं पकं तस्मै प्रदत्तम् । 15
तेन च स्नेच्छया भुक्तं च । अत्रान्तरे गौतमेन पृष्टम् । 'भगवन्, किमु पिशाचा राक्षसाश्च कावलिक- 18
18 माहारं कुर्वन्ति किं वा न ।' भगवताज्ञप्तम् । 'गौतम, न कुर्वन्ति ।' गौतमेनोक्तम् । 'यद्यमी नाश्रन्ति 18
ततः कथमनेन महामांसमशितम् ।' भगवतादिष्टम् । 'प्रकृत्या व्यन्तरा भमी बाला इव क्रीडां कुर्वन्ति । 18
'महामांसं भुक्तम्' इति लोकस्य मायां दर्शयन्ति ।' वेतालेन भणितम् । 'पतन्महामांसं निरस्थि मह्यं न 18
21 रोचते, यद्यस्थिवत्कटकाटावकारं परं ददासि तदैहि ।' तदाकर्ण्य कुमारो दक्षिणजङ्घामुत्कृत्य चित्तानले 21
पक्वा वेतालस्यार्पयामास । पुनस्तेनोक्तम् । 'भो भद्र, अमुनाधुना पूर्णं, संप्रत्यतीव मृषितो ऽस्मि, ततस्तव 21
शोणितं पातुमिच्छामि ।' 'पिब' इति वदता कुमारेण यावदेका कृसा विदारिता तावत् हाहारबमुखरे- 24
24 ऽह्वासे गगनाङ्गणं प्रवृत्ते, 24

'साहसेनामुना तुष्टो ऽस्म्यनन्यसदृशेन ते । यत्किञ्चिदाचसे वीर तदेव वितरायहम्' ॥ ८१

§ ३३) ततः कुमारः प्रोवाच तुष्टस्त्वं यदि संप्रति । मरुपुरं मुषितं येन तमेव कथयस्व मे ॥ ८२

27 वेतालो ऽप्यब्रवीदेव तस्य चौरस्य को ऽपि न । प्रतिमल्लः स दृष्टो ऽपि न हि केनापि गृह्यते ॥ ८३ 27
तन्निशम्य कुमारेणाक्षतं वीक्ष्य क्षतं दृष्टा । प्रोचे वेताल चौरस्य स्थानमेव निवेदय ॥ ८४

जगाद स च वेतालो यद्येवं शृणु तत्त्वतः । श्मशानान्तःस्थमप्यत्रोये ऽमुष्य स्तेनस्य संधयः ॥ ८५

30 तत्र वटे छिद्रमेव द्वारम् । तच्छ्रुत्वा कुमारस्त्वरितं विकटं प्रेतवनवटं समारुह्य शाखासु प्रति- 30
शाखासु मूले पत्रनिकरान्तरे च कृपाणपाणिर्विलोकितुं प्रवृत्तः । ततः कोटरस्थच्छिद्रसमीपे राजपुत्रो 30
यावदधोवर्कं करोति तावत्तो धूपगन्धः कस्मीरजवनसारसुगन्धपरिमलमांसिलो निस्सरति । वेणु- 30
30 धीणादवं कामिनीजनजनितागीतसंवलितं श्रुत्वा राजसन्ताना चिन्तितम् । 'दृष्टममुष्य परिमोषिणो 33
मन्दिरम् । अमुना यो बलवांस्तस्यैव राज्यम्' इति विचिन्त्य तत्रैव विवरे किञ्चिद्भागमुपसर्प्य मणिमय- 33
भवनं चाहकाञ्चनतोरणं वरयुधतिजनप्रचारं विलोक्य व्यचिन्तयत् । 'स तावद्दृष्टाचारः कुत्र भावी' इति 36
36 चिन्तयता तेन कापि लोललोचना निस्तम्बचन्द्रवदना ततो निःसरन्ती दृष्टा पृष्टा च । 'कस्यायमावासः, 36
कासि त्वम्, कुत्र वा स परास्कन्दी, स्त्रीजनश्च किं गायति ।' तथोक्तम् । 'भद्र, कथमेतावती भुवभागतः, 36
स्वमतीव साहसिकः, कुतः स्थानावागतः ।' तेनोक्तम् । 'अथमपुरात् ।' तथोक्तम् । 'यदि त्वं अथमपुर- 39
39 वास्तव्यः [तत्] किं जानासि चन्द्रगुप्तनरेश्वरं, वैरिगुप्तं पुत्रं च ।' तेनोचे । 'भद्र, त्वं कथं जानासि 39
तयोर्द्वयोरप्यभिधे ।' तथोक्तम् । 'गतास्ते दिवसाः ।' तेन भणितम् । 'कथय स्फुटं तयोः किं भवसि, 39
कथमभिजानासि तौ, केन पथात्र प्राप्तासि ।'

4) ॥ रापि for रात्र. 5) ॥ om. इति. 7) ॥ चौरः पुमा. 11) ॥ तेन साहसिना. 24) ॥ P प्रवृत्ते for प्रवृत्ते. 28) ॥
शोका क्षते. 31) ॥ पाणिर्विलोकोक्ति. 34) ॥ मणिमयं युवनं. 35) ॥ वरयुधतिजातप्रचारं. 39) ॥ P om. [तत्].

- 1 § ३४) तथा भणितम् । 'भावस्तीपुर्यां सुरेन्द्रस्य भूपतेर्दुहिता बाल्यादेव तेन पित्रा तस्य वैरिगुप्तस्य 1
परिणेतुं प्रदत्ताभूवम् । अत्रान्तरे विद्यासिद्धनामुनापहृताश्च पाताललते प्रक्षिता च । जानामि तेन 3
तस्मात्सी । केवलं नाहमेकापहृता अत्र बहुतरा महेला अन्या अपि ।' तेन चिन्तितम् । 'अहो, मैत्रेया 3
अग्न्यपमाला प्रदत्तासीत्, ततः पश्चाद्विद्याधारेणामुना समानीता ।' तेनोक्तम् । 'भद्रे, कथय स कुत्र 3
विद्याधरायमः, कथं हस्तद्वयः स मया । अहं स एव वैरिगुप्तः, यदि ममोपरि महान् क्रोधः ।' तयोक्तम् ।
6 'यदि भवान् वैरिगुप्तस्तद्वरेण्यमजनि ।' तथा निवेदितम् । 'कुमारः, रहस्यं शृणु यथा पापी मार्यते । अत्र 6
देवतायतने अस्य खेटकं सिद्धकृपाणरत्नं चास्ति तद्गृहाण ।' राजपुत्रेणोक्तम् । 'तावद्भद्रे, कथय कथं कथं 6
वर्तते स विद्यासिद्धः ।' तयोक्तम् । 'अयमस्तमिते दिनपतौ बहुलान्धकारायां निशायां खेच्छया परि- 6
भ्रमति, महिलादिकं यत्किञ्चित्सारं सारं वस्तु प्राप्नोति तत्सर्वं समानयति । दिवसे तु महेलाबुन्द- 9
परिवृतो ऽत्रैव तिष्ठति । तथास्यानेन कृपाणेनानेन खेटकेन च सर्वकार्यसिद्धिः ।' कुमारेणोक्तम् । 'अमुना 9
कुमारेण स निष्कृपचक्रवर्ती ।' तयोक्तम् । 'सर्वदैव सर्वस्वीजनमभ्यगतो भवति, सांप्रतं यदि स भवति 12
ततो नाहं न त्वं च ।' तेनोक्तम् । 'यदि स नास्ति तत एताः कथं गायन्ति ।' ततस्तथा प्रोच्ये । 'भद्रे, 12
एतास्तेन विना प्रमुदिताः पठन्ति गायन्ति च । पुनरन्या रुदन्ति च ।'

- § ३५) कुमारेणोक्तम् । 'भद्रे, मम तस्य च द्वयोर्मध्ये एतासां हृदयंगमः को भावी' इति । 15
15 स्त्रिया तथा प्रोच्ये । यतः

- 'त्यजन्ति शूतमन्येताः सक्नेहमपि योषितः । कातरं विगतक्रोहं चापि गृह्णन्ति काश्चन ॥ ८६
यातोद्गतध्वजपट इव विद्युदिव्यास्यिरम् । मनो मनस्विनीनां हि कः परिच्छेत्तुमर्हति ॥ ८७
18 तथाप्येतावन्मात्रं जानामि यथेता भवन्ते बिलोकयिष्यन्ति ततो ऽवश्यमेवैतासां त्वयि क्रोहो 18
भावीति । एताः सर्वा अपि भवत्पुरसंबन्धिष्य एव भवन्तं दृष्ट्वा प्रत्यभिज्ञास्यन्ति । ततो दर्शन-
मेतासां देयमेव ।' कुमारेणोक्तम् । 'तावदस्य विद्यासिद्धस्य सिद्धकृपाणं खेटकं च समानय, पश्चादपि 18
21 तासां दर्शनं दास्यामि ।' तयोच्ये । 'अत्रैव कुमार, तावत् स्थातव्यं त्वया यावदसि सिद्धखेटकं सिद्धखट्वां 21
च समानयामि' इत्युदित्वा सा गता । ततः कुमारश्चिन्तितवान् । 'कदाचिदियं मम मृत्युहेतवे कमप्यु-
पायमन्यं चिन्तयति ततो न युक्तं स्थानुमभैव' इति कुमारः प्रविचार्य गृहीतखेटकः स्वीकृतखट्वाङ्गः 21
24 पश्चाद्वापुष्य स्थितः । ततः सा स्वीकृतखट्वाङ्गखेटका तत्र प्रदेशे कुमारमपश्यन्ती विषण्णमानसा कुमारेण 24
भणिता । 'भद्रे, त्वरितं समागच्छ अत्राहमवतिष्ठामि ।' इति समाकर्ण्य तथा प्रोक्तम् । 'अतः स्थानात्क-
धमन्यत्र भवान् संप्राप्तः ।' तेनोक्तम् । 'यतो धीमतां स्त्रीणां कदापि न विश्वसनीयम्' इति शास्त्रोक्तिः ।
27 ततः पश्चाद्वापुष्य स्थितः । 'कुमार, राज्यपदवीयोग्यस्त्वमसि, यो महेलानां न विश्वसिति' इत्युदित्वा 27
सा तत्पुरो भूमौ कौशेयकं खेटकं च मुमोच । राजतनयः सौवं निश्चिन्तं खेटकं च तत्करे ऽर्पयामास ।
कुमारेण प्रदक्षिणीकृत्य तद्वयमद्वयकृपं स्वीचक्रे । तयोक्तम् । 'कुमारस्य विजयाय भवतिर्वि खट्वाङ्गम् ।' 27
30 कुमारेणोक्तम् । 'भद्रे, कथय कुत्र संप्रति स दुष्टविद्यासिद्धः ।' तयोक्तम् । 'कुमार, केन निगमेनात्र 30
प्रविष्टो भवान् ।' तेन प्रोक्तम् । 'वटपादपकोटरच्छिद्रेण ।' तयोक्तम् । 'नाहं हारं जानामि, एतत्पुनर्जाने
येन द्वारेण त्वमागतः, सो ऽपि तेनैव समागमिष्यति ततस्त्वया सजीभूयामुना दिव्यखट्वेन शिरश्छेद-
33 नीयं तस्य । अन्यथा स पुनस्तव दुःसाध्यः' इत्यवगम्य कुमारः कृपाणपाणिद्विद्वद्द्वारेण स्थितः । 33

- § ३६) अत्रान्तरे स विद्याधरायमः प्रभातकालमाकलय्य धवलशूहोपरि शयनीयमुत्तममेकाकिनीं 36
तस्यैव राजसूतोः पत्नीमपहृत्यागतः । तत्रैव बिले तं प्रविशन्तं निरीक्ष्य राजपुत्र्या पृष्ठके ।

- 36 'हा वैरिगुप्त हा वीर त्वमियासि इतामुना । अग्न्यायस्यभिधानेन तस्मात्त्रायस्व मामिह ॥' ८८ 36
एवं तत्पलचित्तमाकर्ण्य विद्यासिद्धेनोक्तम् । 'तेन तव किं कार्यम्, यदि तं दृष्टितं प्राप्नोमि तदा
तमेवाश्रामि' इति श्रुत्वा कुमारेण चिन्तितम् । 'अहो, दुर्गचारः समागत एव परं मम प्राणप्रियां गृहीत्वा,
39 तदेतत्सुन्दरं जातमिति यत्सलोक्यो ऽयं वीरः' इति चिन्तयता कुमारेण बिलद्वारे विद्यासिद्धस्योत्तमाङ्ग 39
प्रविशदृष्टम् । ततः कुमारेण चिन्तितम् । 'यस्य शिरश्छिन्नमि, अथवा नहि नहि किं सत्पुरुषाच्छलान्ने-
विणः, सर्वथा न युक्तमेतत्तावदस्य शक्तिमालोकयामि' इति ध्यायतः कुमारस्य विद्यासिद्धच्छिद्रेण
42 प्रविष्टः । ततो भणितः कुमारेण । 'अरे, विद्यासिद्धो यदि भवान् तस्मीतिपथे व्रज, यदन्यायं कुरुषे 42

८) B हंतव्यो यदि ममोपरि. 21) c om. तावत्. 22) B कदाचिदयं. 26) B inter. धीमतां स्त्रीणां & कदापि.

27) B विश्वसिति. 33) P B om. तस्य. 34) P प्रभातकालय. 36) B कुमारेणोक्तं for कुमारेण चिन्तितम्. 39) B 'मंदरं संजातः.

- 1 तन्नोचितम् । यदि सत्येन चौरौ ऽसि तेन निग्रहयोग्यस्त्वं तत्सज्जीभश्च युद्धाय ।¹ तं राजतनयं प्रेष्य 'अहो,¹
कथमेव वैरिगुप्तः संप्राप्तः, तद्विनश्यं कार्यम्, तावत्किमनेन बालेन' इति चिन्तयता विद्यासिद्धेन प्रोचे ।
- 3 'कृतान्तवदनप्राये क्षिप्तः केन बिले भवान् । कथं वा रूपसौभाग्यशाली निधनमिच्छसि' ॥ ८०³
ततः 'रूपाणः रूपाणः' इति वदन् स देवायतने राजतनयसंबन्धिनं खड्गं खेटकं च गृहीत्वा दध्यौ ।
1 'अहो, मदीयं न खड्गरत्नं न च खेटकमपि' इति चिन्तयन् कुमारमूलमागत्य बभूव ।
- 6 'मदीयान्तःपुरे केन प्रेषितो मातृशालितः । ज्ञातं वा कुपितः प्रेतपतिरेव तवोपरि' ॥ ९०⁶
इदानीं ते न निस्सारो विद्यते बिलतो ऽमुतः । सूपकारकस्यातः शशवत्त्वं विनश्यसि ॥ ९१
प्रोचे कुमारः 'किं रे रे, स्वैरचारी मम प्रियम् । हृत्वाद्य माद्यसि प्राप्त एवासि त्वं यमान्तिकम्' ॥ ९२
- 9 § ३७ इति वदता कुमारेण तदभिमुखं खड्गप्रहारः प्रदत्तः । तेनापि कलाकौशलशालिना⁹
बञ्जयित्वा तं प्रहारं कुमारं प्रति प्रहारो मुक्तः । कुमारेणापि स वञ्जितः । ततस्तयोर्वेधनमद्विषयोरिव
महानाहवः प्रवृत्तः, परमेतयोर्मध्ये न कस्यापि जयो ऽभूत्, तथाप्ययं विद्यासिद्धः 'कैतवी' इति विचिन्त्य
12 चम्पकमालया प्रोचे । 'कुमार, खड्गरत्नमिदं सर' । 'रम्यमुक्तमनया' इति विचिन्त्य कुमारो निजगाद ।¹²
'यदि सिद्धसि सिद्धानां चक्रिणां वासिरत्न भोः । तत्त्वं मम कराग्रस्थं लुनीह्यस्य शिरो ऽधुना' ॥ ९३
अथ विद्यासिद्धेन चिन्तितम् । 'अये, अनयैव वनितया खड्गरत्नमिदमस्यापितम्, आः पापे, कुत्र ब्रजसि'
15 इति वदन् तामेव दिशं विद्यासिद्धः प्रत्याधावत् ।¹⁵
यावज्जगतीति वनितामिमामेव नराधमः । तावत्स्वरितमेवास्य शिरश्चिच्छेद राजसूः ॥ ९४
उक्तं चम्पकमालया ।
- 18 'कुमारैतस्य वक्रान्तः समस्ति गुटिका किल । विद्यार्यास्य मुखं तत्त्वं तां गृहाण महाशय ॥ ९५¹⁸
स श्रुत्वेति मुखात्तस्य दारितादुटिकां ततः । लात्वा प्रक्षाल्य चात्मीयमुखे चिक्षेप तच्छणम् ॥ ९६
कुमारः सुगुणाधारः पारावारस्तरोर्णसः । तथाधिकं समुदीर्य वर्पम्ः समभूतदा ॥ ९७
- 21 § ३८ ततस्तस्य कुमारस्य तेनैव ललितविलासिनीजनेन सह विषयसुखमनुभवतो विस्मृतसकल-²¹
गुरुवचनस्य निजशक्तिवजितसिद्धलब्धाधोनेकप्रणयिनीजनसनायपातालभुवनस्य तत्रैव वसत एकदिन-
मिष द्वादश वत्सराणि व्यतीतुः । द्वादशसंवत्सरप्राप्ते ऽस्य प्रसुप्तस्य तस्य निशायाः पश्चिमे यामे
24 ऽदृश्यमानो मङ्गलपाठकः पपाठ ।²⁴
'प्रभातसमये निद्रामोहं त्यज नरेश्वर । अवलम्बस्व सङ्गमं कर्मनिर्मूलनक्षमम् ॥ ९८
संसारसागरं घोरमवगम्य दुरुत्तरम् । त्यक्त्वा स्त्रीसंगतिं धर्मपोतमेतमलं कुट ॥' ९९
- 27 एतदाकर्ण्य राजसूनुना चिन्तितम् । 'अहो, कुत्रैव बन्दिध्वनिः ।' तामिभ्रमेणितम् । 'देव, न जानीमः,²⁷
स च न दृश्यते, केवलं शब्द एव श्रूयते ।' एवं बन्दिना सप्त दिनानि यावज्जय जयेति शब्दपूर्वं संसार-
वैराग्यजननानि वचांस्युत्थरता तस्य चेतो विस्मयस्फुरन्मन्यत । ततो राजपुत्रेणोक्तम् । 'अयं तावद्-
30 वश्यमेति तदेनमेव पृच्छामि' इति वदतस्तस्य कुमारस्य स दिव्यबन्दी प्रत्यक्षीभूय 'कुमार, जय जय'³⁰
इत्युवाच । कुमारेणोचे ।
- 33 'भो दिव्य कथय क्षिप्रमायातः केन हेतुना । प्रत्यहं किमु वैराग्यवचो जल्पसि मत्पुत्रः ॥ १००³³
दिव्येनोचे 'तव स्वाप्ते, किंचिदौतुकमस्ति चेत् । पृच्छ तद्वत्स निर्गल्यामुतः पातालवेस्मनः' ॥ १०१
स प्रोचे 'किंतु पातालमिदं कालः कियान् गतः । वसतो मे ऽत्र केनेतो निर्गच्छामि पथा ननु' ॥ १०२
सो ऽप्युचे 'श्वप्नमेवेदं, द्वावशात्र समाः स्थितः । त्वं ततो विवरद्वारानया निर्गच्छ सत्वरम्' ॥ १०३
- 36 § ३९ एवमाकर्ण्य कुमारः समुत्थितः । तिरोहितो बन्दी । तामिः स्त्रीभिर्नत्वा ततो विह्वलः³⁶
कुमारः । 'अतः परं देवः किं कर्तुं कामः ।' कुमारेणोक्तम् । 'अहं भगवन्तं दिव्यहानिर्न कथमपि गत्वा
प्रक्ष्यामि यदेव किंचिज्जल्पति तत्सत्यं तत्कियते न वा' इति । ततस्तामिर्भणितम् । 'यं मार्गं त्वमङ्गी-
39 करिष्यसि वयमपि तमेवानुसरिष्यामः ।' एवं प्रतिपद्य सद्यः कुमारः समुत्थाय तेनैव विवरद्वारेण³⁹
निर्गत्वेह स्थितानस्मान् मत्वागत्य संवेहं पश्यन्, निर्गतश्च सो ऽयं चन्द्रगुप्तपुत्रो वैरिगुप्तः, प्राग्भ-
वसंनिधयस्त्रैतवैद्यकृतवन्दिप्रयोगेण प्रतिबुद्धः । ततो गीतमगणधारिणा विह्वलम् । 'भगवन्, सांप्रतं

2) B तावत् भववा किमनेन. 4) B om. ततः. 8) O कुमारः प्रोचे for प्रोचे कुमारः. 10) P प्रतिहारो for प्रति प्रहारो.

12) B 'मनसा विधितेति कुमारो. 21) P om. कुमारस्य, B adds व before सह. 22) B om. तत्रैव वसत, B एकं दिनमिति.

25) P कर्म निर्मूलक्षमम्, O 'निर्मूलन' 30) P तदेतमेव पृच्छामि. 37) B किमपि for कथमपि. 38) B यं त्वं मार्गं गीतं.

- 1 स कुत्रोपगतः' इति । भगवता निवेदितम् । 'तं कामिनीजनं पातालादाकृष्य संप्रति समवसरणतृतीय-
 2 तौरणासन्न एव संप्राप्तः' यावद्भगवानिति कथयति तावदागत्य कुमारः स्मैनेन समं भगवन्तं प्रदक्षिणीकृत्य
 3 प्रणिपत्य च सुखासनस्थः पप्रच्छ । 'भगवन्, केन हेतुना क एष दिव्यः स्तुतिव्रतः प्रतिबोधयति, कुत्र
 4 वा स सांप्रतम्' इति । ततो भगवता पञ्चानां जनानां भवपरंपरा विस्तारिता तावथावमणिरथकुमारः
 5 कामगजेन्द्रः स च तृतीयो धरिगुप्तः स्वर्गतश्च्युत्वा भवान् लोभदेवजीवो ऽत्र समुत्पन्नः प्रमत्तश्च । ततो
 6 मायादित्यत्रण्डसोमाभ्यामेकप्राभातिकमङ्गलपठनच्छप्रना प्रतिबोधितः' इति । तन्निशम्य कुमा-
 7 रेणोक्तम् । 'भगवन्, संप्रति किं विलम्बं करोषि दीक्षादानेन प्रसद्यताम् ।' ततो भगवता युवतीजनेन
 8 सह धरिगुप्तः प्रवाञ्जितः । ततः सकलत्रैलोक्यसरोवरालङ्कारपुण्डरीकः पुण्डरीकधवलमहिमा
 9 श्रीवर्धमानो हस्तिनापुरमागत्य समवसतुः । भगवतापि स्वयं सरागनीरागदेवतास्वरूपं व्याख्यातम् ।
 10 स्कन्दश्रुत्वा तु मुखव्यन्तरगणाधिपप्रभृतयो देवाः सरागाः समाराध्यमाना जनानां जनाधिपा इव संतुष्टा
 11 राज्यधियं यच्छन्ति । रुद्राः सन्तो ऽपहरन्ति च । पुनस्तीर्थकराः सिद्धा निर्देग्धकर्मधनाः केवलिनो
 12 रजोमदमोहपरिहृता एते नीरागाः स्वर्गापवर्गधियं ददति ।

- § ४०) अत्रान्तरे ब्राह्मणदारकः इयामलबक्षः स्थलविलसद्गङ्गासूत्रस्त्रिःप्रदक्षिणीकृत्य भगवन्तं प्रणम्य
 पप्रच्छ । 'भगवन्, क एष पक्षी मनुष्यभाषया भाषते, यस्तेनोक्तं तद्युक्तमयुक्तं वा ।' भगवतादिष्टम् ।
 15 'भद्र, स पक्षी वने दिव्यो यस्तेनोक्तं तत्सर्वमपि युक्तमेव ।' एतदवगम्य समवसरणतः सु निष्क्रान्तः ।
 16 ततो ज्ञानवतापि श्रीगौतमेन पृष्टम् । 'भगवन्, क एष सुखसंभवो दारकः, किमेतेन पृष्टम् ।' एवं पृष्टो
 भगवान्निवेदयामास ।

- 18 'अस्ति नातिदूरे सरलपुरं ब्राह्मणानां स्थानम् । तत्र यज्ञदेवो महेश्वरः स्वकण्ठः । तत्सुतः स्वयंभु-
 19 देवः । स च यज्ञदेवः कालक्रमेण परलोकमियाय । तत्रास्तमिते द्विजपत्नौ सर्वमपि वसुजालं विलिल्ये ।
 पूर्वकर्मपरिणामेन दिनयोग्यमप्यस्य नास्त्यशनम् । तत एवं क्षीणे विभवे न भवन्ति लोकयात्राः, विसं-
 21 वदन्यतिथिसत्काराः, बभूवुः शिथिला बन्धुक्रियाः, गलहस्तितानि दानानि ।

- गुरुणा बाधयानां च महिमाभाजनं जनः । तावदेव प्रजायेत मन्दिरे यावदिन्द्रिा ॥ १०४
 22 पुरः स्थिताः समुत्तुङ्गा अपि लक्ष्मीवतां नराः । भजन्ति न दगातिथ्यं दारिद्र्याज्जनभाजिनः ॥ १०५
 24 मानवानां भवेदाढ्यं बाधिर्यं च श्रिया सह । अतो दीनं न पश्यन्ति न शृण्वन्ति च तद्वचः ॥ १०६
 एतत्परिज्ञाय जनन्या स्वयंभुदेवो भणितः ।

- 'सर्वो ऽपि शोभते लक्ष्म्या वत्स वत्सलमानस । तया विना भवानत्र जीवन्नपि मृतायते ॥ १०७
 27 § ४१) स पिता तव पुण्यवानस्तमितो ऽतः कुटुम्बपोषणं त्वदायत्तमेव' इति श्रुत्वा स्वयंभुदेवो
 मातृधरणनमस्कृष्टपूर्वं रचिताञ्जलिः प्रोवाच । 'जननि, खेदपरं मनो न विधेयम्, अहं बहुभिरपि
 विनैरनुपार्जितार्थो गृहे न विशामि' इत्युक्त्वा मन्दिरतो निःसृत्य विप्रसुनुप्रामाकरनगरखेटाकुलां

- 30 विपुलां विलोकयन् सर्वैरनुपुपयैरर्थमन्वेषयन् चम्पापुरीमवाप । तत्र चास्तंगते दिनपत्नौ स्वयंभुदेवः
 पुन्यन्तःप्रवेशमलभमानो जीर्णोद्याने प्रविश्य कया रीत्या विभावरीनिर्गमनोपायं करोमीति विचिन्तयन्
 तमालपादपमाग्राह्यं व्यचिन्तयदिति 'धिग् जन्मेदं येन ममैतावतां दिनानां मध्ये सर्वत्र परिस्रमतः करे

- 33 वराटिकापि न चरिता । कथं गृहं प्रविशामि' इति चिन्तयन्नस्ति । तत्तत्तमालपादपस्याधो जनहर्षं
 समागतम् । एकेनोक्तम् । 'एतत्कार्यमस्य तमालस्याधः कार्यम् ।' द्वितीयोक्तम् । 'भवत्वेवम् ।' ततो
 हावपि वशापि दिशो विलोक्य सुन्दरमिति स्थानं प्रोचतुः । स्वयंभुदेवस्तयोर्वचो निशम्य स्थितः ।

- 36 ततस्तस्यां खनित्रेण भुवं खनित्वाभिज्ञानपूर्वकं करण्डकं निक्षिप्य प्रोक्तम् ।
 'अत्र यः को ऽपि भूतो वा पिशाचो वापरो ऽपि वा । अयं न्यासीकृतस्तेन पालनीयो निधिः सदा ॥ १०८
 इत्युदित्वा तौ यथास्थानं गतौ विलोक्यामुना चिन्तितम् ।

- 39 'यत्र येन यदा यच्च यावद्भयं यतो जनात् । तत्र तेन तदा तच्च तावदस्माद्वाप्यते ॥ १०९
 इति ध्यात्वा स च पादपादवतीर्य करण्डकस्थानि पञ्च रत्नानि निरीक्ष्य रोमाञ्चकचचिताङ्गश्चिन्त-
 यामासेति । 'एतानि स्त्रीकृत्य संप्रति स्वदेशं प्रति व्रजामि' इति ध्यात्वा गृहीत्वा च स्वयंभुदेवः पथि
 42 गच्छन्महादवीमातवान् । इतश्च दिनकरो ऽप्यस्तरोचिरजनि ।

4) P नमो for ततो. 5) P भगवान् for भवान्. 6) B 'सोमाभ्यां प्राभातिक'. 7) P दीनेन B दीनेन for युवतीजनेन. 8) P om. पुण्डरीकः. 19) B has a marginal gloss on द्विजपत्नौ and वसुजालं in this way: अतीतं द्विजपत्नौ यदुत्तमिसे संति वसु-निर्ण जातं विलम्बं गच्छति t. 23) B समुत्तुङ्गाणि. 26) B 'मानसः. 33) P न वदित्वा. 42) B इति दिनको'.

- 1 § ४२) सो ऽपि बहुलषिटपसंकुले कस्मिन्नपि प्रवेशे ऽनल्पस्यामलदलमिचितं न्यप्रोद्यमाकरोति 1
 ध्यातवान् । 'अहो, विधिना प्रवृत्तं यथातथ्यम् । ततो ऽधुना गृहं गतो रत्नमेकं विक्रीय सकलकुटुम्ब-
 2 बान्धवानां यत्कृत्यं तत्करिष्यामि ।' ततः प्रवृत्ते ऽवतमसे सूचीमेघे तत्र विधिवर्णना बहवः पक्षिणः 3
 समुच्छिन्नतनवः स्वयंभुदेवाध्यासितमेव वटमाभितन्वतः । अथ तत्र समागत्यैकः पक्षी पक्षिसंघात-
 मध्यस्थं जराजीर्णाङ्गं पक्षिणमेकं प्रणम्य व्यजिज्ञपदिति । 'तात, त्वयाहं जातस्त्वयाहं संवर्धितस्त-
 4 रुणीभूतो ममने ममाद्य सकलीभूते, कर्णोऽपि कृतायौ जातौ, तत्पक्षियुगलमपि सार्धं जातम् । अद्या-
 5 त्मानं गरुत्मतो ऽपि गुरुतरं मन्ये ।' एतदाकर्ण्य जीर्णपक्षिणा भणितम् । 'संप्रति भवानतीवामन्दानन्द-
 संदोहमेवुरमना इव लक्ष्यते, [अतो] वत्स, भवता भ्रमता किमपि यदुष्टं श्रुतमनुभूतं वा तत्सर्वमपि
 6 निवेद्य ।' तेनोक्तम् । 'तात शृणु, अद्याहं भक्तस्मीपतः समुत्पत्य गगनतलं किञ्चिदाहारमन्वेषयन् 9
 यावद्गगनतले भ्रमामि तावद्दहं हस्तिनापुरे प्राकारव्रितयमध्यगतं मनुष्यलोके विलोक्य 'अहो, किं पुनरे-
 7 तत्पश्यामि' इति ध्यात्वा द्वितीयप्राकारान्तरे पक्षिगणमन्वे गत्वाहमुपविष्टः सन् शोणाशोकपादपस्याधः
 12 निहासनासीनं भगवन्तं कमपि दिव्यज्ञानिनं ज्ञात्वा व्यक्तित्यमिति । 'अहो, इदं यदुष्टमयं मया त्रिभुव-
 नान्धर्षकारि । ततस्तात, तेन भगवता सकलसंसारस्वरूपं प्रकृतम् । तथा हि, 'प्रदरीतः प्राणिगणविचारः ।
 विस्तारितः कर्मप्रकृतिविशेषः । विशेषितो बन्धनिर्जराभावः । भाषितः संसाराध्वविकल्पः । विकल्पित
 15 उत्पत्तिस्थिति विपत्तिविशेषविस्तरः । प्रकृतो यथास्थितो मोक्षमार्गः' इति । ततो मया भगवान् पृष्टः ।
 'हे नाथ, अस्मादृशः पक्षिणः प्रातर्वैराग्या अपि तिर्यग्योनित्वात्परायत्ताः किं कुर्वन्तु ।' ततो भगवता
 ममाभिप्रायं परिहाय समाख्यातम् । 'हे देवानुग्रिय, भवान् संक्षी पञ्चेन्द्रियः पर्याप्ततिर्यग्योनिरपि
 18 सम्यक्त्वं लभते ।' गणधारिणोदितम् । 'के प्राणिनो नरकगामिनः ।' भगवता निवेदितम् । 'ये पञ्चेन्द्रिय-
 वधकारिणो मांसाहारिणश्च ते सर्वे ऽपि देहिनः श्वभ्रयायिनः । ये च सम्यक्त्वं भजन्ते ते नरकतिर्यगति-
 21 द्वारपिधायिनः ।' मयोक्तम् । 'देव, पक्षिणः पञ्चेन्द्रियवधकारिणो मांसाहारिणश्च कथं सम्यक्त्वधारिणः,
 21 अस्माकं जीवितं पापपरमेव । एवं व्यवस्थिते मया किं कर्तव्यम् ।' ततो भगवाभिजगाद ।

‘किल यः ज्ञेहं छित्वा नियम्य सौधं तथा च करणगणम् ।

विधिना मुञ्चति देहं स प्राणी सुगतिमुपयाति ॥ ११०

- 24 पक्षिणो ऽपि शुद्धमनसः सम्यक्त्वं दधति' इति निवेद्य समुत्थाय भगवानन्यत्र विजहार । अहमपि 24
 तं भगवदुपदेशं निशम्य जातवैराग्यो ऽकृताहारस्तात, तत्र समीपमुपागतः । अधुना प्रसादे विधाय
 मां प्रेषय । ममापराधं सर्वमपि क्षमस्विति यथा स्वार्थपरो भवामि ।' ततः स पक्षी ज्ञेहनिगडान् छित्वा
 27 स्पर्शनेन्द्रियादितुरगवृत्तमिदं नियम्य च मातरं ज्येष्ठं कनिष्ठं च भ्रातरं तथा महतीं लक्ष्मीं स्वसारं
 भार्यां शिशून् मित्राणि चापृच्छ्य गगनतलमुत्पपात ।

§ ४३) इतश्च विभातायां विमाष्यौ सर्वौ ऽपि पक्षिणो वटपादपतः प्रययौ । तं विहङ्गगणं

- 30 समुत्पतितं निरीक्ष्य स्वयंभुदेवो ऽपि विस्मयसेरमनाच्छिन्तितुं प्रवृत्तः । 'अहो, महादृश्यं यदत्र वने 30
 पक्षिणो ऽपि मनुष्यभावाभाषिणः सद्धर्मपरायणाश्चेति । अवश्यमेते दिव्यपक्षिणः । स च पक्षी कुटुम्बं
 परित्यज्याऽमनो हितं धर्ममेवाङ्गीचकार । यदि पक्षिणो ऽपि धर्ममार्गमनुसरन्ति तदहं परस्य रत्नानि
 33 गृहीत्वा कुटुम्बपोषणं कथं करोमि । ततः सांप्रतमेतदेव मे करणीयं यस्य समीपे ऽधुना धर्मः श्रुतस्तमेव 33
 गत्वा पृच्छामि । 'यद्भगवन् के पक्षिणः, किं वा तैर्मभितम्' इत्यापृच्छ्य यत्कृत्यं तत्पञ्चादावरिष्यामि ।
 यदमुना पक्षिणा कृतम्' इति ध्यात्वा वटपादपादवतीर्य हस्तिनापुरमिवं समागतः । भो गौतम, मम
 36 समवसरणे सैष प्रविष्टः, पृष्ठआहमेतेन, स पक्षी वने कः, कथितो मया पथैव दिव्यपक्षी । इदं निशम्य 36
 समुत्पन्नवैराग्यो निर्गतः । ततो निर्बिण्णकाममोगः संजातविषेको विगलितचरिआवरणीयकर्मो तयो
 रत्नानि प्रत्यर्च्य ममैव सकाशमधुना समागच्छन्ति' इति । यावदिदं स भगवान् महावीरो निवेद्यति
 39 गौतमादीनां पुरस्तावत्प्रातः स्वयंभुदेवः प्रदक्षिणीकृत्य भगवन्तं प्रोवाच च । 'देव, प्रबुद्धो ऽहं वने पक्षि- 39
 वचनमाकर्ण्य ततो मम दीक्षां देहि ।' ततो भगवता यथाविधि स्वयंभुदेवो दीक्षितः । चण्डसोमजीवः स्वयं-
 भुदेवः पूर्वभवसङ्केतितदेवेन पक्षिप्रयोगेण प्रतिबोधितः । ततो भगवान् सर्वज्ञः श्रीमहावीरदेवो मगध-
 42 देशमण्डले धियोऽर्णुं राजगृहं जगाम । तत्र रचिते सर्वदेवैः समवसरणे श्रीधेनिकः क्षोणिनायकः सपरि- 42

1) » पादप for शिटप. 3) » has a marginal gloss on सूचीमेघे thus: लक्ष्मणराजदेवो महानिवेद. 8) » P om.
 [स्तो]. 19) » adds च after ने. 24) » adds भगवतोक्तं before पक्षिणोऽपि. 30) » मयने B यदने for यदत्र वने.
 41) » स संकेतिवेदेन.

- 1 वारः परया भक्त्या भगवन्तं नत्वा यथास्थानसमासीनः सादरं प्रपच्छ । भगवन्, श्रुतज्ञानं किम् ।¹
- § ४४) ततो भगवता श्रुतज्ञानं साहोपाङ्गं समादिष्टं विशिष्टम् । तथा च ।
- 3 अ-ह-क-च-ट-त-य-य-श-ए-ते शोभनवर्णा विभेद्याः ।³
- आ-ई-ख-छ-ठ-घ-फ-र-य-अशोभनास्ते पुनर्मणिताः ॥ १११
- ए-उ-य-ज-झ-ड-ब-ल-स-सुभगाः संभवन्ति सर्वकार्येषु ।
- 6 ऐ-औ-ध-झ-ड-ध-य-ह-न सुन्दराः कचन कार्येषु ॥ ११२⁶
- ओ-औ-ऊ-अ-ण-न-म-अ-अः मिथस्वरूपा भवन्ति कार्येषु ।
- संप्रति फलमपि वक्ष्ये वर्णानामीदृशां सर्वेषु ॥ ११३
- 9 शोभनमशोभनं वा सुखदुःखं संधिविग्रहे चैव ।⁹
- एति च नैति च लाभालाभौ न जयस्तथा च जयः ॥ ११४
- भवति च न भवति कार्ये क्षेमं न क्षेममस्ति नैवास्ति ।
- 12 संप्रतिश्च विपत्तिर्दुष्टिश्च जीवितं मृत्युः ॥ ११५¹²
- प्रथमवचने ऽपि प्रथमाः शुभवर्णाः संभवेयुरथ बहवः ।
- जानीहि कार्यसिद्धिं सिध्यति कार्यं न चाप्यशुभः ॥ ११६
- 15 अथवा पृच्छावचनं प्रथमं लात्वा च तन्निरीक्षेत ।¹⁵
- विधिवचने भवति शुभं न शुभं प्रतिषेधवाक्ये च ॥ ११७
- अथवा फलकुसुमाक्षतपत्रं रूपकमन्यञ्च पुरुषरूपं च ।
- 18 अष्टविधभागालब्धं तेन फलं विद्धि चैतद्धि ॥ ११८¹⁸
- ध्वजे तु सफलं सर्वं धूम उद्वेगकारकः । राज्यं श्रीविजयं सिंहे स्वल्पलाभश्च मण्डले ॥ ११९
- वृषे तुष्टिश्च पुष्टिश्च खरे तु गमनं कलिः । पूजा गजे भवत्येव ध्वांसे नित्यं परिभ्रमः ॥ १२०
- 21 अत्रान्तरे श्रेणिकभूपस्य तनयो ऽष्टवर्षदेशीयो महारथकुमारः स्वामिनमानस्य व्यजिज्ञपत् । 'अथ²¹
- भगवन्, मया स्वप्नान्तः कालायासं सुवर्णमिश्रितं दृष्टम् । ततो ज्वलनज्वालावलीपरितस्तद्विरिसारं परि-
- क्षीणं, तच्च सुवर्णमेव केवलं स्थितम्, तस्य को ऽयं फलविशेषः ।' भगवताज्ञप्तम् । 'भद्र, शोभनः स्वप्न
- 24 एषः, सम्यक्त्वचारित्र्यैवलाभज्ञानसमुद्भिः प्रान्ते शाश्वतसुखसंगमं च निवेद्यति । शिलासारसदृशं कर्म ।²⁴
- जीवस्तु कनकसमानः । तत्र ध्यानानलेन तद्गर्भा त्वयात्मा निर्मलीकृतः । अन्यञ्च वरमदेहः संजा-
- तस्त्वमसि भद्र, नृपगेहे कुबलयमालाजीवो देवः स्वर्गतक्ष्युत्वा । सर्वमपि तस्य कथितं मायादित्वा-
- 27 दिदेषपर्यन्तम् । ते सर्वे प्रमज्जिताः, पश्यैतान् मुकृतिनस्त्वम् ।'²⁷
- § ४५) तदेतदाकर्ण्य महारथकुमारेण भणितम् । 'भगवन्, यद्येवं तावद्विषमश्चित्तनुरङ्गमः, किं
- विलम्बसे, मम दीक्षां ददस्व' इति भणिते तेन भगवता श्रीवर्धमानेन यथाविधि महारथकुमारो
- 30 दीक्षितः ।' इति ते पञ्चापि जना मिलिताः परस्परं जानते, यथा 'कृतपूर्वसङ्केताः सम्यक्त्वलोभे वयम्'³⁰
- इति । एवं तेषां भगवता श्रीवर्धमानजिनस्वामिना साकं विचरतां बहूनि वर्षाणि व्यतीयुः । कथितं च
- श्रीजिनेश्वरेण मणिरथकुमारादिसाधूनाम्, यथा 'स्तोकमायुर्मवताम्' इति परिहाय ते पञ्चापि यतयो
- 33 ऽनशनं प्रपद्य रागद्वेषबन्धनद्वयरहिताः शल्यत्रयवण्डभ्रितयविचर्जिताः क्षीणकषायचतुष्काः चतुःसंज्ञा-³³
- रहिताः विकषायचतुष्टयपरित्यक्ताः चतुर्विधधर्मकर्मपरायणाः पञ्चसु व्रतेषु ससुयुक्ताः पञ्चसु विषया-
- भिलाषेषु द्वेषिणः पञ्चप्रकारस्याध्यायप्रसक्तचेतसः पञ्चसमितीर्विज्ञाणाः पञ्चेन्द्रियशार्ङ्गा जेतारः पञ्च-
- 36 जीवनिर्वाणपरिपालकाः सप्तभयस्थानप्रमुक्ताः अष्टविधमदस्थानविचर्जिता नवसु ब्रह्मगुप्तिषु रताः दश-³⁶
- विधसाधुधर्मप्रतिपालनोद्यता एकादशज्ञाधारिणो द्वादशविधं दुस्तपं तपस्तन्यमानाः प्रतिमाद्वादशकज-
रुचयो दुस्सहपरिषहसहिष्णवाः स्वदेहे ऽपि निरीहा आमूलतो ऽपि भ्रामण्यं निष्कलङ्कं प्रतिपालयन्तः
- 39 पर्यन्तसमये समाधिनाराधनां व्यपुर्तिरिति ।³⁹
- § ४६) तथा हि ज्ञानाचारो ऽष्टधा कालविनयादिकाः, दर्शनाचारो ऽष्टधा निःशङ्कितवादिकस्तत्र यः
- को ऽप्यतिचारः सर्वथैव तं त्यजामः । एकेन्द्रियाणां भ्रूयसेजोवायुवनस्पत्यादीनां द्वीन्द्रियाणां कृमि-

1) P भक्तकथा B परमभक्त्या for परया भक्त्या. 15) C लाला च. 26) P अन्यस्वरमदेहः. 37) B दशविषयर्षी.

38) P आनुरोधि, P निकलं प्रति.

- १ शङ्खशुक्तिगण्डपद्मजलकप्रभृतीनां श्रीन्द्रियाणां यूकामत्कुणमत्कोटिलिखादीनां चतुरिन्द्रियाणां पतङ्ग-
मक्षिकाभृङ्गदंशादीनां पञ्चेन्द्रियाणां जलचरस्थलचरस्थचरमानवादीनामस्त्रिभिर्हिंसा कृता सूक्ष्मा
३ बादरा वा मोहतो लोभतो वा तां व्युत्सृजामः । हास्येन भयेन क्रोधेन लोभेन वा यत्किमपि ब्रूया प्रोक्तं
तत्सर्वमपि निन्दामः प्रायश्चित्तं च चरामः । यदुत्पन्नमपि कापि परस्य द्रव्यमवत्तं गृहीतं रागतो द्वेषतो
वा तत्सर्वमपि त्यजामः । तैरक्ष्यं मानुषं दिव्यं मैथुनं यत्पुरासाभिः कृतं तन्निविधं त्रिविधेनापि परित्य-
६ जामः । यस्तु धनधान्यपश्यादीनां परिग्रहो लोभतः कृतस्तं परिहरामः । पुत्रकलत्रमित्रबान्धवधनधान्य-
गृहादिष्वन्येष्वपि यन्ममत्वं कृतं तत्सर्वमपि निन्दामः । इन्द्रियपक्षे पराभूतैरस्त्रभिश्चतुर्विधोऽप्याहारो
रात्रौ भुक्तस्तं त्रिधापि निन्दामः । क्रोधमानमायालोभरागद्वेषकलहपैशून्वपरपरिबाधाभ्याभ्यानादि-
९ मिश्वारित्रविषये यदुष्टमाचरितं तन्निविधेन व्युत्सृजामः । षड्विधाद्याभ्यन्तरे तपसि यः कोऽप्यति-
चारस्तं निन्दामः । वन्दनकप्रतिष्ठापणकायोत्सर्गनमस्कारपरिवर्तनादिषु वीर्याचारे यद्वीर्यं गोपितं
तन्निधा निन्दामः । यत्कस्यापि किञ्चन वस्त्रपट्टं प्रहारः प्रदत्तो वा कर्कशं वचो जल्पितं चापराधश्च कृतो
१२ भवति सोऽखिलोऽप्यस्माकं क्षाम्यतु । यच्च मित्रममित्रं वा स्वजनोऽप्यरिजनोऽपि च स सर्वोऽप्य-
स्माकं क्षाम्यतु तेषु सर्वेष्वपि समा एव । तिर्यक्त्वे तिर्यञ्चो नारकत्वे नारकाः स्वर्गित्वे स्वर्गिनो मानुषत्वे
मानुषा येऽस्माभिर्दुःखे स्थापितास्ते सर्वेऽपि क्षाम्यन्तु वयमपि तान् क्षामयामः । तेषु सर्वेष्वस्माकं
१५ मैत्री भवतु । जीवितं यौवने लक्ष्मीर्लाभण्यं प्रियसंगमा एतत्सर्वमपि वात्या नर्तितसमुद्रकलोलवल्लोलं
व्याधिजन्मजरासृत्युग्रस्तानां देहिनां जितप्रणीतं धर्मं विना न कोऽप्यपरः शरणम् । एते सर्वेऽपि जीवाः
स्वजनाः परजनाश्च जातास्तेषु मनागपि वयं सुधियः कथं प्रतिबन्धं विद्धमः । एक एव जन्तुरुत्पद्यते, एक एव
१८ विपत्तिमाप्नोति, एक एव सुखान्यनुभवति, एक एव दुःखान्यपि । अन्यच्छरीरमपरं धनधान्यादिकमन्ये
बान्धवोऽन्यो जीवस्तेषु कथं ब्रूया मुद्यामः । रसाद्युग्मांसमेदोऽस्थिमज्जायुक्कृच्छकृतादिभिः पूरिते
२० ऽशुचिनिषेधेषु वपुषि मूर्च्छां न कुर्मः । इदं देहं नित्यशः पालितं लालितमप्यवकृपगृहीतगृहमिवाश्चिरम-
२१ चिरणपि मोक्षव्यमेवेति । धीरा अपि कातरा अपि खलु देहिनो मृत्युमाप्नुयन्ति । वयं तथा मरिष्यामो-
यथा न पुनरस्माकं मृत्युकदर्शना । सांप्रतमर्हन्तः सिद्धाः साधवः केचलिभाषितो धर्मः शरणमस्माक-
मिति । जिनोपदिष्टः कृपायगो धर्मो माता धर्माचार्यस्तातः सोदरः साधर्मिको वन्द्यश्च । अन्यत्सर्वम-
२४ पीन्द्रजालमिव । भरतैरावतमहाविदेहेषु धीवृषभनाथादीन् जिनान् सिद्धान्नाचार्यानुपाध्यायान् साधून्
नमामः । सावधयोगमुपधिं तथा बाह्याभ्यन्तरे यावज्जीवं त्रिविधं त्रिविधेन व्युत्सृजामः । यावज्जीवं
चतुर्विधाहारमप्युच्छास्ते चरमे च देहमपि त्यजामः । दुष्कर्मगर्हणा १ जन्तुजातक्षामणा २ तथा भावना
२७ ३ चतुःशरणं ४ नमस्कारः ५ तथानशनं च ६ एवमारारधना षोडा विहिता । ततः

दग्ध्वा ध्यानधनंजयेन निखिलं कर्मघनौघं क्षणा-

दुन्मीलकलकेवलौदयपरिक्षातत्रिलोकीतलाः ।

३० तै पञ्चापि मुनीश्वराः समभवन् व्युत्सृष्टदेहास्ततः ।

श्रीमन्मुक्तितन्मिनीस्तनतटालङ्कारहारभियः ॥ १२१ ॥

इत्याचार्यधीपरमानन्दसुरिशिष्यधीरत्नपरसुरिषिरचिते श्रीकुवलयमालाकथासंक्षेपे

३३ श्रीप्रद्युम्नसुरिशोधिते कुवलयचन्द्रपितृसंगमराज्यनिवेशशुद्धीसारकुमार-

समुत्पत्तिप्रतग्रहणप्रभृतिफक्कतुर्बः प्रस्तावः ॥ ४ ॥

॥ इति कुवलयमालाकथा समाप्ता ॥

२) P om. खर.

७) B om. इन्द्रियपक्षे etc. to निन्दामः. ८) P O द्वेषकालोपशब्द.

११) B च । अपकारश्च.

१९) P वृत्तानुकृतादिभिः. २१) P मुक्तम्यमिति B मोक्षम्यमिति. २२) P B शरणमिति. २४) P साधूनाम.

२९) P उन्मीलकललोदय. ३१) 'हारः भिय. ३३) P कुवलयचन्द्राख्यनिवेश. ३५) P B omil इति, P B श्रीमासुखलव, P B

समाप्ताः ॥ छ ॥. P at the close एवं शेषसंख्या ॥ १९९४ ॥ शुभं भवतु ॥ छ ॥ संवत् १४८९ वर्षे आषाढ शुद्धि १४ चतुर्दशी बुधे

कुवलयमाला कथा लिखिता ॥ छ ॥ चिरं नृतात् ॥ B at the close एवं त्रयोदशीसंख्या १८०४ ॥ सं० १४४५ वर्षे मार्गसिंह शुद्धि ६

गुरुदिने पुस्तिका लिखिता ॥ छ ॥ यद्वांशं पुस्तके ईदं तादृशं लिखितं मया । यदि शुभमशुभं वा मम दोषो न दीयते । १ भगवत्किट्टिमोक्ष

अधोद्विष्टोपसृष्टं [१] कठेन लिखितं शाकं बलेन परिपालयेत् । २ शुभं भवतु मंगलमस्तु लेखकायकृतम् ॥ छ ॥ उदकानलचोरेभ्यो

मूलकेभ्यो [भ्य] सार्धैव च । परहस्तान्तरं रक्ष एवं नदति पुस्तिकाः [त्र] ॥ छ ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ छ ॥ O at the close

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* *

श्रीरत्नप्रभसूरिविरचितः

कुवलयमालाकथासंक्षेपः

समाप्तः ।

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होइ परिहाससीले	२२०-२८	होऊण चिरे कीको	८१-१३	हो होति आ ओ-ण-न-मा	२६८-२९
होइ पिया पुण दासो	३०-२४	होऊण ललिय-कुंढल	८१-१२	होतियिणाहसंगम	८३-१५
होइ सिरी रत्तच्छे	१३१-१३	होऊण होइ कस्त वि	५०-२४	होति इमे अ-इ-क-च	२६८-२७
होइ सुल्ले पम्मं	२३२-३३	होऊण अण्णो जइ पहरइ	२६-१	होति सुयण चिय परं	६-१४

NOTES

Page 1—lines: 2-18) To begin with Rṣabha, the first Tīrthakara is saluted. Then is saluted Mahāvīra with special reference to the attempts made by god Saṃgama to disturb his meditation. For more details about Saṃgama, see the *Mahāvīra-cariya* of Guṇacandra (Surat 1929), Prastāva VII, pp. 226 ff. The *Jambucariya* of Guṇapāla (c. 11th century of the Vikrama era) is influenced by the *Kuvalayamālā*; and it refers to the episode of Saṃgama in the opening Maṅgala (Bombay 1959). Lastly, Tīrtha or Dharma is saluted.

Page 2—lines: 5) Compare *Uttarādhyayana* III. 7—कर्मणं तु पहाणाम् आणुपुर्वी कया उ । जीवा सोहिमणुपत्ता आययति मणुस्सयं ॥ 8) Thinking that it is a Gtī, I tried to adjust some vowel values. As Prof. H. D. VELANKAR points out to me, it is a Gtīkā with its 3rd and 7th *caturmātrās* having in fact five *mātrās*. So we may read संसारए, पावएहि जम्मयं and पुण्णएहि. 20) The reference to Kāmaśāstrakāra has perhaps no specific work in view. 22) अट्टु, a kind of silver necklace. 27) Note काउं जे. 28) The verse has an Apabhraṃśa ring; its structure is that of a गीति 12+18/12+18. But with a little adjustment, अयो, अणत्वयो, बिरसयो, सोवसयो and पयसएण it will be a गीतिका like that in line 8 above. 29) Some deities (रुं-रुह?) and teachers (कपिल, कणाद) are mentioned here.

Page 3—lines: 8) The term भावना is used in quite a wider sense than the one connoted by अनुप्रेषा. Obviously, the study of a work like this comes under भावना. 16) This verse is included in the वज्रालंकार, 748, with the various readings: दोसं भिय, पसंसह (which agrees with that of P) and उवही. 18) Here are referred to पालित्तय-पादलिप्त, सालाहन-शातवाहन, popularly known as हाल, and छप्पणय, the exact Sanskrit equivalent of which is far from definite. 19-20) These two lines supply some details about पादलिप्त whom उद्योतन appears to put as a contemporary of Hāla. Some words in the first line are to be construed both with पालित्तएण and हारेण. He is the author of the तरंगवई, which is compared with गंग; and some words with double meaning are to be suitably construed with both. The original तरंगवई is lost, but we possess a Prakṛit digest तरंगलोला or संलित्त-तरंगवई-कहा by a pupil (Jasa by name) of Nemicaṇḍa (श्रीनमिनिमानयन्माला ९), Surat 1944. पारलित्त and his तरंगवई have enjoyed great reputation, and are referred to by various authors: It is already referred to in the अनुयोगद्वार for mentioning its author: तरंगवईकारे (Sūtra 130). Jinabhadra in his विशेषावश्यकभाष्य mentions तरंगवई thus: जह वा निद्रिद्वसा वासवदत्ता-तरंगवईयाई । तह निहसवसजो मणुरखसबाउ ति ॥ १५०८ ॥ The तरंगवई is likewise referred to in the निशेषचूर्णी of जिनदास (c. 598 Śaka 676 A.D.). In his दशकालिकचूर्णी, he refers to तरंगवई thus: तत्प लोइएणु जहा भारहरामायणादिषु वेदिगेषु जन्मकिरियादीषु सामद्वेषु तरंगवईयाइषु धम्मत्थकामसहिताओ कहाओ कहिज्जति ॥ घनपाल (c. 10th century A.D.) speaks about तरङ्गवती thus in his तिलकमञ्जरी (Bombay 1903)—प्रसन्नगम्भीरपथा रथाङ्ग-निधुनाश्रया । पुष्पा पुनाति गङ्गेव वा तरङ्गवती कथा ॥; some of the phrases remind us of the description by उद्योतन. लम्पणगणि (c. 1142 A.D.) in his सुपासनाहचरिय says:—को न जणो हरिसिज्जइ तरंगवईवइयरं सुणेऊण । इयरं पबंभसिंघं वि पाविथा जोए महरत्तं ॥ Further Candraprabha in his *Vāsupāyīyacarita* says thus: गंगं च तरंगवई तं हि कहा निम्भिया पवित्तपया । ते सिद्धसेवियए पालित्तयमूरियो बंदे ॥ ९ ॥ Then the प्रभावचरित of प्रभावन्द quotes an old gāthā: सीसं कह वि न कुट्टु जमस्स पालित्तयं हरत्तस्स । जस्स मुहनिज्ज-राओ तरंगलोला नई बुद्धा ॥ For the traditional biography of पारलित्त, the प्रभावचरित of प्रभावन्द and प्रबंधकोश of राजसखर may be consulted. See also WINTERNITZ: HIL. II, p. 522. 21) Better चौकिल्ले, full of dance, for चौकिल्ले. Or are we to read बोलिल्लेके? Note the reference to हलिय. Bāṇa also confirms that Hāla's selection was based on the poetry of village folk. A poet Hālīka is quoted in Hāla's Kośa (No. 116). 22) This line has to go with the previous one because of the pronoun जस्स. The sequence (पादलिप्त, हाल and छप्पणय) may suggest that this might be a reference to the कोष of छप्पणय; but further छप्पणय is specifically mentioned below in line 25. 23) Here are referred to Guṇādhyā and his *Vaḍḍakathā* (= *Bṛhatkathā*). For details about them see M. Winternitz: HIL. III, 1922 (German), pp. 312-20; A. B. KEITH: *A Hist. of Sanskrit Lit.* 1928, pp. 266-81; and A. N. UPADHYE, *Pāliśī Language and Literature*, A.B.O. R.I. Vol. XXI, parts I-II, Poona 1940. According to Ājāda (Āśaḍa), the commentator on the सरस्वतीकण्ठाकरण of बोध, the Pāliśī quotation given by हेमचन्द्र in his Prakṛit grammar (iv. 3.6), पनययं etc., is the वादिनमस्कार of the बुद्धकथा. This information is interesting though it cannot be verified in the absence of the original *Bṛhatkathā* in Pāliśī (भारतीयविज्ञा III. i, pp. 228-30, Bombay

1945). 24) Here भारत and रामायण of व्यास and वाल्मीकि are remembered, see M. WINTERNITZ: HIL, I. 25) The term छप्पण्य occurs thrice in this work, here, in line 18 above and at p. 177, line 2. On this topic see my detailed paper 'Chhappannaya-gāhā' in the *Journal of the Oriental Institute, Baroda*, Vol. XI, No. 4, pp. 385-402. 26) Here Bāṇa and his *Kādambarī* are mentioned. 27) Here is a reference to Vimala, the author of पद्मचरित (Bhavanagar 1914; Varanasi 1962) which is विमलक, and his प्राकृत language is called *sa-rasu* like nectar. The metrical forms from it are analysed by Dr. C. SHARMA in his paper on the metres of the Rāmakāvya published in the *University of Rajasthan Studies (Sanskrit and Hindi)*, July 1967. 28) Here is a reference to the royal saint Devagupta, from the family of Guptas; possibly he is the same as the one mentioned at p. 282, line 8, and styled Mahākavi, possibly the author of 'Supurīśacariya', not discovered so far. 29) In this verse J reads हरिवरिसं and P reads हरिवंसं. Earlier scholars had no reading हरिवरिसं before them; so this was taken to be a reference to the हरिवंश of विमल. I would not call this impossible, because either way the verse presents some difficulties of interpretation. But J, the older Ms., clearly gives the reading हरिवरिसं which cannot be ignored. The repetition of the term हरिवंसं presents great difficulty; and the translation of this verse given by the late lamented Pt. PREMI (जैनसाहित्य और इतिहास, 2nd ed., Bombay 1956, pp. 13-14) and followed by some others (Pt. A. M. BHOJAK, चन्द्रमहापुरिसचरित, Ahmedabad 1961, प्रस्तावना, p. 46) is sufficiently elusive, if not defective. I had discussed this verse with Pt. PREMI, and in the light of an authentic reading of a genuinely old Ms., he was in a mood to reconsider his earlier interpretation. I would present the rendering of the constituted text thus: 'I greet respectfully Harivarṣa, though indeed (well-) respected (बन्धमपि कृत), who is loved by thousands of wise men, who is the first author of the हरिवंशोत्पत्ति and who is in fact of spotless expression'. Some of my friends who have discussed this verse lately with me have to suggest some improvement in readings also. They say that विदु - पूव, great, or reading पदु (-प्रभु) for विदु might be an adjective of हरिवरि. The second alternative involves the change of the available reading. In the Gujarati Translation of श्री हेमसागर-सूत्रि, वदिय - बन्दिक is taken as the name of an author. 30) Here is a reference to a धर्मकथा, सुलोचना by name. The verse itself does not mention the name of the author, but has a pronoun जेण which, usually, should go with the author mentioned in the earlier verse. In that case हरिवरि will have to be taken as the author of सुलोचना (कथा), which so far, has not come to light. Jināsena completed his *Harivamśa* in 783 A.D. and he says therein thus: महासेनस्य मधुरा शीलालङ्कार-धारिणी । कथा न वणिता केन वनितव सुलोचना ॥ 1. 33. Further Dīvala, in his *Harivṣa (cīca* 11th century A.D.) composed in the अपभ्रंश dialect, specifically refers to the सुलोचना of महासेन thus: मुनि महसेन सुलोचना जेण पद्मचरित मुनिरविमेषेण । जिणसेणेण हरिवंसु पवितु जडिलमुणिना वराचरित्तु ॥ (HIMALAL: *Catalogue* of Sk. and Pk. Mss. in C.P. and Berar, p. 764). Whether both उद्द्योतन and धवल are referring to the same work is not beyond doubt. We should wait for more facts in this context. 31) Here are referred to प्रमञ्जन, a royal saint, and his यशोधर-चरित. Among the यशोधर-चरित texts, so far listed, this seems to be the earliest (P. L. VAIDYA: *जतहूरचरित*, Karanja 1931, Intro. pp. 24 f.). As noted by Dr. VAIDYA, वासवसेन (earlier than 1308 A.D.), the author of the यशोधर-चरित in Sanskrit, also refers to प्रमञ्जन.

Page 4—lines: 1) Here are referred to the वराङ्गचरित (which styles itself as धर्मकथा) and पद्मचरित of जडिल (-जडिल), i.e., जडिल and रविमेष respectively. For details about them, see the वराङ्गचरित, Bombay 1938 and पद्मचरित (c. 776 A.D.), 1-3, Bombay 1928, both published in the Ma. वि. जैन ग्रन्थमाला Nos. 40 and 29-31. A Hindi translation of the former has appeared from Varanasi, and a new ed. of the latter, 1-2, along with Hindi translation is published lately by the भारतीय ज्ञानपीठ, Varanasi 1958-59. 2) समरमियांका कहा (-समरमितार्का कथा) is only a synonym of समराज्यचक्रकहा. On this equation see my paper in the Proc. and Trans. of the A.-I.O.C., XIII, pp. 381-2, Nagpur 1946 and with revision, *Bhāratiya Vidyā*, VII, pp. 23-4, Bombay 1947. Its author is Haribhadra whose favourite अङ्क is the term बिरह duly mentioned here by धवल. उद्द्योतन calls him a गुरु from whom he had studied a number of शास्त्रs. Render समय or स्वमत-यात (or स्वक)-शास्त्रगुरोः. 3) Is it that the author has in mind some poets who have for their अङ्क terms like अभिमान, पराक्रम and साहस? 5) Of the five कथाs enumerated the first two appear to be types of कथा, and the next two, perhaps the last also, possibly refer to the mode of narration or narrating. The संकीर्णकथा is a mixed type which inherits the characteristics of all these; it is

this type that is adopted for the कुवलयमाला by the author (see lines 13-4). Guṇapāla follows this in his *वृत्तचरित्रं*, p. 2. For more details about the classification of कथा in early Prākṛit writers, see my notes on the *Lilāvāṭī*, pp. 327.28 (Bombay 1949). Hemacandra notes a pretty large number of types of कथा—उपाख्यान, आख्यान, निवर्णन, प्रवहिका, सन्दलिका (of two types), मणिकुन्दा, परिकथा, खण्डकथा, सकलकथा, उपकथा and बृहकथा. He defines खण्डकथा and सकलकथा (which he has common with our author) thus—मध्यादुपान्तो वा यन्मान्तरप्रसिद्धमिति वृत्तं यस्यां वर्ण्यते सा 'इन्दुमती' आदिवत् खण्डकथा ॥ समस्तफलान्तेतिवृत्तवर्णना 'समरादित्य' आदिवत् सकलकथा. काव्यानुशासन, Bombay 1938, pp. 463-5. Haribhadra, however, describes his समरादिवृत्तकथा as धर्मकथा. उल्लाव primarily means 'sweet' and 'coaxing' conversation; परिहास-कथा, an amusing story; the last type is वर-कथा. 7) Here onwards, in the next six lines or so, the author is explaining the stylistic, poetical, metrical and linguistic components that go to constitute his present composition, the कुवलयमाला, which is a संकीर्णकथा. रूपक may refer to the वलंकार of that name, i.e., metaphor, or may indicate the dramatic form of the narration. The marginal correction उल्लाव for उल्लास (which again occurs in line 10 below) is justified. 'उल्लासक' is a very important metre. It seems to be very commonly employed by the bards and the name उल्लासक was given to it by them (cf. हेमचन्द्र p. 43, line 19) [छन्दोनुशासन VII.3.1]. Two main varieties of this metre are again given by हेमचन्द्र and the author of कविवर्णन. They are कुङ्कुम and कर्पूर. The former contains 27 and the latter 28 Mātrās in each of the two lines. In both, the Yati appears after the 15th Mātrā, so that the line is practically divided into two parts, one consisting of 15 Mātrās occurring before the Yati or the caesura and the other containing 12 or 13 Mātrās according as it is कुङ्कुम or कर्पूर. Both छन्दःकोश [of रत्नशेखर] and प्राकृत वैज्जल treat this as a well-known metre' (H. D. VELANKAR: Apabhramśa Metres, *Journal of the University of Bombay*, II, iii, pp. 36, Nov. 1933). कुलक is a group of five or more verses upto fourteen which grammatically constitute a unit (काव्यानुशासन, VIII.12). 8) गद्या 30 (12-18) and 27 (12+15) Mātrās in each line, द्विपदी (in four lines; 28 Mātrās, 6, 4×5 and Guru, in each; the first and the last of the 5 Caturmātrās must either be a जगण or contain all short letters, and गौति (30 Mātrās = 4×7, 2, Yati after 12, in each of the two lines). दुवल्य, चकलय and तियलय refer to groups of two, four and three verses, sometime of a special pattern. 9) वण्डक has four lines, each having 32 Mātrās (4×8). There are no special restrictions, but in practice the even Caturmātrās show generally the जगण (छन्दःकोश of रत्नशेखर, 30). According to the वृत्तजातिसमुच्चय, IV.46, वण्डक has four parts, each containing six short letters at the beginning followed by the same number of जगण. नाराचक has four lines, each having 12 Mātrās (ज, र, and short and long, see वृत्तजातिसमुच्चय, IV.58, ed. H. D. VELANKAR). तोटक has four lines each having four सगण. वृत्त is to be distinguished from जाति. The former is governed by the number of syllables, their quantity and their fixed order of their position in a line; the latter, however, is regulated by the number of syllabic instants or मात्रा. According to the वृत्तजातिसमुच्चय, IV.22, तरङ्गक has four lines, each having 20 Mātrās, 4 सगण and two long Mātrās. According to हेमचन्द्र (छन्दोनु. IV.74), each line has 21 Mātrās (6, 1, 2, 1, 4, 2, Guru, 3): Metres like नकुटक etc. are called तरङ्गक with a little variation. 10) मालावचन may refer to a metre or वलंकार of the name माला or मालावचक; or it might indicate the शब्दालंकार called सन्दृष्टयमक (काव्यादर्श III.52) or what JACOBI has called मृदुस्त्रलायमक. 11) The entire work is composed in Prākṛta-bhāṣā. The Varpaka or the prototypical descriptions as current in महाराष्ट्रदेश (महाराष्ट्रदेशीय) वर्णकनिबन्दा are employed. In the Ardhamaṅgadhī canon, it is seen that the descriptions of the Town, of the King, of the Queen etc. are of a fixed pattern; and when they are not fully given, we get the phrase जहा वर्णजो. The texts like the वसुदेवहिंदी clearly show that the descriptions are in a heavy style and stand in a way detached from the text. That can be experienced even in this work. The author describes certain situations because he is out to present a description. It is not unlikely that the poets were required to master such pattern descriptions which varied possibly from place to place. Uddyotana is employing pattern-descriptions which were in vogue in महाराष्ट्रदेश. Lately some collections of such settled descriptions have been published. It is true that they belong to the post-Apabhramśa period of Indian literature, but they presume earlier traditional patterns on the same line. The वर्णकसमुच्चय edited by Dr. B. J. SANDESARA (प्राचीन गुर्जर बन्धमाला, ४, Baroda 1956) contains pattern description of the town (p. 2), elephant (24), serpent (26), ocean (27) etc. which are in fluent Sanskrit: That only shows that these descriptions were common in Sanskrit, Prākṛit and Apabhramśa. In this connection,

Varṇaratnākara ed. by Dr. S. K. CHATTERJI (Asiatic Society, Calcutta 1940) may also be seen. A learned poem like the रावणवहो was already written by that time; under the Vākātakas even some kings contributed to Prākṛit poetry; and it is under these auspices that the वैदर्भी style was thriving. So it should be presumed that महाराष्ट्रदेश had its patterns of description which उद्घोतन is adopting here. Dr. A. MASTER has taken this phrase to refer to the script: 'The script of the original Ms. is named *Maratṭhaya desi varṇavyaya*, in all probability that to which the name Nāgarī was afterwards given.' As it is seen, there is no reference to script here, nor would the context justify his interpretation. In the classification of कथा, given above, the author would put his work, namely, the कुवलयमाला, under सकलकथा; but because some other elements, as noted below, are introduced in it, it has become a संकीर्णकथा. In this सकलकथा are introduced तापस, जिन and सार्यवाह. 12) Though the work is composed in Prākṛit, just out of curiosity there are introduced Sanskrit passages by way of quotations or in the mouth of other characters (परवचनवशेन); some times अपभ्रंश is used; and in some places पंजाबी भाषा is presented. My friend Dr. H. L. JAIN sees here a veiled reference to the लीलावई of कौञ्जल in which तापसजन and सार्यवाह are introduced and which is composed in मरहट्टदेसिभासा. It is an ingenious suggestion: my only difficulty is that there is no context for the author to refer to any work or author which he has done and, I believe, finished, in the earlier section. 15) This classification is more or less in the manner of Haribhadra in his समराद्वन्द्वकथा which defines them in details. In this classification, कुवलयमाला is a धर्मकथा; but it has become संकीर्ण in view of the details about काम and अर्थ introduced here. 17) A सज्जन offers even 'life' when asked for, then why not give at least the 'ear': a nice appeal indeed! 21) आशेषिणी etc. are the tactical stages of imparting the धर्मकथा rather than the types of it. In आशेषिणी कथा the mind of the hearer is to be first captivated by narrating something pleasant or catenning; in the second, विश्लेषिणी कथा, the mind of the reader which has already come under the teacher's grip is now to be distracted or dislodged from its attachment or addiction; in the third, संवेगजननी कथा, the mind of the hearer is made receptive for religious ideas; and in the last, निर्वेगजननी, the mind develops positive detachment or renunciation. 23) According to the tradition recorded in the कल्पसूत्र, मुच्यं was the disciple of महावीर and all the निर्गन्ध अग्रण्य of the present time are his spiritual descendants, other Gaṇadharas being without any descendants. Many of the canonical passages show that मुच्यं is addressing them to जम्बू. The present context puts that verse (line 24) in the mouth of मुच्यं, but I have not been able to spot it in any canonical text: and Pt. MALAVANIA also writes to me to the same effect. It is not unlikely, therefore, that उद्घोतन himself has composed this verse keeping in mind the contents of the स्थानाङ्ग in which we have a similar context. A detailed discussion of this topic is also found in the दशवैकालिकनिर्युक्ति (Chapter III). 199 ff. The phrase अकस्मैवमि अखिलता occurs in the निर्युक्ति, गाथा No. 211. 25) Here possibly the author has in view the biography of Kapila (see JACOB, S.B.E., 45, pp. 31-32, foot-note) who is said to have addressed the Eighth Lecture of the *Uttarādhyayana*. He 'sang the first stanza of this lecture, by which some robbers were converted, and he continued to sing, repeating his stanza after each following verse (as *dhruva*) till, at last, all the robbers were converted'. After Kapila attained omniscience, the event is explained thus by Nemichandra in his commentary on the उत्तराध्यायन (श्री आत्मबल्लभ ग्रन्थाङ्क-१२, Bombay 1937, p. 125): इहो य रायगिहूस्व जयरस्स अंतरा अट्टारस्स जयणाए अडोए बलभूषामोक्षया इवकावदासा नाम पंचबोरसया अण्णत्ति । नण्णेण जाणिय-जहा ते संबुद्धिस्सत्ति । तथो पट्ठोओ सपत्तां य तं पएस । साहएण य दिट्ठो 'को वि एइ' ति । आसपोहूओ नाओ जहा-समणयो ति, अम्हे परिमविउं बायच्छइ । रोसेण गहिओ सेणावदसमांभं नीजा । लेण भविण-संस्सामो एएण ति । तेहि भद्रइ-नण्वसु समणो ति । सो भणइ-बायत्ता सत्ति । ताहे ताण पव वि चोरसयाणि तालं कुट्ठति । सो वि गायइ धुषाण- 'अधुवे' इत्यादि । एवं सज्जवत्तिलोमंतरे धुवणं गायइ 'अधुवे' इत्यादि । तत्तल केइ पठमसिलागं सद्धा, केइ बीए, एवं जाव पंच वि सया संबुद्धा पव्वइय ति । इत्यादिभूतः सप्रदायः । Of course possibly with this incident in view, उद्घोतन has composed a fine context to illustrate the fourfold aspect of the धर्मकथा. 27) The author calls this verse both चर्चरी and ध्रुवक. The second part has 28 Mātrās (13/15); but the counting of the first part may vary from 28 to 32. Identification with any recorded type presents some difficulty. The expression संबुद्धह किं न दुज्जह occurs in the सूत्राङ्ग 1.2.1.1.

Page 5—lines: 11) The author is adopting these four aspects of the धर्मकथा here; and if some amorous contexts are introduced, it is only the आशेषिणी aspect, inductive to the adoption of religious life. 14) दसिकण्णइय-दासिण्यचिह्न, the author himself. 21) The author wants to adopt

a mixed style comprising both *लोक* and *कवुक* which alone would meet the need of the situation. 24) The beginning of the कथावस्तु, which the author wants to make in a grandiose style अस्मि चउसायदञ्जलमेहला etc., reminds one, if it is not an imitation or a parody, of Bāna who begins the tale proper thus: अस्ति पुरापरजलनिधिबेलवनलम्ना मध्यदेशालंकारमृता मेखलेख भूवो etc. (p. 19, ed. PETERSON, Bombay 1900); compare also लीलावई, 43, चउजलद्विलयसरणागिबद्ध. 27) A discourse on सज्जन and दुर्जन was conventional at the beginning of a कथा; see the लीलावई 12 f. Here the description of the दुर्जन is in Apabhramśa, now and then contaminated with normal Prākṛit forms which could even be optional in अपभ्रंश. The दुर्जन is being compared with a dog, crow, ass, black serpent, poison, thrashing ground and dirt. Guṇapāla seems to follow this context in his *Jambucariya*, pp. 1-2; His verse No. 9, on p. 1 is closely drafted after line 12 here.

Page 6—lines: 6) The figure of speech is व्यतिरेक here. 11) The metre is उत्सल with 27 मात्रास in each foot, with pause after the 15th. Hemacandra's illustration of कुडकुम (VII.3) shows the last syllable as short. It is in Apabhramśa. 15) Here onwards we have a description of सज्जन again with plenty of अपभ्रंश forms. 17) The second line is in Apabhramśa. It is perhaps defective, because, like the first, it does not conform to the Gāthā pattern. A सज्जन is compared with पूर्णिमाचन्द्र, मृगाल, दिग्गज, मुक्ताहार, समुद्र. Portions here and there have a metrical ring, for instance, उक्कलियासयपडरी.

Page 7—lines: 6) सिधूय—सिधूय or सिधूयें, or a contamination of the both, with सधृति. 7) In this descriptive passage we have शृङ्खलायमक. 21) विनीता is a secondary name of अयोध्या, see below pp. 8.27, 156.26, 177.7, 180.18 etc. 22) सा पुण कइसिय is a conversational and colloquial opening, and hence in अपभ्रंश. Some other forms also show vowel variation. 26) Here is a description of the roads in the market-yard. All the adjectives of the streets have a śleṣa and have to be construed with the objects of comparison as well.

Page 8—lines: 4) The use of turmeric by ladies from महाराष्ट्र is well-known; see लीलावई 61 and notes on it. Vāpati also refers to the profuse use of turmeric by Deccan ladies—गवकेयइचा-सियकेसजमा दक्षिणाओ पारीओ । इह ता अणायकजलहलहाराया विरायति ॥ गउववो ३७९. 8) We have plenty of श्लेषालङ्कार here. 17) In § 17 there are some Apabhramśa forms and plenty of illustrations of the figure of speech known as परिसंस्था, often arising out of śleṣa. 22-23) The metre is मुन्नमल्लिता. 29) The metre is हरिणीकुल, having 30 मात्रास in a line (4×7, 2); in that case read मुत्तहली at the end of the first line. That disturbs the यमक a bit. The second line has no pause after 12 मात्रास, otherwise it would be a गीति.

Page 9—lines: 3) We have the figure of speech, परिसंस्था here. 12) Is the metre उपगीति (27)? The first line does not show pause after 12 मात्रास. 18) The उपस्थान-मण्डप is an Audience Hall. It is both आभ्यन्तर, as noted here, and बाह्य, as noted at p. 11.15. To the Inner Audience Hall some friends, ministers, queens etc. have an access; while the latter accommodated kings and others, and is the veritable Durbār of the king (§ 40). 21) The context reminds one of the कादम्बरी in which the प्रतिहारी is ushering in that चाण्डालकन्यका. Some expressions here are closely common: cf. कादम्बरी—'... देवदेसनमुखमनुभक्षितुमिति । एतदाकथं देवः प्रमाणम् । राजा समीपवर्तिनो राजामालोक्य मुखानि को दोषः प्रवक्ष्यतामित्यादिदेश ।' (PETERSON's ed. p. 8).

Page 10—lines: 7) Here the passage contains some metrical units:

विषयैतं—छन्दसं ।

गिवहंत—छन्दसं ॥ [बाह, 10 (5, 5)];

पडंत—कुंजरं । रडंत—जोहयं ॥ [जमेट्टिका, 9 (4, 5)];

कलंत—आसयं । फुरंत—कौतयं ॥ [Ibidem];

सरंत—सरवरं । दलंत—रहवरं ॥ [Ibidem].

17) It is a gāthā (30+27); better read होति क्व कस्त. The second part of the first line as read by P is metrical and more regular, 25) This is a nice analysis of the reasons why ladies in a joint family get angry. गोमन्त्रलन means 'calling one by a wrong or bad name' which amounts to offending his or her family. The following sentence जेण इमीए वेय गोसेण सवलमतेउरिया-अणमहं सइमि ति, however, needs further elucidation.

Page 11—lines: 30) The expression महाराष्टणी अण्णादक्षिप देवीभूय ति is rendered by the Sanskrit Digest in this manner महामहीपतेरवेज्जिमाविषय देवी भूता । (p. *5.16). The idea that she entered 'fire'

in the presence of the late king is not clear unless the author has to say that she observed 'Satī'. I would render the Prakrit passage independently this way 'She became a goddess (in the next world) after taking leave (अण्णा) आरहिय (=आरामारह्य) of the great king (i.e., his father)'; or is there a reference to अनुमरण (अन्) आरह्य =अन्वारह्य =अण्णारहिय)?

Page 12—lines: 8) Compare this context with समराद्धवकहा p. 66.12 ff., 12) मन्व्यूष्ममालिने जिञ्जोलः (Hema. iv.69. 18) तदयं—तदयं Instr. Sing., agreeing with पाणिष. 21) The metrical form presents some difficulty. Is it a गीति? Or perhaps prose. 28) Are we to omit कि?

Page 13—lines: 5) For some observations on these cults, see K. K. HANDIQUI: *Yastilaka and Indian Culture* (Sholapur 1949) pp. 358 f., 391 f. 14) Note the form पद्मजा (P however पद्मजा) for प्रतिजा, cf. वैज in मराठी. 20) Identical with 15.21. 21) The author refers to लोकशास्त्र, scriptures current among people. The Prakrit sentence reminds one of the famous verse:—अपुत्रस्य गतिनास्ति स्वर्गो नैव च नैव च । तस्मात्पुत्रमुलं दुष्टा पश्चाद्भवति मितुकः 11, which, with a slight change in the last pāda, is quoted in the Sanskrit Digest (*6.8). 22) Some expressions have a metrical ring.

Page 14—lines: 5) Here the author is referring to popular deities and orders of ascetics which were significant in his days. Compare अनुयोगद्वार, सु० 20. 7) कायल (=काक+ल), a crow, is considered to be a Deat word; cf. कावळा in Marāṭhī. 12) The following group of verses is called कुलक. They are all of the गायत्री type excepting the one (in line 15) which is a गीति. 26) Difference of opinion is possible on the identification of this metrical form. Each line has 32 मात्रा, with units of 4 मात्रा. In view of the internal मूललायमक I would take these lines as of समचतुष्पदी वृत्त, each line having 16 मात्रा (6, 4, 4, 2) and identify them as two संकुलक. It is also known as वदनक.

Page 15—lines: 11) The goddess is राजश्री or राजलक्ष्मी; naturally, she is the spouse of great kings of yore; and some of their names are mentioned. माधव =कृष्ण, मंघाई =मांघातू and हिलीम =हिलीप. 21) Identical with 13.20. जायय and तावय could be even read जाय य and ताव य. 25) Better read एवं च विविह-खज्ज etc.; for a similar expression, see below 20.30-21.1. 26) Infinitive with ए, or जे is taken by some for पादपूर्णे. Here we have a beautiful description of the sun-set. Pt. D. MALAVANIA has put together the descriptions of sun-set from the कुञ्जलमाला, pp. 15, 73, 75, 82 along with Gujarati translation and appreciative remarks (स्वाध्याय 1, Baroda 1963).

Page 16—lines: 3) अनुप्रास is seen here and there. 10) Note the repetition of similar syllables which gives a pleasant ring to the prose. 17) This paragraph gives a detailed description of the बाहिरोत्तराण, the Durbar, of the king. It is attended by dignitaries, experts etc. from the various sections of the society. The king is seeking advice from this body, an assembly of the chosen people. 19) The term दुग्गदय is a bit elusive; can it be दुग्गदय? 20) The term महाबाह्मण has a good sense here. The comparison is with well-known standard figures like व्यास, वण्मल and शुक. The poet व्यास is already referred to above (3.24); धन्वन्तरि, the ideal physician of yore. The king's council has eight members—मन्त्रिन्, महानरेन्द्र, महावीर, महावंध, महाबाह्मण, महाकवि, महासेनपति and महापुरोहित. 22) Note Apabhramśa is being mentioned along with Sanskrit and Prakrit. 23) मारु or मरु refers to the नाट्यशास्त्र. विसाहिल from विसाह, which is another name of कार्तिकेय, who is looked upon as a war-god. विसाहिल-मय may refer to some aspect of warfare. Specific branches are mentioned subsequently. विसाहिल is also known as an author.

Page 17—lines: 18) ऊजिष < ऊजिष. 20) दलवर्णन or फलद्वयन presents some difficulty: it refers to some ceremony, something like a 'collective prayer'. 27) 'परिहरतए. Are these some containers?

Page 18—lines: 2) The metrical form is that we have two संकुलक here; see the note on 14.26. 8) प्रियंवदिता is her name. 11) The four lines constitute a Dandaka वृत्त. Each line begins with six लघु, and there are 19 रण्य in the 1st and 3rd lines and 20 रण्य in the second and fourth lines. Different names are given according to the number of रण्य (8 अर्ण, 9 अर्ण, 11 जीमूत, 13 कङ्कल, 14 शङ्ख, 16 or 17 मूर्जग). No name is recorded for 19 and 20 रण्य as we have them here. These may be included under प्रचित (6 ल + any number of रण्य). 19) The rhyme indicates that it is a समचतुष्पदी, each foot having 16 मात्रा. It is वदनक or संकुलक (6, 4, 4, 2). The 9th मात्रा happens to be short as in मात्रासमक. 22) Better हेसा-रव-हस्ततीजो. 26) The string of verbal forms perhaps presumes a ready made list of roots.

Page 19—lines: 1) सिद्धार्थ appears to be his name. 4) महासंवच्छर = महासंवच्छरिय, an astrologer, a जोदिस in para 40 above. These astrological details are quite interesting. 5) J has उङ्ग

but P उरु; but both have मगरो at 11 below. 10) रासी is f., but कण्णो and तुणो are Mas. 12) As to the source for the राशिफल, Uddyotana mentions बंगालजायम्, i.e., a treatise on जातक composed by a saint बंगाल by name. Dr. Nemichandra, Arrah, drew my attention to the मानसागरी and also spared his personal copy (Banaras 1944) for my use for some time. Even on casual comparison one detects close resemblance in details and expression. The मानसागरी gives मेष-राशि-फल in this manner (p. 76): लोलनेत्रः सदाशरीर्धर्मार्थकृतनिश्चयः । पृथुजङ्घः कृतज (अ ?) इव निष्पापो राजपूजितः ॥ कामिनीहृदयानन्दो दाता श्रीतो जलादपि । चण्डकर्मा मुपुष्पान्ते मेषराशौ भवेत्तरः ॥ The date of this मानसागरी is not known. It is not unlikely that it is a late compilation for practical purposes inheriting its basic material from Vaiṣṇava, Jaina and Muslim sources. The Hindi translation casually notes that this work was written during the Mughal period, and hence salutations are offered to Rahamāna along with Jaina and Hindu divinities. 13) The longer verses giving राशिफल are in the स्रग्वरा metre (म, र, म, न, य, य, य); and they are intervened by a गायत्रि.

Page 20—lines: 2) Here is a reference to an author Vamgāla, who is also called Rṣi (line 24 below) and possibly to his work Vamgālaśāyaga, वङ्गालजातक; see my paper 'Vamakālakācārya: a forgotten Authority on Astrology' in the Professor P. K. Gode Commemorative volume, pp. 203-8, Poona 1960. 27) After bath, but before meals, the king is spending some time in the बाणानक-भूमि, Drinking Hall, where he takes varieties of मद्य, आसव and सुरा.

Page 21—lines: 2) Better संपण्णो for संपुण्णो. The usual canonical phrase is संपत्ते बारसाहे दिवसे. व्यास-महर्षि is taken obviously as a symbol of ideal qualities of a शास्त्रज्ञ. 7) पंचधार्द-परिनिष्कतो is a standard phrase of the Ardhmagadhī canon, as in the passage तद् यं नं दहपदण्णे दारए पंचधाइपरिनिष्कते, तं जहा—कीरधार्दए, मज्जणधार्दए, मंदणधार्दए, अंकधार्दए, कीलवणधार्दए etc. (ओववाइय, Sūtra 105). 9) Compare the canonical expression हत्थाओ हत्थं साहरिज्जमाणे (ओववाइय, सूत्र १०५). 12) Cf. the canonical expression: तं दहपदण्णे दारमं अम्मापियरो साइरेगुदासजायमं जाणित्ता सोमणसि तिहिकरणदिवसणअवत्तमुहुत्तसि कलयरियस्स उवणेहिंति । (ओववाइय, सू. १०६). 15) The prince studies for twelve years under his Teacher without even meeting his parents during that period (अदीसमाणो गुरुवण्णं). Uddyotana has, for the prince, 8+12 years' but Bāṇa 6+10 years' education. 24) The reference is to ऋषभ and his sons भरत and others.

Page 22—lines: 1) This list of 72 कलाs enumerated here (lines 1-10) differs in details from the one given in the ओववाइयसुत्त १०७; for similar lists see जैनचित्रकल्पद्रुम (Ahmedabad 1935), pp. 13-4. These lists deserve to be compared in details, and their variations should be noted with reference to the place and date of the source. See also in this connection pp. 284 f. from भारतीय संस्कृतमि जैनसंस्कृत का योगदान by Dr. H. L. Jain, Bhopal 1962. 13) The second half of the first line is metrically defective? 28) वाणन=वायम.

Page 23—lines: 2) सिलिका is not noted in PSM; it reminds one of बालका and शिलिका, the latter, a sharpening stone. 9) The king is addressing the stable-keeper, so there seems to be some propriety, if not significance, in using the Gen. sing. termination —हो in महिदकुमारहो etc. (Hema. IV. 338). 12) In the second part of the 2nd line, are we to read तुंरुंगं तु देह? and then it is a गीत. 13) The description of the horse has some Apabhramśa form, especially the Nom. sing. in —उ. Two वर्णक passages in prose seem to be put together. This has close resemblance with some portions of the tale of सनकुमार who is also carried away by a horse. This resemblance is also seen in the names of his friend महेन्द्रसिंह and of his horse जलसिंहलोल. 14) अहणिरह Extremely frank or innocent; or are we to read अहणिरह? 22) Some treatise on horses, अश्वशास्त्र, is being drawn upon. The list of the breeds shows that some names are regional and some indicate specific traits. These eighteen fall into three broad types बोल्लाह etc. On other names of breeds see वर्णकसमुच्चय ed. B. J. SANDESARA, part I, pp. 92, 113, 161 (Baroda 1956). The Aśvaśāstram (Tanjore Saraswathi Mahal series, No. 56, Tanjore 1952) mentions 54 kulas of horses, pp. 66-7, which has some names like सैन्धव common with our list. See also some of the papers of P. K. Gode on this topic: 'Some references to Persian Horses in Indian Literature from A.D. 500 to 1800' Poona Orientalist, XI, 1-ii, 1946, pp. 1-7. Some special Horse-names A.D. 1000-1200, प्रेमी अभिनन्दनचर्य, Tikamgaḍh, 1946, pp. 80-87. 'Indian Horse-nomenclature', वर्णी अभिनन्दनचर्य, Sagur 1951, pp. 453-55.

Page 24—lines: 12) केह+इत्य=केइत्य. केह+एत्य=केएत्य. 13) जंगएमु or जंगिएसु? 15) Better read हर-हास-हार etc. 20) The metre is पञ्चबासर, with four lines (जरजरजय). 30) That is how the ladies are in confusion at the arrival of the prince on the street.

Page 25—lines: 9) कञ्जोलवाली=कपोतपालि. 16) The first line is metrically faulty; if अह is taken out, the first part would be allright, but the second part will be short. A good alternative seems to be to take अह as prose, and read मण्ये; in that case it becomes an उपगीति, the 2nd and 4th lines being of the same pattern. 19) सलोण=सलावण्ये, पले सलवणे. 23) विदिष्ण=वितीर्ण. 30) The metre is अधिकाक्षरा, having four lines, each line with 25 मात्रास (4×5, 5). As required, out of the five चतुर्मात्रास, the 2nd and the 4th are not a वयण.

Page 26—lines: 1) The prince is compared with अनङ्ग, नारायण, पूर्णिमाचन्द्र, पुरंदर, त्रिनयन, सूर्य, and स्वामिकुमार, and shown how he has his speciality, if not superiority over every one of them. The author himself explains his procedure in line 14: In doing so, he has availed himself of the mythological details about them: नारायण is darkish in colour, चन्द्र is stained with the mark of a deer; पुरंदर has one thousand eyes; त्रिनयन has पावती in the left half of his body; and स्वामिकुमार has his body made of different pieces. This comparison is only partial. 4) Take अण्णाए भणियं । 'हूँ हूँ' !, and the verse begins with चडह मियको etc. 13) कक्कसो presents some difficulty. Is it a wrong reading for एकसो? 17) बब्वीसय, some musical instrument. गाहल्लिया stands for गाहा with the स्वार्थ suffix —उल्ल (Hemacandra, VIII, iv. 429). 18) The first line has 27 मात्रास and the second 30 मात्रास of the Gāthā pattern; it is उद्गीर्णि also called विगाथा. 26) सेयं मेण्ह, to perspire? 34) This conversational style deserves attention. The author writes or recites as if some audience is before him; and this brings a little detached character to the descriptions.

Page 27—lines: 7) This reminds of a similar context in the शाकुन्तलम् 1-9; the author's imagination has a touch of reality. ओमं-पिय, upturned. Read सरा य अहायमेताओ. 12) The reading wavers between बिहल (=विह्वल) and बियल (=बिकल). 17) Metre needs that we read व्य तेण with JP. 21) ओरल्लो or ऑल्ल, sweet and prolonged. 30) The style of description reminds one here and there of Bāṇa's pattern of description of the विष्णुदात्री (कादम्बरी, PETERSON'S ed. p. 19). Many words need to be construed with double meaning. What follows here with कहि जि corresponds to Bāṇa's क्वचित्; of course the details vary, compare however रणमुमि etc. with Bāṇa's क्वचित्समभूमि-रिख शाश्वतनिविता; लंकाउरि-जइसिया etc. with क्वचिद्दामुखनगरीख बहुलवानरबृन्दमन्यमानतुङ्गशालाकुला.

Page 28—lines: 11) The metrical form is दण्ठक, with four lines, each having 6 ल+17 रण्यस; and it is named भुजंग. 12) We have here a good list of trees. 19) There are four feet, each having four सण्यस; and it is called छित्तक or लोटक. 24) Two possibilities of interpretation are: अरण्य-डिरेकमाजोरान् or अरण्य-उन्दुरी: माजोरान्. Better read with P रण्यदुरेहि मज्जारे. 25) Natural antipathy is forgotten even by the birds and beasts in the presence of a great monk. The author himself explains when it is and why it is so here. This is known as an *atikāya* in Jaina terminology. Compare also the *Yogasāstra* (II. 35) of Patañjali and the commentary of Vācaspati thereon: अहिंसाप्रतिष्ठायां तत्सन्धिषो वैरत्यागः ॥ शाश्वतिकविरोधा अप्यश्वमहिममूषकमाजोरान्हिनकुलादयोऽपि भगवतः प्रतिष्ठिता-हिंसस्य संनिधानाच्चित्तादुकारिणो वैरं परिवर्जन्तीति ॥. 29) संत=शान्त as against दित=दीप्त.

Page 29—lines: 13) The Yati is not clearly felt at the end of the 3rd Caturmātrā: this is a बिपुला variety of the गाथा. 15) The Yati is not clearly felt at the end of the 3rd Caturmātrā: This is a Vipulā variety of gāthā; so also note the second half in line 16. 16) Read rather बिणिज्जिओ-हामिएण. 21) Again बिपुला in the first line; so also in the next two gāthās. 27) Read rather कि ब होज्ज उ. 31) Put into inverted commas 'केणाहं.....तुरमयो'.

Page 30—lines: 2) सहाव-मणिणो=स्वभावमानिनः. 6) The variation in the readings लण्णुल and ण्णुल is due possibly to the similarity of the written symbols for ण and ल in early Nāgarī script; see the chart of letters of Ms. J. For other cases of this change see PISCHEL: *Grammatik* § 260. 18) Note the बिपुला in the second half. 22) Note the बिपुला in the first half, and also second half. 24) This is a common idea how in the perspective of large number of births and rebirths, all relations lose meaning or have a temporary meaning. Compare elsewhere: पुत्तो कि भाउ जाओ सो चिय माओ वि देवरो होदि । माया होदि सब्बो जणणो चिय य होदि भत्तारो ॥ एवमि भवे एदे संसंवा होति एवजीवस्स । अण्णभवे कि मण्णह जीवाणं धम्मरहिदाणं ॥ कलियेयाणपेक्खा, ६४-६५ (Agas 1960). 27) The metrical form shows some irregularity. The first line has 32 मात्रा (14+18, the latter half like a gāthā) and the second line 27 मात्रास.

Page 31—lines: 1) Here, it may be noted, मोह is added to the standard list of four कषायस, namely, क्रोध, मान, माया and लोभ. 6) There is बिपुला in the first line; also in line 10 below. There is a partial effort for मृदुस्वलायमक which seems to be necessitated for achieving the figure of speech

कारणमात्रा. 12) J reads तुष. In Apabhramśa there are some instances of this type. See the paper of Dr. A. M. Ghatage: An unassimilated group in Apabhramśa in the Proc. and Trans. of the All India O. Conference XII, Benares, Vol. II, pp. 444 f., Benares 1946. 14) Some forms show Apabhramśa trend, for instance विह्वद. 15) Words like दिव, रायहस, रायमुय, चक्काय and सावय have to be construed with double meaning. 18) Note the स्लेष here. 22) Here is a विपुला नाया. 23) The second part of the first line is slightly defective: are we to read पीसम्मंत, perhaps a wrong reading for पीसम्मंत? 26) The metrical form is doubtful; may be it is a prose passage. There are some Apabh. forms here and there. 30) These four lines are in द्विपदी metre, each line having 28 मात्रास (6, 4×5, 7); and the 1st and the last of the 5 चतुर्मात्रा are either a जगण or contain all short letters. 33) Note the रूपक.

Page 32—lines: 1) जो etc. has a metrical ring, obviously a gāthā of which the 2nd pāda is short by two mātrās, one guru at the end. 5) The string of similes and the श्रुतलायक go together. It is P that uses पिब, हव, विव. 9) ओपत्तिया वेणइया कम्मया पारिजातिया । बुद्धी चउज्झा वृत्ता पंचमा नोवल्लभइ ॥ ६१ ॥ (नन्दीसूत्र, सू. २६); for their detailed explanation, see Malayagiri's commentary on the same. This महामन्त्रिन् is the Chief Minister among the ministers (§40). His post is obviously hereditary as stated by the author (line 9: पारंपर-मुब्ब-पुरिस-कमागजो). Elsewhere the ministers are compared with सुरम्ह (16.19), and he is the chief among them, respected by all the ministers and feudatories. For the king, he was a good as a divinity, a Teacher or Preceptor, a Father, a friend, a brother and a relative (See also *Rajasthan through the Ages* p. 317, Bikaner 1966). 16) Now and then J shows the softening of त into द, सुईभदस्त. 23) सेलजोवरि presents some difficulty; the Sk. text adds निजसहचरद्वहेतु समर्थ. Is it सेवक-उपरि? or स्वदेवलोपरि? 26) The first lines of these three gāthās are of the विपुला type. 30) P has मुक्कस्तस, a misreading for मुक्कस्तस; but it is sarcastically more intelligent to call a man चमवत्त. It is interesting to note, in this context, that गुरुक (in his मुल्लकटिकम् VIII. 6) calls a man मासवत्त, विपर्यस्तमनश्चेष्टः शिलाकलकवर्मभिः । मासवर्धिर्यं मूर्खं भोराक्रान्ता वसुधरा ॥ 31) Either कज्जयेण or कज्जत्तिपाजय, the long vowel in अत्तिपा is euphonic.

Page 33—lines: 4) चारुपसज्जयं of P is obvious in meaning; but चारुसाज्जं of J presents some difficulty. There is a देशी word चारुया meaning 'a female elephant' which does not suit the context. There is another देशी word चारुच 'quick'; so the phrase may mean 'quickly get ready': चारुज-जा-सज्जं. The royal road was awfully crowded, so the root चारु appears to be used specifically. 6) Note the विपुला in the first half of the नाया. 16) बणलए=बणे, with the meaningless appendage उल्ल(अ). 17) This is a गीति, with 30 मात्रास in each line (4×7, 2, with a pause after 12 मात्रास). If the reading विट्ठिया and अपरिफलित्या (based on P) are accepted, it would be a ललित metre with 31 मात्रास in each line, having a pause after 13 मात्रास. 18) There is अनुप्रास in this expression. 21) Though in some gāthās here the pause is not suitably after 12 मात्रास (thus showing विपुला), the second halves of some of them have nice अर्धान्तरव्यास. 32) The monk divides his day into four parts (पोरिसी), of which the first and the last are devoted to सज्जाय or study (सुत्तए here); cf. दिवसस चउरो भागे निक्खु कुज्जा विवक्खणे । तमो उत्तरगणे कुज्जा दिणभावेसु चउसु वि ॥ पडमं पोरिसि सज्जायं बीयं भाणं क्षियायइ । तइयाए भिक्षायारियं पुणे चउवीह सज्जाय ॥ उत्तराध्ययन 26. 11-12.

Page 34—lines: 11) Here we get an enumeration of the canonical texts, giving some idea of their contents. Somehow the 11th Aṅga *Vivāgasūyama* is missing here, and *Dīghīāya*, the 12th Aṅga, is duly noted. Among the Upāṅga texts seem to be mentioned only a few: जीवाभिगम(?), पणवणा, सुखियपण्णति and बंदपण्णति. (See SCHUBRING's enumeration, *Die Leher der Jainas*, §41). 20) This is a reference to ten-limbed and five-limbed syllogism. Compare कल्पइ पंचावयवं दसहा वा सव्वहा न पडिसिदं । न य पुण सच्चं अण्हइ हदी सवियारवक्काय ॥ दसवेयासियनिज्जुत्ती ५०. For details see the commentary thereon. 23) निमित्त is an important branch of knowledge, and it has eight branches ब्रं सरो वंजलसखाणि छिण्णं च भोमं सुमिणंतरिक्खं । एदे निमित्तेहि व राहणिज्जा जाणति लोयस्स सुहासुहाइ ॥ Quoted in the *Prakara* com. on the *वद्दल्लङ्गागम*, Vol. IX, p. 72 (Amraoti 1949); compare also तिलोपपण्णति, 4. 1002 ff. (Sholapur 1943). 24) Perhaps the author has in view a reference to the text जोगोपाहुइ, see *अनेकात्त*, Vol. II, pp. 485 f., 611 f., 666f. 27) Both religious and secular studies were open to the Jaina monk. 28) पडियं टिमा is equally better. 29) These are the different postures of meditation.

Page 35—lines: 9) It is a गीति, with two lines, each having 30 मात्रास. The pause after the 12 मात्रास is not happy, as also in the next verse. 30) The major types of हिंसा and the reasons

Page 45—lines: 9) वयवते, Nom. pl. 10) Note the विपुला in the second half. महर्गियं=महिनी-काम्. 12) Note the similar opening set-up of these stories. 15) The author has in view the territory of Kāśī inhabited by Dravida people. The name रगता is typically un-Sanskritic. 17) The description looks like decorative addition. It is full of *śleṣa* and in Apabhraṃśa, and obviously, a standardised description. 21) लीय or लीय, child. 25) Her name is महिनी as noted below l. 27. 26) लीययात्रा to Ganges is looked upon by Jaina authors as लोकमूढता; cf. आपनासागररत्नानामुचयः सिकता-ममनाम् । निरिपातोऽस्मिपातश्च लोकमूढं निगद्यते ॥ २२ ॥ *Ratnakaraṇḍāśrāvakaūcāra*, Bombay 1905.

Page 46—lines: 1) A fine *subhāṣita*; read ईसाएँ. 5) Here is the description of the advent of autumn. 9) गृष्टिय (< गोष्ठिक) for गृष्टिय would be more appropriate in the context. In close writing *g* is likely to be misread as *m*. 12) परस्वते=प्रधान्ते (perhaps contaminated with प्रधान्ते). 17) Note the use of जे with infinitive also p. 48 l. 3. 18) The form भेणी deserves attention. 28) Or even चंड-सहायणणाजाय-संकेण.

Page 47—lines: 5) The term गीय appears to be used in a general sense 'song'. 6) There are two halves, with two parts in each. The final vowel each part may be read short or long; accordingly, the metrical form is either दोहक (13-11) or द्विपद्यक (4×3, —; 4,4, —). Some have दोहक with 14-12. See VELANKAR: छन्दोजुलालसमम्, p. 351. This is in Apabhraṃśa. The earlier Ms. has प्राण, but प्राण in the later. For some remarks on this couplet see A. MASTER: BSOS, XIII/2, p. 412 f. 9) Because it is a देशी word, the spelling has become uncertain कौकी or कौटी. 18) कल्पिय stands without any termination, perhaps a Prākṛit form for the subconscious कल्पिय in Apabhraṃśa. 20) Such catch expression could retain the consonant त.

Page 48—lines: 4) Even the later Ms. P. retains some cases of the softening of intervocalic त to द, which is looked upon as a characteristic mark of Śauraseni, here, for instance, ओदारं. 5) Both the forms जल-येवा and जलयेवा have grammatical justification. 7) मए=अहम्? 8) Better समासासिञ्जी पुच्छिञ्जी or even समासासिञ्जमुच्छाए or समासासियामुच्छाए तञ्जी (=सो). 12) गण्हह गण्हह, रे रे, मा मा, बारह, लह गिवडतं these constitute the collective cries of people (खन्डसमूह): so obviously मा-मा does not go with बारह. Read in the foot-note 10 'P हंती for महंती' and in 12 'P बारह for मा मा'. The reading of P might have been रे रे बार बारह. 16) Here are being referred to स्मृतिकार etc.; and some of their mutually inconsistent statements are being quoted. The authorities mentioned are मनु, व्यास, वाल्मीकि, मार्कण्डेय and the sources in view are भारत, पुराण and गीता. 18) Here we get four Sanskrit quotations, अनुष्टुप् in metrical form, which appear to have been taken, may be even in a mangled form, from some स्मृति texts. The line जिवांसन्तं etc. is found in the वासिष्ठस्मृति III. 17. Vide my paper 'Sanskrit Passages in the KM., *The Adyar Library Bulletin*, Vol. XXV, parts 1-4, pp. 353-59. 23) Note the striking difference in the readings of J and P, the former easier for interpretation. अट्टितार्प presents some difficulty, but indicates that he should not have a fixed residence at any one place. गङ्गाद्वार, नदेष्वर, वीरभद्र, सोमेश्वर, प्रभास and पुष्कर cover cities as well as places. The following observations from the *Rājasthān through the Ages* (Bikaner 1966), pp. 403-4, are useful: 'Of these the Gaṅgādvara is the well-known site where the sacred waters of the Gaṅgā reach the plains. Prabhāsa might be either Prabhāsa-Somanātha or Prabhāsa-Kurukṣetra, more probably the latter, the sanctity of which dates from a very early period. Puṣkara is the well-known Tirtha of this name near Ajmer. Lalita might be the Lalitāvara of Prayāga, mentioned in the *Skanda-purāṇa*. It speaks of Bhadrāvara on the Kālī as a *vyotirliṅga*. Hemanta and Virabhadra are yet to be located.' The nature of the प्रायश्चित्त prescribed is given in prose in this paragraph; and the following verses constitute a criticism of it.

Page 49—lines: 1) Obviously people from distant south went to the Ganges. The practice of throwing into the streams the bones of the dead is being referred to in line 5 below. 16) Here the author mentions the Karma doctrine according to which one is responsible for one's Karmas, past and present; either one has to experience their fruits or exhaust them through penances. The favour or frown of the Almighty and priestly Prāyścitta have no value at all. Such a philosophy cuts at the very root of priestly rituals, and hence that eternal antipathy between the priest (ब्राह्मण) and recluse (श्रमण). 16) This is a moral code, put in some details. 30) The beginnings of these tales have almost a common pattern, compare §§ 87 and 96, also 110, 126 and 141.

Page 50—lines: 2) Why the territory was named बन्तली is explained here. 3) Note the style of putting things, the graded use of numerals and the colloquial expression at the close of the

passage (especially the Apabhraṃśa forms in the last sentence). 5) पविञ्जति? 15) This question-and-answer style is more suited, for recitation before an alert audience. There are some Apabhraṃśa forms. 22) Note some of the striking differences between J and P: क्षेत्र° and क्षत्रभटः, क्षति° or क्षान्तिभटः etc., as understood by the Śāṅkṛit Digest. 29) पुरिसाभिमाणी—पौरवाभिमाणी.

Page 51—lines: 1) J has both the readings परिभवो and परिह्वो while P has an uniform reading परिह्वो. 15) तपनुष्वेषो, Sk. text has तदनुष्वेषः; does this stand for तपनप्रवेशः if not तपनोत्प्रवेशः? 21) Compare पीता—ह्रो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् । 29) Here we have a description of the वसन्त season. 31) A bridegroom wears a red garment. 33) बन्धवरी, see my Notes on the *Lāṭāvatī* pp. 333-4.

Page 52—lines: 10) तनुयंगी Acc. sg. 12) The following metrical piece is called द्विपदीकण्ड. The first four are द्विपदी lines, each having 28 मात्रा (6, 4×5, long); and the next unit is a गीति (4×7, 2; 12). 27) The Ms. J writes the peculiar ऋ which anticipates the present-day tendency. Note the use of बोद्ध (line 4 above) and द्रह. The sunset and the spreading darkness are graphically described.

Page 53—line: 22) B-tter read सामंती for सामकंगी.

Page 54—lines: 8) Is the metre अवस्कन्धक? 13) णेण goes with वीरभट; that is why perhaps J omits this. 17) Are we to read क्वंतं विष? 22) Rather read पत्ता ससंमं । ता चित्तियं etc. 28) वि विवरियं?

Page 55—lines: 4) The form ह्रियवयं deserves notice. Hemacandra has noted the form ह्रितपकं as a speciality of Paisācī. 6) अनाण—आत्मन्. 7) Rather जुलकारं, cf. सण्कल and its Marāṭhī prototype झेले. 10) The passage beginning with सयलं and ending with शासति (line 21 below) is edited (from J), translated and annotated by A. MASTER in the B.S.O.A.S. Vol. XIII, Part 4, pp. 1005 f. The dialect illustrated here is Mid-Indian colloquial and runs parallel to the Apabhraṃśa known to us from literature. The text differs here and there from the one presented by MASTER; their endings are exhaustively noted; and there would be a good deal of margin for difference in interpretation. Is the particle जे or ज्जे used in this passage to be speeded off from the word to which it is appended? 16) According to the Editor of *Rajasthan through the Ages* (Bikaner 1966), p. 384, the Bhātāraka of Mūlāsthāna is the Sun-god of Multan. 'The story of Sāmba, as we have it in the साम्बपुराण, भविष्यपुराण, बराहपुराण and स्कन्दपुराण, shows that it was साम्ब, a Yādava prince cured of leprosy, who started the new form of Sun-Worship, brought the magas to Jambhudvīpa and built the famous temple of Mūlāsthāna or Multan.' Māhākāla Bhātāraka is the Śaiva temple of Mahākāla in Ujjain in Central India. 19) The reference to Prayāga-vatā is interesting, and the following observations from the *Rajasthān through the Ages* may prove useful: 'Suicide at Prayāga is mentioned in the *Bālarāmīyaṇa* of Rūjāśekhara. Yūān Chwāng speaks of it in the following words: "Before the hall of the temple there is a great tree with spreading boughs and branches and casting a deep shadow. There was a body-eating demon there, who depending on this custom (viz., of committing suicide), made his abode there. Accordingly to the left and right one sees heaps of bones. Hence when a man comes to the temple, there is every thing to persuade him to despise his life and give it up. He is encouraged thereto both by the promptings of the heretics and by the seductions of the evil spirit. From early days till now this false custom has been practised (Beal, I, p. 232)'. Something similar must have been taking place at Gaṅgāsāgara where the pilgrims bathed at the junction of the Gaṅgā and sea, and if tired of life, hurled themselves to death by falling on the image of Bhairava." See also the papers of P. K. GODE: *Akṣayaṇṭa*, ABORI, Vol. 38, pp. 82-9 and Religious Suicide at the Sangama, in the S. K. De Felicitation Volume, Bulletin of the Deccan College R. 1. 25) The author lays more stress on सुद्यमण and अंतरभाव than outward purificatory rites which come under लोकमूढ. The Editor of the *Rajasthān through the Ages*, while observing: 'Partially the Jaina practice of *sallekhanā* also seems to have been motivated by such a belief' has not taken into account the definition and the mental attitudes of Sallekhanā, see for instance, the *Ratnakaraṇḍāku*, vv. 122 ff. His reference to *manoratha-kūṃṭa-patana* in the *Samarāñcekaḥ* (p. 438) is not a Jaina practice, and cannot be connected with Sallekhanā as implied by the way in which the sentence comes after a reference to Sallekhanā. The quotations from the *Bhagavati Ārādhana*, given in the footnotes, themselves do not justify this observation on the Sallekhanā practice.

Page 56—lines: 5) चारिण of the usual enumeration is covered here by तपस् and संयम. 21) From this paragraph No. 111 we have the episode of मायादित्य. A running and close (wherever the original is followed) summary of it in Prakrit verses (sometimes borrowing words and phrases) is found in the *ब्राह्मणमणि* of नैमिषबन्धु (c. 1073-1083 A.D.), with the वृत्ति of बालदेव (1134 A.D.), ed. Muni Shri PUNYAVIJAYAJI, pp. 222-25, Prakrit Text Society Series No. 5, Varanasi 1962. Some passages are mechanically imitated. 22) Something like the *शुक्लामयक* even in prose (here) which shows some Apabhramśa tendency as well. 23) चाणक्यसूत्रम् is obviously a reference to the अर्थशास्त्र of चाणक्य also known as कौटिल्य. 24) The reference is to the 23rd तीर्थंकर, पार्श्वनाथ, the son of बन्ना or बामा, who was born at वाराणसी. 31) The personality and character of नङ्गादित्य are effectively sketched by contrast.

Page 57—lines: 5) Read 'मायादित्यो मायादित्यो' लि. 16) कण्ठ् or कण्ठ—does this refer to plucking ornament from the ear? 18) जुगल and जगल ordinarily mean the same, 'a pair'. Perhaps जगल has the meaning of 'vicinity', cf. Marathi जगल. 24) Here we get a list of vocations which were looked upon as respectable in those days. 29) प्रतिष्ठान was obviously a famous town in the दक्षिणापथ in the days of Uddyotana. From Varanasi to Paithan one has to cross a thick forest.

Page 58—lines: 2) We have here a typical description of a तीर्थयात्रिक of that time. 9) This episode reminds one of the tale of धनदेव and अनङ्गदेव, in the *समरादित्यकहा*, 2nd भव. 26) Read वि मोह-मूढ-मनो.

Page 59—lines: 1) Read देवु मे or महु तुरियं. 4) गूर्जर्स are an itinerant tribe which first settled in different parts of Punjab, Kashmir and then came south-wards. During my visit to Kashmir in Oct. 1961, Dr. RAGHAVAN, Mrs. RAGHAVAN, Dr. H. L. JAIN and myself visited Gulmarg. Pointing to a group of huts in the valley, I asked my pony-man as to what it was. He told me in broken Hindi that it was the 'Drāṅga', meaning 'village of Gūjaras'. 5) It is a द्विपद्य song about a white bull or ox; each line has 14-12 मात्रा (4×3, -; 4, 4, - -); read rather बिहूँ. See A. MASTER: BSOAS, XIII, 2, p. 413. 15) Here is a reference to artificial head-dress of actors.

Page 60—lines: 16) जा पुण कहसिय is a colloquial context to introduce a description. 17) In this group, the first is a गीति (with 30 मात्रा in each line); and the rest are gāthās with their lines interlinked by शुक्लामयक. Rather समरलि. 22) This passage also has a metrical ring. Some of the pairs are clearly बहुष्यदी, कुलकुलेत etc. 26) Here we have the summer described.

Page 61—lines: 15) Compare with this episode the tale of चंदसार and अणहू in the *समरादित्यकहा*, 2nd भव. 20) Please read माया-परायण-हियण्. 21) We should put a Daṇḍa after पत्तो जलं. Then जाव to बाणू is a gāthā, the first part ending with जवाल. 28) As it stands, it is a गीति (with 30 मात्रा in each line) perforce; but if पत्तो is omitted, along with J, in the second line, then it is a गाथा. 31) जाणण = शाला? Hemacandra recognises अण as a postposition of the Infinitive, the forms of which are often used for the Gerund.

Page 63—lines: 18) These lines (18, 20, 22, 25) are metrical; the pattern is पञ्चपदी; it is difficult to name the exact type, because there is syllabic variation here and there due to dialectal differences and uncertainty of readings. The dialect is Mid-Indian colloquial, not necessarily of any rigid literary type known to us. It is significant that they are put in the mouth of राम-महत्तर. महत्तर and महयर are justified, but महहर is perhaps a wrong reading, resulting from contamination with another similar word. द्रंग is a village, an encampment of an itinerant tribe like the गूर्जर्स. For some discussion and notes on these pieces, see A. MASTER, BSOAS, XIII, 2, p. 410. See the notes on p. 59 as well. Dr. D. Sharma's observations (*Rajasthan through the Ages*, Bikaner 1966, pp. 354-5) are interesting in this context: "In villages direct democracy operated even more effectively than in towns. An interesting example comes from the *Kuvalayamālā* where one Māyāditya brings together the *grāma-mahattaras* and tries to commit suicide, after telling them as follows: 'I have committed the greatest crime of doing ill to a friend. Hence I shall enter a burning fire. Kindly give me fuel and fire'. The *mahattaras* gave their opinions about the character of the sin suggesting various means by which he could expiate it and when the "jeṭṭha-mahāmāyāhara sayala-drāṅga-sāmi" (the Chief *mahāmahattara*, the lord of all the *drāṅga*) advised Māyāditya to enter the sacred waters of the Ganga, all of them echoed the former's words by advising the latter to go to the Ganga river, bathe in it, and give up his body by starving himself to death".

Page 64—lines: 2) The first line is metrically defective. 3) This idea of seeking shelter is as

old as Jainism. Note the usual recitation: अरहता सरणं, सिद्धा सरणं etc. 9) Rather जण for जण. 28) तद्विधाला is located in the उत्तरापथ. 30) This paragraph is in Apabhramśa, mixed up with some usual Prākṛit forms. 31) देवणजी or देवणउ = देवनतः or देवनतः? 35) Better read समयसरणेव; otherwise the presumption would be that the Samavasaraṇa of Rāgha had visited Takṣaśīla.

Page 65—lines: 2) The Sanskrit version has शुद्धबन्धनो for सुदुर्जयोजी, which, therefore, should be read by it as सुदुर्जयोजी. 8) Here is a list of praiseworthy channels of expending wealth. 13) That is how the traders prepared themselves for a trip on business. 14) चित्तबिषया आहृतिया, middlemen or commission agents were encouraged. 17) दयालुणा? 20) Lobhadeva is bringing horses for sale from Taxila (in the Uttarāpatha) to Sopara (in the Dakṣiṇā-patha) near Bombay: the horses, obviously, fetched good price in the South. 22) It means that in the local Traders' Association (बाणिय-मेली), the traders from other parts of the country narrate their experience and receive a Farewell, symbolised by गन्ध, माल्य and ताम्बूल (गन्ध-मल्ल-तंबोलाद्यम्). "Traders coming from outside reported their sales and purchases to it. A *deśī* of the dealers from outside, assembled at Pehōṣ, granted certain donations to a number of temples. Commenting on the term *mānādeśīgata-bhṛāṭā-ka-vyavaharaka-deśī* of the record Buehler writes: 'The word *deśī* which I have translated by foreman means literally guide, instructor. It would seem that the dealers had appointed a manager who acted in their name'. Though this is a possible interpretation, we can have better sense if we interpret the word *Deśī* as Śreṇī, or guild of dealers." See *Rajasthan through the Ages*, pp. 495-6. 28) This is an interesting passage indicating what commodities fetched more price in which parts of the country. Some statements seem to be made in a light vein.

Page 66—lines: 19) We get here a string of nice similes or उपमास. 27) Better महासमुद्रं व लंघिमो.

Page 67—lines: 1) That is how the traders' 'fleet' is made ready. Some of the rituals (l. 5 f.) are quite interesting, and the various items in the boat (l. 8 f.) deserve special note. 5) Better बन्वा-करिया. 17) The routine is not quite clear. We may take जेण in the sense of 'thereafter'. 18) For partial comparison, see the tale of वीरदेव and द्रोण in which also the पिञ्जहूण appears, समराहचक्रहा, 2nd Bhava.

Page 68—lines: 17) The passage gives a good glimpse of the popular religious attitude and propitiation of several deities mentioned by name. See also § 34 above and § 395 below. Caṇḍikā is promised a *poṣu* here; and earlier (§ 32), the king is shown to be ready to offer his head to Kātyāyana for procuring a son. On Remanta etc. see *Rajasthan through the Ages*, pp. 392 f. 24) This is a Daṇḍaka (6 ल; राणस). The first line has an additional दीर्घ at the end; so also the last line, if लि is treated as a part of the line.

Page 69—lines: 1) This context of the shipwreck may be compared with the one in the नायाधम्मकहाजी, IX. 14) Here and there one finds some metrical ring in this passage. 27) That is a part of the routine of preparing gold from baser metal.

Page 70—lines: 1) Compare this episode of भारण birds with a similar context in the story of भारदत्त, for instance, in the बृहत्कथाकोश (Bombay 1943), 93. 158 ff. Here it is भारद, elsewhere it is spelt भारद. It looks like a hybrid word—'हृद' means 'head', 'portion of the body above the neck.' मे or बा stands for वे or वा meaning 'two': a bird having two heads. Gaṇḍa-bheruṇḍa is a famous title, and the Govt. of Mysore has an emblem like this.

Page 71—lines: 2) In this paragraph we get significant observation on the striking characteristics, both stylistic and structural, of Sanskrit, Prākṛit and Apabhramśa. Obviously, the author discloses his liking for Apabhramśa. He recognises Pāśācī as the fourth variety, but attributes it to Pāśācas who dwell in the *udara* of the Vāṭa tree. 10) For a detailed study of these Pāśācī fragments, see A. MASTER: BSOAS, XII, 3-4, 659 f. His readings and renderings need minor improvements here and there: still he has given very useful material for the study of these passages. For further notes see also F. B. J. KUIPER: 'The Pāśācī Fragment of the Kuvalayamāla', Ind-Iranian Journal, Vol. I, 1953, No. 3. 11) The word पलेसो is illustrated by Hemacandra VIII, iv, 307. 12) Here कुमुतोत्तर, Hema. तामोत्तर, VIII, iv, 307. Better read पातपतराज. 13) Here हितपक्, also in Hema., Ibid. 310. 20) The author hits at Sanskrit (l. 2 above) that it has अनेकपक्षमास etc., but his Pāśācī style (ll. 11f. 17 f., 19 f.) is not much different.

Page 72—lines: 8) Compare p. 55. l. 26. 16) Are we to read जलोत्थित-मईल? 23) 'Moha' means here infatuation with excessive sex-impulse. 27) पेच्छद = पेच्छई for metre. 31) In these

descriptions the author easily adopts Apabhramśa: perhaps these are popular Varnakas, to be repeated here and there; see also below lines 35 f. Better read समुद्राजो we have स्लेष here.

Page 73—lines: 3) There is शुक्लनायक in the prose passage here. 4) Indra plucked with his Vajra the wings of flying mountains and made them settle down on the earth: for a graphic description of this, see the गवहहो, 224-35. 5) The second line is metrically defective (in the 4th pāda). 12) These are symbolic gestures to indicate that he wants to meet her in private (see next page, lines 23 f.). 16) The sunset and the spreading darkness are graphically described; see also p. 52, l. 24 f.

Page 74—lines: 4) The author develops a nice conflict. 11) The period of twelve years has some significance.

Page 75—line: 26) Note the imagery in this description.

Page 76—lines: 1) The details are significant from the point of view of आयुर्वेद. 19) There is a metrical ring about एषंतरस्मि etc. In fact, by reading गणपयूया, we have a gāthā ending with द्विमरुवाण. Then with some metrical defects, the subsequent portion ending with हीए is a गीति unit.

Page 77—lines: 16) Here is a reference to the festivity of मदनत्रयोदशी. 23) He has expressed himself by अयोस्ति.

Page 78—lines: 9) The author is referring to some कामशास्त्र and its section 'कन्यासंवरण'. In the कामसूत्र of वात्स्यायन (Bonares 1929), there is a प्रकरण (No. 23) which is called वरणसंविधानम् and the सूत्र No. 2 contains an expression कपलीलक्षणसंपन्नाम्. 13) This is a group of द्विपदी lines; line 15 presents some difficulty; are we to read सीसयं इमीए?

Page 79—lines: 8) This reminds us of the famous illustration of 'अद्वयं जता': see स्वामि-कार्तिकेयानुप्रेक्षा (Agas 1960) 64-65. The anecdote of बसन्तलिलका which is given by Śubhacandra in his commentary on these gāthās, is an old one, and is referred to in the *Bhagavati* or (*Mūla*)—*Ārāḍhanā* (Sholapur 1935), gāthās 1799-1800. 30) परि shows how the author slips into Apabhramśa forms.

Page 80—lines: 5) This is the illustration of बासीचंदनकप. See my paper on this in the *Munshi Indological Felicitation Volume*, pp. 201f., Bombay 1962. 13) See *T. Sūtra* VI. 6; गुप्ति need not be taken as the technical term: it just means 'guarding' of ब्रह्मचर्य in nine ways (इत्त, कारित and अनुमोदित by मनस्, वचन and काय). 16) Here is an interesting reference which sheds some light on the organisation of Jaina Saṃgha. A Cāraṇa monk (who is defined here) does not initiate others into the order, because he has no गच्छ-परिग्रह, that is, he has no monks who follow him in his tour. We get here a clue for the etymology of the term गच्छ, which indicates a group of monks who accompany an आचार्य while he is touring. 18) सेतुजे = सत्रुजे, Palithana. The Sanskrit digest adds more details, because, later on, the place attained more fame and attracted pilgrims. 22) Rather read 'मज्जिमत्तमणी... गच्छिहि'.

Page 81—lines: 1) Here follows, at the end of the five Tales, a didactic discourse on क्रोध, माद, माया, लोभ and मोह under the sway of which the soul wanders in Saṃsāra: when these passions surge, one must restrain them; and when they start operating, they must be made pointless. 31) Better दुहयणेण.

Page 82—lines: 12) The sun-set is graphically described intentionally putting together a number of similes, often based on स्लेष. Better गण-वृत्त. 16) Rather रिद्वीय वि. 25) Some Apabhramśa forms are used. In the Brāhmaṇa families गायत्री was being repeated. 31) These details are interesting, because they refer to a number of places and temples: यागमण्डप, बाह्यगणाला, वदमवन, धार्मिकमठ, कापालिकागृह, जलरशिख (see also p. 99, line 22), आषस्य, जिनगृह, बुद्धविहार, दुर्गागृह, वष्मुतालय, देवगृह. भववद्गीता was being recited in the आषस्य (पाठशाला?).

Page 83—lines: 1) This कोट्टव्वा is perhaps कोट्ट+वज्जा=दुर्गा. In the Tamil country there is a goddess Kottavai, who is a deity of victory and identified with वार्ष्णी. 4) The conversations in the apartments of courtezans give a good picture of the activities there, besides mentioning many items of domestic use. 12) May be a little exaggerated, we get here, in the following verses, some glimpses of the fashionable and luxury-loving section of the society. 31) Read पहरिहि नीसहृ.

Page 84—lines: 12) This and the next are द्विपदी lines. 14) Note the forms कयल्लिया, परिदल्लओ and compare them with Marathi counterparts like केले, परिले etc. We get here some idea of the dress. 18) There are Apabhramśa forms here and there: मुहल, परिहिय; मीसह, संबोळह (lines 18-9).

22) These are द्विपदी lines. 24) Here are mentioned the attendants, or the conventional company, of the king. विदूषक is one of them. 25) दहर=दाहर? 27) It is a catching contrast between the courtesan and the monk.

Page 85—lines: 14) पियसहि etc. and हूँ मा etc. are two lines of the Gāthā. 27) Though the ring is slightly different in these two verses, the pattern of मात्राs conforms to the Gāthā type.

Page 86—lines: 21) The king first hears an engrossing episode of the bed-room; then he sees a saint engrossed in meditation; and lastly, he crosses a highly passionate, yet devoted beloved.

Page 87—line: 13) चिस्त्रुचिस्त्रुत्तं करणं, some miraculous movement, jumping up like a flash of lightning (see above p. 73, l. 24).

Page 88—lines: 2) Some of the ideas in this paragraph closely resemble those in the उत्तराध्यायन, 3 and 10—especially in the context of the rarity of human birth and of religious instruction. 14) The verse माणुस्स etc. is attributed to सुधम्मस्वामिन्; it is traced in the जाक्सकनिर्मूलि, 831 or 832. समण=संनय. 23) One is reminded of the oft-quoted verse: हृतं ज्ञानं क्रियाहीनं हृता चाज्ञानिनां क्रिया । धावन् किलान्धको दग्धः पश्यन्नि च पङ्कजः ॥

Page 89—line: 1) This is a वृत्तान्त of the कुडङ्गदीप, and it is followed by its उपनय in the next paragraph. There are three kinds of souls: अमव्य, कालमव्य and भव्य.

Page 91—lines: 10) This is called द्विपदीषण्ड by the author. The first verse is द्विपदी. The next looks a bit irregular with 28 or 29 मात्राs in the first line and 30 मात्राs in the second. The third is a गीति. The last verse is in Apabhramśa; it has 28 मात्राs in the first line and 26 in the second line (which is a good द्विपद्यक line). Is तउ redundant; or are we to read तउ अंगहिं विलसंतं? 15) जोक्कार to greet with the word 'जय' जय (> जउ > जो) कारिओ > जोक्कारिओ; 21) For details see W. SCHUBRING: *The Doctrine of the Jains* (Delhi 1962), § 170. 24) But who has and where is narrated the वृत्तान्त of Dharmānandana? The Sanskrit recension has no remark corresponding to this.

Page 92—lines: 12) We get here in the following sections, the conventional description of the Saudharma-kalpa, Padmavimāna, the rebirth of Lobhadeva's soul there, the attendants, the way in which he was introduced to the heavenly environments, and his recollection of the past life.

Page 94—lines: 4) Compare रायपसेणियं para 12-14. 8) The first two verses are in द्विपदी metre; the third is a गद्या and the fourth is लण्ड (अवलम्बक), a समचतुष्पदी, each foot having 13 (4, 4, 5) मात्राs. 19) The metrical form is गीति. 23) A nice simile with plenty of double meaning.

Page 95—lines: 7) The text of P shows a gap. As the query stands, there should follow (according to J) a description of जिनगृह after जवि य; but instead we get the description of the images. May be that the description of it is missing. For the description of images, see रायपसेणिय, para 129. 12) We get here some details of the Pūjā. 15) This and next are in द्विपदी metre. 20) See the रायपसेणिय, para 138. 24) In these verses, the Five Paramēsthins are saluted, and then the religious duties of house-holders and monks are enumerated in short.

Page 96—lines: 5) Here (also p. 110, line 7, but P पउमसारो) the name of मानभट in heaven is पउमवरो, but elsewhere (p. 229, line 25) पउमसारो. Looking at the various readings together, मानभट in heaven is पउमसार and मायादित्य is पउमवर. 9) All the five Jivas (of Candāsoma etc.) meet here in the Saudharma-vimāna. 11) There is the शृङ्खलायमक here. For a canonical back-ground of these details see how good सूर्याम is going to the समवररण of महावीर in the रायपसेणियसुत्त, 28) Compare रायपसेणियसुत्त, paras 21 etc. Here we have a good description of the Samavasaraṇa, incorporating most of the conventional details about the प्रातिहार्य etc. Compare also तिलोपपण्णति (Sholapur 1943) IV, 710 ff.

Page 97—lines: 9) Here we are given a description of the प्रातिहार्य; compare तिलोपपण्णति, IV. 919 f. 27) Hereonwards follows a nice discourse on Jiva, its nature, its relation with Karman, its migration through various births, and its final liberation.

Page 99—lines: 3) This tale of a wild rat is as good as an independent, or even a detached, episode. 17) Read अणायणं ति. 19) अगिमिस्सु is an Apabhramśa form.

Page 100—line: 12) That is a good list of the repeated instructions in the order of monks.

Page 101—lines: 4) Even the wild rat is behaving like a saint in human birth. Even a lowest being can attain liberation in due course. This gives a lesson to and holds a hope before others. 13) Rather पत्तीत for पुत्तीत. 17) Better कुरते चोद्धर्षति.

Page 102—lines: 18) Read पञ्चमर्चो. Perhaps we have to read पञ्चमर्चमुत्पुतो. 31) Note कुलवचनम् is being addressed.

Page 103—lines: 17) The metre is शार्ङ्गलक्ष्मीवित्त. 32) There is a reference here to शारङ्गुर्गिमा महोत्सव.

Page 104—lines: 7) Dakṣiṇāpātha is looked upon as full of plenty, a veritable heaven indeed. 21) जल्यपात्र, a branch of knowledge which deals with mining. The trees indicate the hidden wealth below: this is a common idea, see दशकुमारचरित, IV, p. 36 (ed. KALE, Bombay 1925). The secondary branches or roots of the Mālūra tree indicate the presence of wealth below. Is विल्लपलासयो a form of the Gen. dual (= विल्लपलासयोः)? The extent, nature and the depth also are indicated by the size, juice and height of the tree.

Page 106—line: 6) पञ्चय- or पञ्जर-पुरिस, perhaps a person who sits in the latticed topmost cage or cabin of the ship and views things at a distance.

Page 109—lines: 26) The two names जयन्ती (p. 104, 8) and जयतुङ्ग here, refer to the same town. Better read जण्णसेट्ठिणो (see p. 105 line 10). 35) पवं, present participle Nom. Sing.

Page 110—lines: 7) See above the note on p. 96, line 5. 8) This महासेन is called विजयसेन elsewhere, see p. 162, 1. 9) See p. 92, lines 1 f.

Page 111—lines: 27) सूत्रान्तर possibly refers to some canonical text. 'जो मं परिव्याणह् to परिव्याणह्' ति may be even a quotation: it resembles the style of the *Ācārāṅga-sūtra*. It is a सूत्र of what is called the वाचस्पतियोग style Pt. BECHARDASAJI informs me that this is traced in the आवश्यकसूत्र, हरिभट्टीयावृत्ति, p. 661. 30) The Lion is called साधर्मिक. 32) Likewise जीवधर had given कर्णजाप to a dying dog which consequently was born as god. The एकीभावस्तोत्र of बादिराज refers to it in this way: प्रापद्देव तव नृतिपदजीविकेनोपविष्टे. पापाचारी मरणसमये सारमेयोऽपि सौख्यम् । कः संदेहो यदुपलभते त्रासध-श्रीमन्त्वं जल्पञ्जात्येवमणिमिरमलेस्त्वन्नमस्कारचक्रम् ॥ १२ ॥

Page 112—lines: 4) Read तुंगाह. 6) We have the शृङ्गलायनक here. 9) The descriptions in prose on this page (lines 9-12, 14-19 and 21-24) are affected by Apabhraṁśa forms. 21) Here the wild, if not wildly cruel, habits of the श्लेच्छs in the Vindhyan range are described. The author has given above, p. 40, lines 24 f., a good list of श्लेच्छ people; and here he gives the description of a typical श्लेच्छपल्ली in the Vindhya religion. These people are called irreligious, and this picture shows what the author means by religion. 27) The advent of summer is described.

Page 113—lines: 6) Apabhraṁśa forms are found in the descriptive passages on this page, see lines, 6-8, 10-12 and 21-24. 20) Some metrical defect in the first line; बाउलिया? 29) सावयगणे Nom. pl.?

Page 114—lines: 8) The elephants had enough evidence on their person that they had come from a watery spot. 23) Here is reference to जाम्बुनाल्य or जाम्बुनैव.

Page 115—lines: 4) The statue of Arhat is on the head of the Yakṣa. Very often the image of Pārvaṇātha is found on the head of Padmāvatī: this idea is as old as Uddyotanaśūri's time. In this context, Dr. U. P. SHAHA, Baroda, writes to me thus: 'About your inquiry regarding the earliest Yakṣa image having a Jina-image on top, I must say that I do not remember any image prior to about eleventh century. But Yakṣi images with Jina on top are known from at least c. sixth century (A. D.), and you will find a bronze of Ambikā (c. 6th century) illustrated as fig. 14 in my book, Akota Bronzes, published by the Government of the old Bombay State (by its Department of Archaeology and Archives). In this context the following observations of Dr. D. SHARMA (*Rājasthān through the Ages*, Bikaner 1966, pp. 395-6) may prove interesting: 'We have scriptural evidence too of the worship of the Yakṣarāja, Kubera. Many images of this potbellied god have been found in Rājasthān. The image of Jaina Kubera from Bānsī (near Chitor) is of excellent workmanship. It depicts miniature figures of a Jina both in the crown and the head of the deity (*Researcher I*, p. 18).' 12) First two verses have शृङ्गलायनक.

Page 116—lines: 9) This is a reference to the लक्षणज्ञास्त्र. For a detailed conversation on the recognition of the 'वपुःशक्ति' see the वसुदेवहृदी, part I, pp. 135 etc. 17) P reads अक्षितियं for दुर्दृष्टिचल्यं. The metre is द्विपदी. द्विपदीलक्ष्म is a joint metre.

Page 117—lines: 21) Some forms show Apabhraṁśa tendency. 27) गुरुत्वः is the व्याहृति with which the वाचमीनत्र (namely तत्त्वविपुर्देव्यं जगौ देवस्य श्रीमहि etc.) is recited. A Brāhmana could be distinguished or was characterised by this गण्य; otherwise he was just a beggar.

Page 118—lines: 6) Here is a list of the पुरुषार्थs of this world; so here यशस् is substituted for मोक्ष. 18) Note the Apabhramśa forms. 30) There is शुक्ललायक in these lines.

Page 119—line: 29) These are eight varieties of व्यन्तरस.

Page 120—lines: 4) The metre is गीति. 26) जवंश-दंशपा ?

Page 121—lines: 1) We have similes here based on स्लेष. 4) Rather 'बिंदुमहुरा न ?' Note the Apabhramśa tinge in the prose describing the river etc. 21) This poetic description of रेवा is quite catching.

Page 123—lines: 7) This context reminds of the parrot episode in the *Kādambarī*. 14) Compare *Kādambarī* (PETERSON'S ed. pp. 33-34) especially the expression जीणसितभृङ्गभोगभीषण प्रसार्य... करतलं etc. 19) दट्ठुण Infinitive of purpose. 22) मयणमंजु is perhaps a short form (for domestic use) of मयणमंजरी above. 24) बिसाहिल, see above p. 16.23. 29) Some of these are the अनुप्रेक्षाs. 33) Are we to read राइणो जहा पिउणो 'महारायारिणि' etc.?

Page 124—lines: 18) सम्मेदसिखर and शम्भुजय were famous as holy places even in the time of Uddyotanasūri. See p. 80 above. 28) As usual, in such descriptions, we get some Apabhramśa forms. We have शुक्ललायक. 31) Read with J कयलेहि.

Page 126—ll. 18 f. The idea of a child being brought up in the herd of deer is not imaginary but a fact of experience. My friend Shri D. PUATTASWAMI, Mangalore, draws my attention to a cutting from an English magazine which deserves to be reproduced in this context: 'Bedouins, hunting gazelle in the Syrian desert with the aid of a jeep, saw a strange 'animal' running with the herd. On capturing it, the tribesmen were amazed to find it was a boy about 14. The lad was taken to an asylum at Damascus, where he is being taken care of by the doctors. He can only mutter animal sounds and spends most of the time in the grounds completely naked. He will eat grass and his only drink is water from an ice-cold mountain stream. The lad runs amazingly fast, and until exhausted during the chase was able to outpace the jeep. It is thought that he is a Bedouin boy, who abandoned by his mother in the desert, had in some strange manner been living with gazelle.' The caption of the cutting is 'Real Life Tarzan'; and the photograph of the boy is given.

Page 127—lines: 1) मा पडिबं करेसु is the usual canonical phrase. 28) Better read मणियं एणियाए लक्खिओ etc. 30) Rather पञ्चालण.

Page 128—lines: 3) क्खसाई presents some syntactical difficulty? 11) Each line has 32 मात्राs. If the verse can be split into 4 lines, then the 2nd or the 3rd have the same pattern. Are we to read जिणंदयपाए for एए जिणयंद to suit the rhyme? 13) Each line has 31 मात्राs, with a pause after 13 मात्राs and the third Caturmātrā has five मात्राs. The author calls it गीतिक्का. 17) Rather आयंत for आयत्त. To converse in देशीभाषा was looked upon as a diversion.

Page 129—lines: 3) The author shows that he is conversant with सामुद्रलक्षण. In one verse, he outlines पुरुषलक्षण in Sanskrit; but in Prakrit, he gives elaborate details covering more than a page. It is not unlikely that he is reproducing the details from some manual on that lore. Dr. NEMI-CHANDRA SHASTRI, Arrah, informs me that these details about सामुद्रशास्त्र deserve to be compared with those in the वाराही संहिता, for पुरुषलक्षण Chaps. 68-9 and स्त्रीलक्षण Chap. 70, and also बृहत्पराशरहोरा Chaps 75 and 81. Some items are common, but there are differences as well. 26) In this discussion which is mainly in gāthās, there are a few अनुष्टुप् verses, see lines 26, 29; p. 130, line 27; p. 131 line 11. 33) Note नृत्स is used: perhaps he has a Sanskrit text before him.

Page 132—lines: 1) We get some details about the विद्याधर clan here. 14) That is how gods, men and Vidyādhara are to be mutually distinguished. 27) We get here the description of the mode of worship.

Page 133—lines: 15) It is interesting to note how both ऋषभ and वरणेन्द्र are being associated with the शावरी विद्या.

Page 134—lines: 17) Here is the etymology of इक्ष्वाकुवंश, according to Jaina tradition. From his two sons भरत > बादिसयशस् and बाहुबलि > सोमयशस् started सूर्य and चन्द्र वंश. द्रुवमन् > कुबलयन्त्र belong to the latter. तत्स [भगवज्जी]. 25) विजया-पुरी or -नगरी is reached after crossing विन्ध्य as well as सहाय by one starting from अयोध्या. 26) The first three verses are गीतिस. All of them have शुक्ललायक. 33) Note the Apabhramśa forms here.

Page 135—lines: 6) This विजयापुरी is located on the shore of the Southern Ocean; see also below 155.19. 21) We get here some idea of the equipment of the caravan. Cf. *Līlāvatī* 1065 f.

Page 136—lines: 4) Sometime the following verse or verses repeat the idea contained in the prose above. That seems to be the stylistic feature of the author. 27) Obviously तेण (निस्लेण).

Page 137—lines: 8) This idea of सार्वभौमिक has gone a long way to consolidate the Jaina Samgha consisting of monks, nuns, laymen, and lay-women.

Page 138—lines: 9) On पल्लो see, OTTO STEIN: *Jinistic Studies*, p. 19. 10) सत्त्वाहं Gen. pl. ? 31) A serious conclusion is reached through jocular or half-serious arguments.

Page 140—lines: 2) The Varṇaka has some Apabhraṃśa forms. 29) तारुव=तद्रूप.

Page 141—lines: 2) Uddyotana speaks more than once about पंचमृदुयं लोयं (see below 216.3). In this connection an observation of Dr. R. WILLIAMS (vide his thought-provoking paper 'Before Mahāvīra' J.R.A.S. April 1966) may be noted: 'whilst the Śvetāmbaras hold that Rābha pulled out his hair in four handfuls, the Digambaras prefer to say that his *loca* was accomplished in five handfuls (See *Śramaṇa Bhagavān Mahāvīra*, V, part i, p. 298)'. This difference does not seem to be sectarian. 5) This gives a good idea of what a प्रत्येकबुद्ध means in Jainism. The equipments of a new monk are noted here.

Page 142—lines: 21) Here is a nice discourse on Dharma, its practice and objective. The following details are available here: The five Astikāyas; Jiva and Puṅgava, and the resultants of their mutual relation, namely, the Seven Principles, जीव, अजीव, वासव, बन्ध, संवर, निर्जरा and मोक्ष are fully explained in §§ 233-34.

Page 143—lines: 4) Better read मज्जं विगहा णिहा. 23) Perhaps पयस for पत्वर ?

Page 144—lines: 1) Better read मुहुमं न बावरं वा. 29) Note the syntax of the sentence—एकको भंती etc. 30) Read अवलंबित्तण पाव सज्जोइयं जोइयं कालंतरविडंबणा-मरण-कलं.

Page 145—lines: 7) The metre is छित्तक or तोटक, having four sṛgaṇas in each foot. 9) Upon ग्राम etc., see OTTO STEIN: *Jinistic Studies*, (Ahmedabad 1948) pp. 3 etc. 10) Note the syntactical looseness of the sentence, quite natural in speaking.

Page 146—line: 13) It is interesting to note how concessions in the code of good behaviour are given according to the ability of those who practise them.

Page 147—lines: 14) A nice description of the gathering of dark clouds and of the advent of rainy season. 21) This is a विपुला माघा. 25) मज्जति is emended; but the original reading appears to have been सज्जति 'covered', or 'thatched'. 27) Some forms are in Apabhraṃśa.

Page 148—lines: 3) Better read मा जाण णवन्माइ. 11) Indra-maha, Mahā-navamī, Dipāvali and Baladevotsava appear to follow in succession after the rainy season. See प्राचीन भारतीय लोकधर्म (Ahmedabad 1964) by V. S. AGRAWAL.

Page 149—lines: 6) The prose passage has शुंशलायमक and shows some Apabhraṃśa forms. The trees mentioned here belong characteristically to the Western Coast, where obviously the विजयापुरी was located. 14) Note पणि for पुन. 21) Note the Apabhraṃśa forms.

Page 150—lines: 4) What a realistic sketch of the style of gossip of women folk carrying water! 8) किं तीए for किंतीए is equally justified. 18) It is a सज्ज-वट्टाणं मइं perhaps a residential school to which students from different parts of India have come, for instance, 1) लाट, 2) कण्ठाक, 3) मालव, 4) कान्यकुब्ज, 5) गोल्ल or गौघ्य, 6) महाराष्ट्र, 7) सौराष्ट्र, 8) डक्क or टक्क, 9) सिरिअंठ or सिरिअंग and 10) सैषव. Śrīkaṇṭha is the same as कुण्डाकूल. See A. MASTER: BSOAS, Vol. XIII, part 4, p. 1009. See below the notes on pp. 153. Maṭhas are well-known in the South. 22) Note बाण, डोबिल्लिय, सिमाइ are forms of plays. 26) Branches of learning studied: व्याकरण, बुद्धदर्शन, सांख्यदर्शन, वैशेषिकदर्शन, मीमांसा, नैयायिकदर्शन, अनेकान्तवाद and लोकायत. See A. MASTER: Ibid. Jainism is covered by अनेकान्तवाद. See *Annals* of B. O. R. I., vols. 48-49, p. 247 f.

Page 151—lines: 7) Here are enumerated secular branches of learning, covering various arts, crafts and miraculous attainments. Note the phrase 72 कला and 64 विज्ञान, see above p. 22, l. 1 f. 12) Here is a specific reference to pupils who were given solely to the study of Vedas. 18) The language in which the lads from that residential school are talking is typically conversational Mid-Indian possibly imitating the contemporary spoken idiom as distinguished from the literary styles known to us in Sanskrit, Prakrit or Apabhraṃśa. For some annotations on this passage, see A. MASTER: BSOAS, vol. XIII, part 4, pp. 1010 ff. जणिको पयत्तो—the talk or conversation started. पम्सुए Passive third p. sing. 19) It is interesting how pure Sanskrit words are retained as it is done in the present-day Modern Indian Languages. पच्छुं 1st p. pl. of the

present. बलवत् 'white', 'fair'. Or is it बलवत् is a post-position: or its use. See 'Notes on Two Post-positions of Late Middle-Indo-Aryan, *Tāpaya, Resi and Resammi*' by L. A. SCHWARZSCHILD: *Bhāratīya Vidyā*, Vol. XIX, Nos. 1-4, pp. 77 ff., Bombay 1962. 21) There seems to be some pun either on भोजन or स्पृष्ट, preferably on the latter. वणिक् colloquial of वर्णय. 23) The termination 'वास्तव्ये' seems to be affected by the following वे. 24) अन्मोपि=वयमपि? Like अरिष, सति also seems to serve the purpose irrespective of person and number. 26) The remark of the prince clearly indicates that these (silly) boys have hailed from different parts of the country (*deśika*) and their chatter is inconsistent or disconnected.

Page 152—lines: 2) यो वृत्तति is typically colloquial; compare in Marathi जो वृत्तान्त. If one objectively analyses any speech of the educated people in any of the New-Indo-Aryan languages, it may not be much different, when judged from the point of view of literary languages like Sanskrit, Prākṛit and Apabhraṃśa: the admixture of Sanskrit words, dropping of termination and syntactic lapses. 4) This is definitely colloquial, running parallel to the literary current known now as Apabhraṃśa. 6) सङ्घियत=सङ्घयः. सङ्घय, छण्णय or पद्मज is an adept in the recitation of gāthās. 7) ग्वापी seems to be an imitation of colloquial pronunciation of गापी or गापा. 8) It is an Anuṣṭubh. Obviously, it is a mangled form of some standard lines. Dr. H. L. JAIN draws my attention to the following verse from the *Pañcalantra*: बुद्धिर्यस्य बलं तस्य निर्वृद्धेस्तु कुतो बलम् । पश्य सिंहो मदनन्तः शयकेन निपातितः ॥ Many of the copperplate-grants have a concluding line like this: यस्य यस्य यदा भूमिस्तस्य तस्य तदा कलम् । 9) The Anuṣṭubh has 32 अक्षर, while the स्कन्धक has 32 मात्रा (12+20) in a line, being more or less an extension of the gāthā. पुच्छह् is colloquial for पुच्छ. Apabhraṃśa allowed variation of any vowel for any vowel, plenty of it must have been there in the spoken dialect. 11) This is a Dohaka (14-12) or द्विपद्यक (4×3, -; 4, 4--); but somehow मूर्धति and बत do not rhyme. The first two पाद have eight syllables: that is how perhaps it is mistaken as a प्लोक. 12) पठहो possibly for प(ठ)द्ग. 13) It is a good gāthā, only बुद्धा should be substituted by ददृद्ग. रघुराजो and अहरो are in the Acc. sing. through Apabh. राजा and अहह, but really राजा and अहह in Prākṛit. There are some Sanskrit spellings. 23) Note दिद्रा....देशवणिग. There were provincial traders, characterized by their various provincial languages (देश-भाषा), which are to be distinguished from literary languages (like Sanskrit, Prākṛit, Apabhraṃśa). On these verses see A. MASTER: BSOAS, XIII-2, 1950, pp. 413-15. 24) Gollas are an itinerant tribe. They tend cows and sell medicines etc. They are akin to Āhharas. They are described as dark. Their speech is illustrated by अहरे or अररे, rather difficult to interpret. 25) Generally speaking Madhyadeśa is the territory bounded by the river Sarasvatī in Kurukṣetra, Allāhabad, the Himalaya and the Vindhya. Here it refers to the central area of it, now-a-days covered by Hindi of which 'तेरे मेरे भाषो' is a good ancestral specimen. 26) Māgadhas are the residents of Southern Bihar: the expressions एणे ले or एणे ले (from एसे ले) have a clear Māgadhi stamp: Nom. sing. in ए and र changed to ल. 27) अन्तरवेद is the Doab between the Ganges and the Yamunā; and it was a part of the Madhyadeśa. किन्तो किम्बो must be from some predecessor dialect of Hindi. The readings of P are कि ते कि मो (=वयम्). 28) कीर refers to Kashmiris.

Page 153—lines: 1) For टक्के J reads टक्के which refers to those who come from टक्क or the Panjab. एहँ=एह, तेहँ=तेह, 'here or there', or 'this or that'. 2) Those who came from सिन्धुदेश spoke 'चउडय मे' चउडय=nice? 3) मारह, those who come from मरहदेश or Marwar 'अप्या तुप्या' remind one of 'Marwari āpām we (incl.) and Manjhi-Panjabi *tupa you* (LSI)'. The author is not sympathetic in describing them. 4) मूर्खर (a clan of that name) are described to be pious and diplomatic (संविधिप्रहृन्पुण) spoke 'Oh, that is not good'. Dr. D. SHARMA adds the following observation on Gurjara (*Rajasthan through the Ages*, Bikaner 1966, p. 110). "In the Pratihāra period (c. 750-c. 1018 A.D.) itself, the earliest reference to the word, Gurjara, is found in the *Kuvalaya-mālā* of Uddyotana Śūri, written at Jalor, in 778 A.D., in the reign of the redoubtable Pratihāra ruler, Raṇahastin Vatsarāja. On its p. 153, we find the Gurjaras differentiated from the Saindhavas, Lāṭas, Mālavas and Māravas and described as devoted to *dharma* and clever in matters of peace and war. (Members of a barbarian horde could hardly have received this high praise, and that this is not flattery inspired by the author's stay in the Gurjara country can be seen from the description by Yuan Chwāng who speaks of the king of Gurjara as "distinguished for wisdom, courageous, a deep believer in the law of Buddha and one who highly honoured men of

distinguished ability"). Obviously, the differentia here is provided by the geographical location of these people. If the Lāṭas, Saindhavas, Māravas, and Mālavas mean respectively, the people of Lāṭa, Sindh, Mārwār, and Mālwa, the word Gurjarā should naturally stand for the people of the territory known as Gurjara. And that a territory known by this name did exist can be seen from the description on p. 282 of the same book which speaks of Śivachandra Gani's visit to Bhillamāla and also of his disciple Yakṣadatta Gani whose disciples beautified the Gurjara-dēśa with temples (*rammo Gujjaradeśo jēhi kao deva-harāśim*). Not very far from Bhillamāla, which was thus a part of Gurjara (not only according to Yuan Chwāng but also Uddyotana Śūri) was Jalor, then ruled by Valsarāja (ABORI, XVIII, p. 137). 5) लट covered major parts of the present Gujarat. The forms illustrated have some resemblance with Old-Gujarati forms. 6) मालव is the territory round about उज्जयिनी. The people there spoke 'भाउय बइणी तुम्ह' would mean 'you are brother and sister', if it makes a sentence. Perhaps they illustrate some phase of Sauraseni, if not of Prākṛit in general. 7) Karnātaka people बड़ि पौडि रमे (or बड़ि पौडि रमेरे) 'are not Kanarese, but reading *adi* (*metri causa*) the first two words are good Telugu for 'that go.' The author is writing in the 8th century when major portion of the Telugu area was included in Karnataka, or their boundaries were not identical with the present ones; and the script was almost common. 8) ताड़, Tājikas, i.e., Persians or Arabs; and their description is significant. The words 'iei, Kiei, misi' suggest Kiśmīś currants, but the three words seem to form the same phrase as in asi-masi-kasi-vāṇijja etc.' 9) Koṣula, the Kingdom with Ayodhyā as its capital, had two sectors, Northern and Southern. The words 'jala, tala are suggestive of the Chattisgarhi *jelā, telā* (acc. of the relative and correlative pronouns), used in the area formerly known as Mahākosalā.' 10) मरहट्टे, those hailing from महाराष्ट्र. दिण्णे and गहिवल्ले correspond to Marathi past participles दिलेले and घेतले 'given and taken'. The Prākṛit model is obvious: दिण्ण + इल्ल and गहिव + इल्ल. As we are guided by literary specimens, which are after all limited, some margin has to be made for regional and dialectal variations (of the normal type) in the predecessor forms. The Old-Marathi preserves a form दीह्ल *'given'* found in the Pāṭan inscription of A.D. 1206 see, W. DODERET: The grammar of the Jñāneśvarī, BSOS IV, part 3, pp. 543-73, section 5. A form दीह्लो is found, in the ज्ञानेश्वरी also, Govt. edition, अ. १२-५३. 11) The Āndhras uttered 'बटि पुटि, रटि' which may be intended for Telugu *adi, paṇḍi, raṇḍi* 'that, go, come'. 12) Here eighteen वेसी भाषास are referred to; but in the above verses the author has illustrated only sixteen. A. MASTER opines that the two missing Deśi-bhāṣās are possibly Oḍra and Drāviḍi, as in the *Nāṭyaśāstra* अण्णादय = अण्णादय. The prince sees there some other people of the non-Aryan stock: the Khasas, a mountain tribe; the Pārasas, inhabitants of Pārs or Fārs; and the Babbaras who are often mentioned, but not indentified. 16) Measures of weight like पल, कर्ष, माष ann रत्ती are mentioned here. The next verse presents some difficulty: see below the marginal notes on it.

Page 154—lines: 7) Note the swift style. 10) Compare अगददत्त story, 53-54. Rather पाडियाहोरणो. 12) The metre is प्रमाणिका (अरलम) or नाराच; the first line has four पादs, so also the second. There is some internal rhyme रणंत, भरंत ect. 14) रिट्ठंत तं जयकुंजरं is a good अनुष्टुप् line. 21) Many of these ideas, almost in similar words, are found in the story of अगददत्त, included in the com. of देवेन्द्र on the *Uttarādhyayana-sūtra*; see verses 59 ff.

Page 155—lines: 7) Here we have पञ्च आख्येयs enumerated in the present context. 29) This story is found in the commentary of Devendra on the *Uttarādhyayana*; it is critically studied by R. FICK in his *Eine Jainistische Bearbeitung der Sagar-nage*. Keil, 1888; also प्राचुर कथासंग्रह ed. by Muni JINAVIJAYA, Ahmedabad 1921. 31) पाषाण Pass. 3rd p. sing.; see also 156.1 where the usual पाविज्जह is used. Thus we get here a list of persons and supernatural sources consulted to know about the unknown.

Page 157—line: 19) May be that these are quotations from some निमित्तशास्त्र, verses partially akin to these are attributed to the Āṅgavidyā and quoted in the commentary of Devendra on the *Uttarādhyayana-sūtra*, see CHARPENTIER's Notes to his edition, p. 311 (Uppsala 1922).

Page 158—lines: 10) With a view to making the context romantic, the author has depicted the hero more as a romantic adventurer than as a pious soul ordained by Karmas to reach Vijayāpuri for the spiritual enlightenment of Kuvalayamālā. 14) Here is a poetic description of a woman, from her foot-nail to the hair on her head—this mode of describing is seen in the

Ardhamāgadhī canon as well; see, for instance the description of queen Dhārīnī in the *Auspādika-sūtra*, Sūtra 12. The description of Mahāvīra (Ibidem, Sūtra 16) however starts from the head and ends with the feet. 25) On the ten stages of मदनवत्सा, the following verses from the story of अणवदत्त (in Devendra's com. on the उत्तराध्यायन) are interesting: निसुणिज्जइ पयइमिणं भारहुरामायणेषु सत्थेसु । जह दस कामावत्था होंति कुंइ कामयज्जणं ॥ ४१ ॥ i) पडमा जणेइ चितं ii) बीयाइ महइ संगमसुहं ति । iii) सोडुह्मा नीसाता हवति तइयाए बत्थाए ॥ ४२ ॥ iv) जयं जणइ चउत्थी v) पंचमवत्थाए इण्णहं अयं । vi) न य भोगं च सच्चइ छट्ठावत्थाए कामिस्स ॥ ४३ ॥ vii) सत्तमियाए मुच्छा viii) अट्ठमवत्थाए होइ उम्माओ । पाणाण य सदेहो ix) नवमावत्थाए पत्तस्स ॥ ४४ ॥ x) दसमावत्थाए गओ कामी जीवेण मुच्चए नूणं । (compare also पउमचरिय 15.46 f.). For a detailed enumeration of these from different sources, see R. SCHMIDT: Beiträge Zur Indischen Erotik, pp. 124 f., Leipzig 1902.

Page 159—lines: 18) The line कुवल्लयमाला etc. has some metrical ring in some parts. 29) The author has not given earlier any indication of these detailed activities of Kuvalayamālā.

Page 160—lines: 9) This context reminds one of सिंहकुमार and कुसुमावली in the *Samarāś-caakāhā*, 2nd Bhava. राजहंसिका is present in both the places: Harihhadra introduces her in a painting and here engraved or cut on a भूर्जपत्र. 18) Compare अह्णिबविट्ठण्ड etc. and the द्विपदी lines below with similar verses in the समराश्चकहा II, p. 72 JACOBI's edition. 22) अवरलिखी, some different script, other than ब्राह्मी. On some details about लिपि, please see H. L. JAIN: भारतीयसंस्कृति में जैन धर्म का योगदान (Bhopal 1962), pp. 286 ff.; A. NAHTA: जैनधर्म में उल्लिखित भारतीय लिपियाँ, एवं इच्छालिपि in the नामरी प्रचारिणी पत्रिका, 75, 4, 343 f., also his सांकेतिक महाराष्ट्री लिपि का एक ग्रन्थ, कलना, January 1952. 24) The metre is द्विपदी, which is called दुवइखंडलव. The second line is slightly defective.

Page 161—lines: 1) Elsewhere he is called महासेन, p. 110.8. 3) The structure is that of a gāthā, but the ring is slightly different. 16) Description of the morning. 18) This is a विपुला गाथा, so also the next.

Page 162—lines: 3) These are the practices of propitiation for getting a child. 9) Kuvalayamālā is dark in complexion. 21) Here is a discourse on what is *heya*, *upādeya* and *upekṣa-ṇiya* with reference to this and the next world.

Page 163—line: 14) He is a विद्याचरभ्रमण, so he flies.

Page 164—lines: 3) The string of similes adds a grace to the simple style; see also line 8 below, and lines 7 ff. on p. 165. 11) Rather महामोहपायलेण.

Page 165—lines: 1) See p. 158.4. 17) These hyperbolic expressions show the author's mastery over expression. 27) See notes on p. 158.25.

Page 166—lines: 16) These gāthās are of the Vipulā type. 32) Strings of such similes evidence that Uddyotana is adept in his ideas and expressions.

Page 167—line: 1) The author says 'लोए सुणीयइ' because he does not accept the theory of creation. Compare शाकुन्तलम्—अस्याः सर्वविधो प्रजापतिरभूत् etc.

Page 168—lines: 8) This context reminds one of the समराश्चकहा II, p. 65 (JACOBI's ed.). 11) J ऐहिर but P ऐहिर. 23) Very often the use of कि in this text is a forerunner of Marathi की.

Page 169—lines: 3) The box for betel-leaves has the shape of fish with golden wings. 12) The advent of the cold season is being described. A string of short sentences giving significant colour-strokes in a descriptive picture is a speciality of Uddyotana. 21) Compare पञ्चतन्त्र I. 26) Some forms are in Apabhramā, also in 33 ff. on the next page. 33) Those who scorched themselves with five fires are qualified as Mahāmunis.

Page 170—lines: 7) These astrological details need scrutiny, especially with regard to their source. 12) The लग्नमुहूर्त is coming at night, as is the custom in some parts of India. 21) Pre-wedding preparations in the palace are being described.

Page 171—lines: 3) There is a description of the Wedding of सिंहकुमार and कुसुमावली in the समराश्चकहा II, pp. 74 ff. 11) Compare the four मण्डल with समराश्चकहा, p. 80. 18) These four verses are in a समचतुष्टयी metre, called संकुलक; each line of which has 16 मात्रा (6, 4, 4, 2). From the second verse onwards, the lines are interlinked with मूललायक.

Page 172—lines: 4) Note how a long passage, quite a nice one, is absent in P. 10) There is a slight metrical defect which can be removed by reading मुयह for मुयह; so also in 12 where the emendation is suggested, or अरणहिही. 15) This passage is found only in one of the Mss. 18) चोरि Gerundive form; cf. Kannada forms like *māḍi*. 28) दुष्कल्प is not recorded in the PSM.

Page 173—lines: 8) The expression अयायसील etc. is really out of place, because they are now husband and wife; the whole atmosphere, therefore, is a bit artificial though quite catching and romantic. 17) Either the whole episode is a later addition, at a second thought; or we need here a sentence तबो गिगबो सहीसयो । Once the friends had gone out (p. 172.4), but they were again called in to arbitrate this dispute. The context does not suffer, even if this episode is omitted. 25) सहः अपीता=सहायिता? 32) बिजया is situated right on the sea-shore; and its southern fort-wall is washed by the waves of the ocean. 35) Read करवत्तुक्तमागमिष्यं.

Page 174—lines: 7) Here is a दण्डक in four lines: each line opens with 6 ल and a number of रणस (—U—); so it may be called in general उत्कलिका or in particular प्रचित (as defined by some). 14) The metre is संकुलक, see the note on p. 171.18. 20) These विदग्धs are also known by the name छपण्य or पदप्रज्ञ. 21) (1) प्रहेलिका is a 'riddle or conundrum' thus defined in the *Kāvyaadarśa* (III.97) which enumerates sixteen sub-types of it: कीडागोष्ठीविनोदेषु तज्जैराकीर्णमन्त्रणे । परध्यामोदने चापि सोपयोगाः प्रहेलिकाः ॥ Bāna mentions it—कदाचिद् अक्षरव्युत्क-मात्राव्युत्क-विन्दुमती-गुञ्जचतुर्धपाप्रहेलिका-प्रदानादिभिर्वनितासंयोगमुखपरार्द्धमुखः (ed. PETERSON, Bombay 1900, p. 7, line 22; see his notes on the same, especially the extracts from the com.). See also Dr. P. V. KANE's notes on the *Sāhityadarpaṇa* I.2, p. 23 f (Bombay 1951). The *Kāmasūtra* (I.3) puts it as one of the कलस. The reading (2) वृद्धो is uncertain; P reads instead वृद्धो. Is it वृद्धो? (3) अतिम-क्लरायो=अन्वयाक्षरिका, which is also known as प्रतिमाला. On this see P. K. GODE: The history of the Art of capping verses, in the *Dr. S. K. Belvalkar Felicitation Volume* (Delhi 1957), pp. 169-74. These three, according to Uddyotana, are quite popular, current even among the cowherd boys. 25) (4) विन्दुमती—According to the definition given by the author the last syllable also should have been an alphabet. PETERSON in his notes, referred to above, gives an illustration which has bindus in the first and the last syllables.

Page 175—lines: 3) लपरियाय? (5) The name of this riddle is बहु° or अद्वाविजडो. The first line gives a clear definition of this. 4) This line and the illustrated verse are in Sanskrit. 10) (6) प्रश्नोत्तर of which so many alternatives or varieties are known, arising out of grammatical or dialectal etc. variations. See Hema. *Kāvyaṇuśāsana*, v.4 (Bombay 1938), p. 323, especially the *Viveka*.-14) By प्राकृत the author has the standard dialect (either माहाराष्ट्री or शौरसेनी) in view: that is why he mentions also अपभ्रंश, पेशाबी and मानवी. 15) गुरुतर is an important variety of प्रश्नोत्तर which is illustrated by Haribhadra also in his *समरद्वयचकहा* pp. 610 f. 21) (7) पट्टदं (=पट्टार्थ or पट्टार्थ?). 23) The author is using some explanatory words in Sanskrit. कः प्रजा-पतिरहिष्टः etc. is a good śloka, with three pādas in Sanskrit and one Prakrit.

Page 176—lines: 1) (8) अक्षरव्युत्कम् is illustrated in the Notes of PETERSON referred to above thus: अक्षरस्य वर्णस्य व्युत्तर्यं तदक्षरव्युत्कं यथा—कुर्वन्निवाकरस्लेषं दधच्चरणदम्बरम् । देव योष्माकसेनायाः करेणुः प्रसरत्यसि ॥ अत्र करेणुपदात्कारव्युत्तो द्वितीयांशप्रतीतिः । 4) (9) मात्राव्युत्कम् is thus illustrated in the Notes of PETERSON referred to above: मात्रावाव्युत्तर्यं तन्मात्राव्युत्कं यथा—मूलस्वितिमः कुर्वन्मार्द्रजुष्टो यतासरे । चिटः सेव्यः कुलीनस्य तिष्ठतः पथिकस्य सः ॥ चिटपदाविकारमात्राव्युत्तो बटव्याघ्रस्य प्रतीतिः । See also Hemacandra's *Kāvyaṇuśāsana*, v.4 (Bombay 1938), p. 315. 6) (10) विन्दुव्युत्कम्. 9) (11) गुञ्जचतुर्ध-पादम्, *Kāvyaṇuśāsana* p. 323. 13) (12) सजितव्यता—what is intended to be said is not apparently said. 15) (13) हृदय-माषा or—माषा, हृदय seems to indicate the central theme. 17) (14) पोम्ह=पद्मम्. The *Kāvyaṇuśāsana* (p. 321) *Viveka*, illustrates what is called पद्मबन्धः, certain syllables being arranged in the lotus. One author gives two illustrations. 21) (15) शाषार्थम्. In both the gāthās the second half is identical. 25) (16) संविधानकम्. The prose lines explain the significance; गर ए as well as गर ए (=अरे पुरित ए न ए ति). 30) (17) माषारक्षसम्. The idea underlying this is explained in line 31. 32) (18) प्रथमाक्षररचितम्. The first letters of the four quarters of the Gāthā are meant.

Page 177—lines: 1) Better combine the readings of both J and P, and read thus with a little emendation 'दासो हं ते' ति कामयते. 2) छपण्य=पदप्रज्ञ. See my paper on the छपण्य-माहाजो in JOR, vol. XI, 4, Baroda 1962. 15) बिजयापुरी is on the shore and close to the forest. 28) Here is a catching discourse on Samyaktva, religious faith or spiritual conviction, which is a shelter and safety to the soul in Saṃsāra. It is likened here to 'a plank in the sea', 'a caravan in the forest', 'a track in the thicket', 'a lake in the desert', 'food in famine', 'fire in winter', 'the wish-giving jewel for the poor', 'a supporting branch in a rushing stream', 'armour on the battle-field', 'sun in darkness', 'a lake in the burning forest', 'a supporting branch on a precipice', etc.

Page 178—lines: 25) The similes are quite effective. 32) The author has a fund of useful information from which he draws suitable illustrations; and his discourses carry a great effect on the minds of his readers and hearers.

Page 179—lines: 7) Read अलव for अलण. 11) उ in some of these words may stand for short जो. 19) Better ब्रिषाण for ब्रिषाय.

Page 180—lines: 24) That gives some ideas of the preparations of the Journey to the east. 31) This context reminds of Śakuntalā who takes leave of trees etc. in the fourth Act of अमित्रजानाकुन्तलम्, IV.8 ff.

Page 181—lines: 16) Here कुललयमाला is taking leave of domestic birds and beasts. 25) Here are the rituals before the प्रयाण.

Page 182 line: 6) Here follows a poetic appreciation, in comparison and contrast, of prince Kuvalayacandra and princess Kuvalayamālā, by themselves and in relation to others.

Page 183—lines: 19) बिजवापुरी is obviously different from जयन्ती पुरवरी. 24) Here follows an exposition of good and bad शकुन्तल, perhaps from some शकुन्तलारव.

Page 184—lines: 10) Compare पद्मचरिय, 94.35-36. 25) On his way back from Vijayāpurī the prince first crosses the Sahya mountain. 28) The monk is neither a Tāpasa nor a Tridandīn. His three characteristics are: (i) The hair on his head is pulled out lately; (ii) he is wearing white garments; and (iii) he has a bunch of feathers in his hand, apart from his captivating appearance. 33) As his eyes are winking and his feet touching the ground, he could not be a god; but he is a विद्याधर who has recently entered the order of monks.

Page 185—lines: 8) Lāṭa-deśa is said to be known for Deśabhāṣās. 18) Here is introduced a screen or scroll on which the संसार-चक्र is painted. 21) Here follows an attempt to present various sketches from this world, of persons showing their activities and the consequences to which they are subjected here and elsewhere. 27) A king with his activities. 32) The robbers and the robbed.

Page 186—lines: 6) The cultivator and the head of the family, their minor and major sins. 18) The plight of the family-members on the death of the head of the family.

Page 187—lines: 6) In this paragraph the amorous enjoyments of the couple and their consequences are described. 20) Singer, wrestler, wealthy, learned, ascetic, archer, a woman in delivery pains etc. are depicted in this para.

Page 188—lines: 8) Wedding and the stages, child to old man, both happy and unhappy, are depicted in this para. 20) A king, a greedy sea-farer, a fisherman, a trader, pious men etc. are sketched in this para. 31) Hereon follows a sketch of the animals, killing each other with natural antipathy, eating one another for food; and they are all suffering under the sway of rāga and dveṣa.

Page 189—line: 18) This para depicts the scenes from hell.

Page 190—line: 14) Hereonwards the मोक्ष is sketched; and the effect of all these scenes on Bhānu.

Page 191—line: 1) This episode gives some glimpses of the contemporary vocations and ways for earning livelihood and wealth.

Page 192-3—line: 27) Hereonwards we get symbolically spiritual interpretation of agriculture (l. 27), tending cattle (l. 29), seafaring (l. 33), mining (p. 193, l. 2), carrying merchandise (l. 4), begging (l. 6), gambling (8), fighting (12), wrestling (14), miraculous eye-paint (15), managing a demon (18), miraculous spell (20), and winning divine favour (22).

Page 194—lines: 1) Better जो एव उज्जाणे बट्टो सो तुमं । 18) Here we get some information about initiation into the order and equipments of a monk. 33) The imagery of the morning twilight is very nicely put.

Page 195 lines: 12) Here we are introduced to Dhātuvādīns, alchemists, who are busy in converting baser metal into gold. 20) Read मूला अंतोक्कल-बाव-रत्ना । 25) Here some glimpses of the technique of alchemy are available. 29) मुब्ब and तंब are synonyms. 30) नरेन्द्र: a charmer, magician.

Page 196—lines: 2) नरेन्द्र has a double meaning, a king, and also a magician. 5) किं जलियं...[अहव for अहवा]...रसबदो ।...वि सक्करिसो ॥ is a metrical unit. 32) जोणीपाहुव is the name

of an ancient text; see, for some details about it, J. C. JAIN: *प्राकृतसाहित्य का इतिहास*, pp. 673 etc.; also *Anekānta*, vol. II, pp. 485 f.

Page 197—lines: 6) Rather जोणीपाहुहम्मि भणियं, see p. 196, line 32 above, for a similar reference to जोणीपाहुह. Or whatever the Sarvajña has preached in this respect is जोणीपाहुह itself. 20) That indicates the great authority of the जोणीपाहुह. 21) बलिष is used for the plural. 29) What are known as Dhātuvādins in common parlance have three specific classes: क्रियावादिन्, नरेन्द्र and शत्रुवादिन्. They are further defined and explained.

Page 198—lines: 7) Here the morning is being described. 11–12) These two verses show, with vowel-grade variation here and there, 24 (11–13) मात्रास in each line; and the pattern may be called अचदोहृक. Better read चक्काय् with J. 13) This is a gāthā. 18) These three Sanskrit verses are in the अनुष्टुप् metre. 23) Here we get some idea of his, or of any prince of that time, travelling paraphernalia. 27) Read उच्छलिर्, or उच्छलिर् हलबोले.

Page 199—lines: 17) Are we to read इं इं for इइं? 28) Here is a वर्णक of the town decoration.

Page 200—lines: 8) The ceremony of योवराज्याभिषेक is described here in this paragraph. In this context, please note the observations of Dr. D. SHARMA (*Rajaathan through the Ages*, Bikaner 1966, p. 314): "No book gives a description of the Yuvarāja's rights and duties. A fond father must have left much to his son. (See the *Upamitibhava-prapañchākhāṇḍa*, pp. 237–238, *Tilakamañjarī*, pp. 93, *Kuvalayamālā*, p. 200). By giving him an impressive coronation, attended by all the influential sections of the society, he tried to ensure his peaceful accession and mostly succeeded in his objective. Led by the ruler, the Mahasāmantas shouted, "Victory to the Yuvarāja", as they poured on him scented water from gold pitchers, interspersed with auspicious articles like tender shoots of leaves, lotuses and other flowers (*Kuvalayamālā*, p. 200). And further solemnity must have been added to the accession by various ceremonies. The minimum age at which a Kumāra was made a Yuvarāja, probably, was 16 years. It was not necessary that he be 25 years old, as assumed by some writers on Ancient Indian Polity". 11) जेष्कारिजो=जडकारिजो=जयकारितः.

Page 201—lines: 16) This indicates how कुलधर्म (in which the कुलदेवता played an important rôle) was important. 21) That is how the same mother-deity gets different designations or names under different contexts. 28) मात्रा and वर्ण(क) refer to written symbols for vowels and letters (in general). Possibly –वण्य stands separate and without case-termination. It is a good description of a palm-leaf Ms: The leaves (lit. the bunch of leaves) are as long as the wooden boards (पट्टास, or even पट्टास्तः), between which they are packed. The script is बाह्यी; and the letters which are inscribed on palm-leaves are covered with the fluid or powder of मरकत.

Page 202—lines: 1) This paragraph summarises the fundamentals of the Dharma which the Kuladevatā has given to him in that Mss. Mokṣa or Liberation is achieved through *dāraṇa*, *jñāna* and *darśita*. The five Vows: Ahimsā, Satya, Asteya, Brahmacharya and Aparigraha are to be practised. All beings, like oneself, yearn for *sukha* and dread *duḥkha*; so one should be kindly and friendly to all the beings, both *trasa* and *sthāvare*, treating them all like oneself. Mind, speech and body must be duly disciplined for proper behaviour; and one should lead an austere life cultivating qualities like *kṣamā* etc. The passions should be subdued without any pretence; and ultimately one should give up the world, plunged in study and ever intent on Jina who is free from *rāga* and *dveṣa*. It is thus that the self is realised. This Dharma gives the fruit of Mokṣa and is the source of all happiness. 12) Amitagatī's Sanskrit counterpart runs thus—सत्त्वेषु नैर्वा नृपिषु प्रमोदं विलस्येव जीवेषु कृपापलम्बम् । मायस्वभावं विपरीतवृत्तौ सदा भगवान्मा विदधानु देव ॥ All these go back to a Sūtra of Umāsvatī—नैर्वाप्रमोदकल्प्यमायस्वभावं न सत्त्वगुणाधिकविलस्यमान-विनयेषु । स० सू० ७-११. 17) जयं=जं. 33) विष्णा, initiation rather than renunciation.

Page 203—lines: 1) Dharma, as an allround socio-religious organisation, needs at least the following constituents: an object of reverence, scripture, teacher and a group of followers. But often *dharma* is used in a limited sense also; and it means, some ritual, some belief, some cult, some tenet, some tradition, some custom and so on. It is in this limited sense that the author is presenting different *dharma*s which the king rejects one after the other, because they do not tally with what the Kuladevatā has given to him in the scriptural Ms. It is better that we read

अम्बुज, cf. Konkani, बाम्बो, agreeing with बम्बो. 21) What the religious teachers are going to state is बम्बिलोव, and not Dharma as a whole or in its entirety. 23) This corresponds to the Buddhist view, stated possibly in contrast to the Jaina view which is given in that text by the Kuladevatā. 27) The two view-points, given in lines 27 and 31, look apparently alike: that may be the reason why J omits the first and P omits the second. Both of them have the Sāṃkhya terminology as their basis. The first is specifically attributed to Tridaddins but the second is stated anonymously. 35) Equating Kṛpā with Paramātmā, this verse echoes many bits from the ऋग्वेदीया—see, for instance, VI-29, 31; XIII-16, 27; XVIII-20 etc. Compare also the Śvetāśvatara VI-11—एको देवः सर्वभूतेषु मूढः etc. Cf. सूयग 2.6.47. Also the verse एक एव हि भूतात्मा भूते भूते व्यवस्थितः । एकया बहुधा चैव द्रव्यते जलचक्रवत् (सत्यशासनपरीक्षा § 6).

Page 204—lines: 3) In lines 3 and 5, Brahmanical sacrifices are put forth as the religious practices. 9) See the variant line in P. 11) Here the case for ज्ञानप्रस्थाश्रम is being pressed. 13) See how lines are improved upon in one or the other Ms. 15) Dāna is the highest dharma of the house-holders. 18) P omits lines 18-21 and J omits 22-25. Their contents are such as to induce one to argue that they are alternative passages or both can have a legitimate place in the text. In the first view, the term अर्द्धत is being understood in a different context. In line 22, are we to read स दूत-वाय- (स हतवाय?) 27) This is a typical case of devotional dedication carried to extreme: some such cases are reported even to-day; and social reformers are up against them. 31) This is self-immolation in fire or water as a part of religious end. Such practices are reported at various localities; see K. K. HANDIQU: *Yāśastilaka and Indian Culture*, pp. 391 f., especially foot-note 6.

Page 205—lines: 1) एवं बाल्य-मरण would have been more suited for Jaina terminology. 3) The king, while rejecting this view, is putting forth the Jaina view, which is prescribed primarily for monks: these are socially beneficial acts which involve अत्याश्रम, inevitable in the case of a layman. कावहलेषो बहुपुष्परात्री । 6) Note the alternative line given by J, which is less popular in expression. 6) On this point, the author has expressed himself more than once earlier: internal purity, by removing Karmic dirt, is more important than outward cleanliness, achieved by bathing in holy waters, or at holy places. 9) The alternative verse of J is quite dignified. 11) Here is a case made for Varnāśramadharmā in refutation of which, the Jaina definition बम्बो वरुणसहायो is stated. 15) Building of temples for the worship of god is accepted by both, but the king raises the point 'which god?'. 19) The reference is possibly to an image of man (representing some god?) made of earth is to be created and some mantras are to be repeated before it with a view to burn one's sins. 23) Dhyāna, as means of Mokṣa, is accepted, but the king wants it to be accompanied by tapas, austerities, śīla, rules of good behaviour, and niyama, self-imposed restrictions. 27) Obviously the king means that विनय should be shown to those who are deserving, but not to पावज्जन simply because they are elderly etc. 31) This is the patent view of the नास्तिक school. 35) This refers to giving gifts to Brāhmaṇas.

Page 206—lines: 3) This seems to be the view of Kāruṇikas 'who also according to Vācaspati Miśra were one of the Śaiva sects. As the name Kāruṇika, however, alternates with that of Kāruka-siddhāntins in the commentaries of the Śāṅkara-bhāṣya on the Brahmasūtras and the Kālamukhas in the commentaries of Rāmānuja and Keśava Kāśmirin, the three terms, Kāruṇika, Kāruka and Kālamukha can probably be equated' (*Rajasthan through the Ages*, Bikaner 1966, pp. 412-13). 7) No one has any right to kill any one on any pretext—that is the stand of the king. 9) The point at issue is not clear. 11) This is an interesting view that the पंजर-निष्कृ wants to avoid all animal products, treating them on par with flesh. Haribhadra also refers to them and their view (*Samarāśiccakāhā*, pp. 552-53, ed. H. JACOB, Calcutta 1926). On the exact meaning and identification of पाण्डुर-निष्कृ, see B. J. SANDESARA: A Note on the word Śveta-bhikṣu, *Journal of the Oriental Institute*, XVI, No. 2, pp. 120 f. These ascetics possibly besmeared their bodies with ashes, and hence called so. Early tradition identifies them with Ājīvikas. In this connection see N. SHASTRI: Development of Religion in South India, Longman's Publication 1963, p. 115. Paṇḍara seems to be a non-Brahmin temple priest. 19) The *Hitopadeśa* (1-183) has a verse like this—येन क्षुणीकृता हंता क्षुकाश्च हरिणीकृताः । मयराविचित्रा येन स ते कृति विचारयति ॥ The king makes it plain that Karma is only another name of Vidhi. 27) Īśvara, as the guiding

force behind human activities, is rejected by the king. The author of the *Rajasthan through the Ages* (Bikaner 1966), pp. 396 ff. has some comparative observations on these religious tenets and rites. 33) There are many people who are capable of discriminating between Dharma and Adharma—that is how and why some people practise renunciation. 35) Knowledge is considered to be more important than good behaviour. This may be an attack against some Sāṃkhya followers. See K. K. HANDQUI: *Yakastilak and Indian Culture* (Sholapur 1949), p. 229.

Page 207—lines: 3) This is the Jaina doctrine according to which one should abstain from five sins and adore Arhat as deity. This tallies well with what was written in the Ms. given by the Kuladevatā. 9) Every one is free to practise the religion professed by him, whether it is or is not acceptable to the king. 11) Dharma is based on the Āgama which constitutes the words of an Āpta who is free from *rāga* and *dveṣa* etc. (line 14). Samantabhadra's description of ज्ञान्त is helpful in this context (स्तुतकरणक ५-७) ज्ञानेनोत्सन्नधीषेण सर्वमेनागमेक्षिता । अविश्वं नियोगेन नान्यथा ह्याप्तता भवेत् ॥ भुक्तिपासाजरातकुजन्मान्तकमयस्मयाः । न रागद्वेषमोहाक्षयस्त्यागः स प्रकीर्यते ॥ The knowledge of Āgama is inherited, like the throne, through a succession of Teachers. Why the Āgama is authentic and authoritative is explained in lines 25-26. 34) Note the distinction between कुलधर्म and मोक्षधर्म.

Page 208—lines: 1) In this paragraph the prince reviews his career upto this time. 22) When a monk says धर्मलाभ, it is only a blessing. Compare in this context the other expression सद्धर्मवृद्धिस्तु more current in the South than in Gujarat.

Page 209—lines: 9) Here we get some details of the दीक्षाविधि. 16) This is from the उत्तराध्ययनसूत्र III.1. This and the next paragraph explain fully this verse. 18) This is a detailed explanation of what is known as युगस्मितादुष्टान्त, which illustrates how rare the human birth is. On the rarity of human birth, Mātṛceṭa gives a similar illustration in his *Adhyardhadātaka*: सोऽहं प्राप्य मनुष्यत्वं ससद्धर्ममहोत्सवम् । महापुण्ययुगच्छिद्रक्ष्मणीवार्पणोपमम् ॥ ५ ॥

Page 210—lines: 1) Here follows the उपनय, explanatory application, of the दुष्टान्त noted above. 12) Even if one is born as a man, to belong to a worthy family etc. and to get Jina-dharma are something equally rare. Compare उत्तरा० III.1, X.4 ff. That Jina-dharma is rare is nicely explained with a number of apt similes.

Page 212—lines: 1) एवं च तस्मिन्निषो has a metrical ring. The Danda should be put after कालो, and not after कुलव्यवहस्त. 6) The author explains how one's Karmas are all powerful and how their consequences are certain and cannot be escaped. 10) A philosophical attitude like this that one is responsible for the consequences of one's own thoughts, words and acts definitely enables the individual to behave better and supplies a stable base for the moral balance of the society. This is really to the credit of the Jaina teachers that they have been able to evolve a philosophy of conduct uninfluenced by any reliance upon Super-natural intervention or guidance. 32) Uddyotana stands almost unparalleled in this peculiar style of presenting a string of short and effectively varied sentences and clauses.

Page 213—lines: 7) युवराज is *de facto* entrusted with the powers of the king: of course, the context may not allow us to generalise about the contemporary practice. 14) Heronwards is expressed a genuine yearning for adopting the life of renunciation characteristic of a Śramaṇa or Jaina monk. 23) This shows how renunciation even during boy-hood was lauded at the time of Uddyotana; to-day, however, though now and then practised, it is not looked upon with favour by the society in general.

Page 214—lines: 6) Some of the similes are quite catching. 13) In the view of the author, it is never too early to adopt *brāhmaṇya*: perhaps boy-hood is better suited for its adoption. 16) The two verses, one in line 16 and the other in line 18, are parallelly drafted: What is true of Sūrya is also true of the Jina-sūrya. 20) It is a prayer in Sanskrit and the metrical form is अनुष्टुप्. Ratnaprabha's Sanskrit Digest reads लोक for मोग. 24) See above p. 183, line 13 f. 31) The Sanskrit text (p.* 72.7) rightly renders the last pāda thus—धर्मस्य स्वरिता गतिः ।

Page 215—lines: 12) The normal form of blessing is धर्मलाभ. 28) ए is possibly a contraction of एव or एवं.

Page 216—lines: 4) A वक्त्र was assigned to him. It obviously means a party or group of monks organised for विहार or tour; see also line 6 below. 22) They are called दुष्प्रवित.

Page 217—lines: 10) Note the Mas. Nom. sing. in ए. 21) Here the setting of the Samavasarāṇa of Mahāvīra is comparatively simple: only three items are mentioned—आकारव्य, आसनरत्न and रत्नाशोकपाद. 28) Here सिव stands for मोक्ष; naturally the reading जिणं मोक्षं gives better sense. Mokṣa is the real shelter and that is reached through Samyaktva (Cāritra or Kiriyā?) Jñāna and Darśana. Samyaktva is variously explained here. We can suitably read सम्मत्तज्ञानकिरियासिद्धि etc. 29) Here सम्यक्त्व, ज्ञान and दर्शन are mentioned (also at line 13, next page); elsewhere सम्यक्त्व and दर्शन mean the same, and the third item is चरण, किरिया or चारित्र. May be that चारित्र is being partly included under सम्यक्त्व.

Page 218—lines: 10) Here the characteristics of a सम्यग्दण्डिजीव are being given. Compare सर्वसिद्धि on the तं सू. 1. 2—तत् [सम्यग्दर्शनं] द्विविधं, सरागवीतरागविषयभेदात् । प्रथमसर्वमानुकम्पास्तिक्याद्यभि-
व्यक्तिलक्षणं प्रथमम् । आत्मविशुद्धिमात्रमितरत् १. 11) See the discussion of the भावनाः, or the attendant clauses of the व्रत in the तत्त्वार्थविगमसूत्र, VII, 11—यैवीप्रमोदकारुण्यमाध्यस्थानि च स्ववृत्त्याधिकमिक्षयमाना-
जिनयेषु १. 16) Compare तं सू. VII. 12—जगत्कायस्वभावो वा स्ववेगैरामयार्थम् १. 21) Here are being explained the दोष or अतिचार of सम्यक्त्व; compare तं सू. VII. 23—अक्षुब्धकासाविचिकित्साज्यदण्डि-
प्रसासंस्तवाः सम्यग्दण्डेरतिचाराः १. Pūjyapāda raises the point how they could be just five when elsewhere they are enumerated, in their negative aspects, as eight limbs of सम्यक्त्व, see the *Ratnakarandakā-śrāvakaśāstra* 11-18. 31) These pithy instructions summarise, more or less, what is discussed above.

Page 219—lines: 4) By saying एयं दंशन-रक्षणं, the author takes सम्यक्त्व and दर्शन to be identical. 7) Jñāna must be backed by Darśana and Carāṇa. 8) Better उवणा with P. 13) Here we get the basic justification of the doctrine of Ahimsā. 17) Hereonwards we get some apparently 'flimsy' arguments to defend or justify हिंसा; some of them are interesting in view of the basic philosophical or moral approach. 29) Cf. तं सू. VII. 3—प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा । 30) Cf. सिद्धसेन (in his इतिहासिका)—विशेषयति चाभिमनं च वधेन संयुज्यते, शिष्यं च न परोपमदं परवन्मृते विधत्ते ।
वधायतनमभ्युपैति च पराश्रम निजसन्निधि, स्वयायनिदुर्गमः प्रथमहेतुस्तोषितः ॥ ३-१६.

Page 220—lines: 1) The first महाव्रत is duly observed by one who adopts the five समित्सि; but the list of the so-called Samitis here combines two items, known as भावनस and समित्सि elsewhere—आहुननोष्णीयदीवानिक्षेपसमित्यालोकितपानभोजनानि पञ्च । तं सू. VII. 4 and ईर्यमायैवधादामानिक्षेपो-
त्सर्गः समितयः । Ibid IX. 5. See also the *Ācārāṅga*, Book II, Lecture 15, i. 9) Here the second vow मुसावायविरमण is defined and its consequences here or elsewhere are explained. 15) अलोकवचन is of three kinds: सद्भाषप्रतिषेध, अर्थांतरमात्राण and निन्दा which are duly defined. 19) Truth must serve, and is subordinated to, Ahimsā. 23) It is to be guarded by five भावनस which are explained hereafter. The तं सू. mentions them thus: कोषलोमनीस्त्वहास्यप्रथम्याख्यानायुवीचिभाषणं च पञ्च । VII. 5. 27) Better इहलोकाजीव. The seven kinds of fear are thus enumerated: इहपरलोयताणं अमृतिमरणवैय-
पाकस्ता । सत्तविहं भयभेदं निद्रिटं जिणवर्तिहेहि ॥ see Śubhacandra's Sk. com. on the *Kattigeyānuppekkhā* (Agas 1960) p. 232. 30) Hereonwards अविष्णावागविरमण is explained. 32) That is the rationale of this vow: much the same as in the case of Ahimsā.

Page 221—lines: 1) The third महाव्रत is guarded by five Bhāvanās, which agree more with the enumeration in the *Ācārāṅga*, II, 15, iii, p. 206-7 (JACOBI's Translation) than with the one in the *Tattvārthasūtra* which runs thus: क्षुत्यागारविमोचितावासपरोपरोधाकारभैरवशुद्धिसद्वर्तविश्रवादाः पञ्च । VII. 6. 9) The fourth महाव्रत is वैयुचिरति or बहुचयै. The characteristics and consequences of sexual pursuits are described; and then follow the five Bhāvanās, the first being a little different from those in the *Tattvārthasūtra*: स्त्रीरागकायव्रततन्मनोहराकृतिरोन्नयपूर्वतरानुस्मरणवृत्त्येष्टरसस्वारीर-
संस्कारस्यानाः । VII. 7. Cf. उत्तराध्यायन 16. 25) The first line presents some metrical handicap: B-utter इत्यीपसुपंडवज्जिवाएँ वसतीएँ अण्डर जीसो १, and it is a विपुला type. 31) The fifth vow is परिग्रहविरति. Greed is the root cause of attachment for possessions; and it makes him unhappy here and elsewhere. 32) Note the popular verse: अर्चनाभाजने दुःखं दुःखं संरक्षणे तथा । आये दुःखं व्यये दुःखं शिष्याः कष्टसंख्याः ॥

Page 222 lines: 4) The five Bhāvanās which sustain well or guard this last महाव्रत are these: मनोज्ञानमोक्षेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ॥ VII. 8. The author often calls these भावनस as समित्सि. 5) निवृत्ति, guarding mind, speech and body, and निवृत्त refers to hurtful behaviour through mind, speech and body: thus both amount to the same contents, put positively and negatively. The author says निवृत्तविरतनः; has he in view three-fold acts, कृत्, कारित and अनुमोदित?

Otherwise the use of *मनस्* loses significance. 8) Note the distinction between *अणुव्रत* and *महाव्रत*; the former is prescribed for a limited period in the case of a house-holder and the latter is prescribed for a monk for the whole of his life. 9) Hereonwards there is an exposition of three *गुणव्रत* and four *शिक्षाव्रत*, which stand thus—*दिव्येशानन्ददण्डविरचितसामाधिकप्रोषधोपवासोपभोगपरिभोगपरिमाणातिविसर्गिमागव्रतसंपन्नवच*. 1) तं सू० VII. 21. For details see also the *उपासगदसाओ*. On the enumeration of *गुणव्रत* and *शिक्षाव्रत* there are minor differences here and there. 16) Compare *मारणातिर्की सलेखनां* जोषिता । तं सू० VII. 22. 19) Hereonwards the *व्रतिचार*s of the above vows and *संलेखणां* are described. Compare *उपासगदसाओ* 1.45 ff. and तं सू० VII. 25 ff. *Uddiyotana* appears to follow the *Tattvārthasūtra* closely.

Page 223—line: 4) The term *शील* is used for the *गुण* and *शिक्षाव्रत*; see also the तं सू० VII. 24.

Page 224—lines: 7) Here *बम्पापुरी* is mentioned; but elsewhere, p. 217, line 11, it is *काकन्दी*. 17) *अनङ्गकुमार* is the name of *Mahāvira* in one of his earlier births. 31) *सक्कारो*=*संस्कार*: or *सत्कार*?

Page 225—lines: 7) 'you yourself get burnt'. 13) *गारल्लि*=*गारलि*. 24) Some of the expressions have a metrical ring.

Page 227—lines: 1) Hereonwards there follows a fluent exposition of the twelve *Anuprekṣās*. 1) *अनित्य*-, 19-20; 2) *असार*-, 21-23; 3) *संसार*-, 24-32; 4) *एकत्व*-, next page: 1-4; 5) *अन्यत्व*-, 5-8; 6) *अशुचित्व*-, 9-23; 7) *आश्रय*-, 24—(next page) 2; 8) *संवर*-, 3; 9) *निर्जरा*-, 4-7; 10) *लोक*-, 8; 11) *धर्म*-, 9; and 12) *बोधिदुर्लभत्व*-, 10-11. The enumeration agrees partly with तं सू० and partly with other *Prākṛit* sources. For a detailed discussion about them, see my Intro. to the *Kārttikeyānuprekṣā* (Agas 1960).

Page 228—lines: 11) The author gives here his ideas about digestive process inside. 25) *वेगसरी* (?). 28) Some of the illustrations are interesting.

Page 229—lines: 6) Arc we to read *विरम्भ* for *व रम्भ*? 19) Better read *विई* for *विद्दी*. 25) See the notes above on p. 96, line 5 and p. 110, line 7. There is some confusion between the names in heaven (*पद्मसार* and *पद्मवर*) of *मानव* and *मायादित्य*.

Page 230—lines: 1) Here, in this paragraph, the author makes out the point that a *Samyag-dṛṣṭi*, without good conduct (*a-vīratā*) will be unhappy; but, if he is endowed with good conduct (*viratī*), i.e., he abstains from all sins and is pure in mind, he is happy. 12) This is an *अनुष्टुप्* verse. 13) The term *पञ्चाङ्गारण* obviously means questions and their elucidations (in reply): thus the contents included under the title *पञ्चाङ्गारणार्था* are out of place. 20) The grades of existence, the physical disabilities and equipments, intellectual gifts, possessions and other worldly environments depend on one's own *Karmas*; and what *Karma* lead to what types of consequences is elaborated here in §§ 356 onwards. 32) The tendencies and acts which lead the soul to hell (lines 32 to p. 231. line 1); see तं सू० VI. 15—*बह्मरम्भपरिग्रहं नारकस्यायुः* 1.

Page 231—lines: 2f.) The tendencies and acts which lead to different *gatis* (ll. 2-4), to different genders (ll. 5-7), to duration of life (ll. 8-9), to comforts (ll. 10-11), to fortune (ll. 12-13), to grades of intelligence (ll. 14-15), to pangs, fortitude, and fruitfulness (ll. 16-21), to frustration (ll. 22-25), to defective organs, different social status and unbalanced routine (ll. 260 to p. 232, 1.4); but one who is endowed with three jewels attains liberation. 10) Compare *बज्जालम*, 5.8 first line.

Page 232—lines: 24) The name of the king is *रणवर्द्धो*=*रणवर्द्धनः*, but P reads *रणवर्द्धो*. Both the spellings are available—*पियंगुमदी* and *पियंगुमर्दी*: P is partial towards the second. One the next page, line 2, we get *ज बुध P बुय*—such instances indicate that the earlier Mss. contained more *Saurasenisms* which were eliminated in later codices under *Mahārāṣṭri* influence.

Page 233—lines: 9) This Sanskrit line is just the half of an *अनुष्टुप्* verse. 19) *अवति* is the name of the king of *Ujjaini*. If the author's statement is based on any tradition, well, that should explain the name of that territory. The term *अवति* is to go back to the *√अव्* to protect: *अवं* (pres. participle) ति in *Prākṛit*, or *अवति* (इति ते राजानः). *तद्ध* or *तद्धो*, possibly a contaminated form from *तद्वा* and *तद्धो*, 'then'. 23) *सुंदरी* Acc. sing. 27) Some of the expressions have *स्लेष*.

Page 234—lines: 11) *मण्ड* is a kind of drum, possibly slender in the middle; or the reading might have been *मण्ड*=*मृगेन्द्र*. *सिंहकटी* is generally used for a lady with slender waist. 13) *कविट्ट*-*सरिता* Inst. sing. (on the mistaken analogy of *पयसा*, from *पयस्*) stands as an adjective of *पयस्करजुल्लेख*. 17) Obviously the poet has mastery over a fund of similes. 19) The author mentions here a number of mythological maidens: *रति*, *वृति*, *बी*, *ह्री*, *रम्भा*, *सर्वसी*, *सावित्री* and *सरस्वती*.

Page 235—lines: 10) Each line has 30 मात्रास; it is of the गीति type; and it can be called हरिणी-कुलम् (4×7, 2; with pauses after 12 and 8 मात्रास). 2d) द्विपदीसङ्घ (Hema.: *Chandonukāsana* IV. 85). If सङ्घ (meaning, group) is also a name of some metrical form, may be that the reading is corrupt (स्थिर?). जनेटिका, also spelt जनेटिका, जनेटिका (‘नेटिका’), Hema., Ibid. VII. 67. चित्त=चित्रा (Hema., Ibid. III. 68), or चित्त=चुत्त. नाथा is well-known. 30) जिह्वं=निद्राया? विवर्णन=विचूर्ण? The author is adept in such style, with pithy sentences.

Page 236—lines: 10) Some word is missing in the first line. 12) The first line presents some difficulty. Are we to read कृडं ति? 22) The प्रज्ञप्ति-विद्या helps them to know things at a distance; and it is both personified as well deified. 26) ए=ते; it is recorded as an independent form of the Gen. Sing. of युष्मद्, see Hema. VIII, iii. 99. Or जेण-जे, being read of uttered together, becomes जेण ए. 31) In the Ms. P, there is a Daṇḍa after एतो. P clearly reads तंतवक्षणे, but J तन्वाण which is preceded on the margin by पंचत. As HERTEL has noted the Buddhist version (of the पञ्चतन्त्र) from Nepal was called तन्त्राख्यान; see my paper in the Adyar Library Bulletin, Vol. XXV, parts 1-4, pp. 354-55. The Sanskrit version (p.* 78, l. 4) calls this merely a popular verse, and reads the second pāda thus: नागराजोऽबोधिदम्, perhaps a little improvement on the reading of P.

Page 237—lines: 1) This verse is quoted by Hariṣena (A.D. 931-32) in his बृहत्कथाकोश (Bombay 1943), p. 152 in this manner: तवा बोधस्तु-नीयमानः स्वर्णनं [सुपर्णनं] नायः पण्डुरिखवोत् । यः स्त्रीणां गुह्यमाख्याति तदन्तं तस्य जीवितम् ॥ 3) सुविशमि तं मम would be equally a good reading. 4) एत साहेयम् (eventually साहेयम् ‘ति’)? Or एत [वृत्तो]? 16) Or मा (negative particle) य देवीहि अबहरिजी. ‘And (I hope) he is not carried away or kidnapped by deities’. 29) Is इत्थि just a particle of decoration here?

Page 238—lines: 1) This is a विपुला वागी. 5) The imagery is finely projected. 14) अग्न्या, tip or top, compare Kannada *api*. शरीरि=शरीर. The comparison is possibly with a heap of tufts of शरीर piled up in a big basket. 24) कावालिग्या, one who follows the routine of कापालिब्रत, a Tantric वायमार्य.

Page 239—line: 26) For facility of pronunciation, the intervocalic consonant *r* might have been retained in such words as चित्ति.

Page 240—lines: 10) The word शास्त्र has possibly some स्मृति verse in view. We get in the बोधायनस्मृति (१.१३)—पतिर्हि देवो नारीणां पतिर्बन्धुः पतिर्मतिः । पशुर्गतिस्तमा नास्ति दैवतं वा यथा पतिः ॥. The practice of अनुमरण or स्मृति seems to have been common in the society round about. See also a simile arising out of this custom, p. 82, line 20. 16) Here वापी is graphically compared with कामिनी, a nicely worded metaphor. 30) Hereonwards we have not only a series of dependent उपमास but also a good bit of अनुमास upto वर्णतराई, almost of the pattern of शृङ्खलायमक.

Page 241—line: 17) In the first three पाद we have the शृङ्खलायमक.

Page 242—line: 1) Hereonwards we have an exposition of उदय, क्षय and संयोजन of ज्ञानावरणीय and other Karmas with reference to इव्य, क्षेत्र, काल, भव and भाव.

Page 243—line: 13) Here is a contrast of the conditions in the Aparavideha and Bharata.

Page 244—lines: 5) Here is a Sanskrit quotation: ‘मनसा देवानां वाया पार्थिवानाम्’ । 24) This text says एको परं देवो. The Sanskrit text, however, ‘द्वौ देवौ स्तः, तावत्पत्यायुधौ’ । There seems to be some confusion of details in the Prākṛit text. 28) Better a paragraph should begin with एवं च भवन्तं etc. 30) Note how synonyms of root साहृ etc. are used.

Page 245—lines: 6) Here is an exposition of the Leśyā doctrine to explain how individuals occupied with the same act (see 246.9) incur different quantities of sin. 9) The form बहुपृ inherits the traits of बहुवे. Note the form बंधिरे, a relic of the Perfect. 12) Here is a fine account of what is known as लेष्यायुक्त. 17) Are we to read न य भाषण (Acc. sing.) कण्ठे य फालिप? 18) छाग, Deśī, hungry.

Page 246—line: 33) Note the Yamaka in this verse.

Page 247—lines: 7) ‘तुलनां बलं राधा’ is a metrical foot. 14) The proper name बहुरगुत्त is rendered बहिरगुत्त by the Sanskrit digest, but it should be better बहुरगुत्त. 15) The story of Agada-datta in the com. of the उत्तराष्ट्रयज्ञ very much resembles this story. Compare the verse in the story मञ्जुं सप्त दिवाणं पुराणं नो ल्हामि जह नाह । तो अलियजलमजाकावलीनु जालेम नियदेहं ॥ with line 16 here.

Page 248—lines: 9) Gautama raises this question, because this eating of flesh by one of the Deva-yoni is against Jaina dogmas. Mahāvīra explains the situation by saying that the Veṭāla is just joking to test the bonafidy of the prince. 15) अद्विसरिः; here सरिः has the sense of सहिय. 34) वेपथ्वं वा or वेपथ्वं वा—here lengthening of इ or doubling of वा is for the sake of metre.

Page 249—line: 30) In the तंरंगलोका—आयण्णावट्टिएकवाणकरो (p. 37, verse 70) Rājāsākhara has expressed a similar idea in his *Karpūramajjari* II. 6: अयम्मि जिगसरणी गणणा तीए, मण्णं पुणे कविज-दुद्धतंरंगमाला । पच्छा ज से सरइ तंसणिरिक्खिएसुं आअण्णकुडल्लिअवावहरो अणयो ॥

Page 250—line: 28) Note अविः.....करेता ।

Page 252—lines: 29) So the author recognises both the forms वंद (line 1) and वंद. 31) Here the author seems to have confused between वपयमाला and वपावर्ह, see 250.19 above. The Sanskrit Digest rightly says 'वपयमालया प्रवे' * 83.12.

Page 253—lines: 4) करण मोत्तुण जूजसमयम्मि, वुद्धसमय refers to the code of warfare. 18) Vajragupta is plunged in sense-pleasures, not even aware of the passing of twelve years since he left home: so here is a divine voice reminding him, deluded by stumbling with infatuation as he is, that a Fall for him is inevitable, if he fails to remember the परलोकहित. 26) In this paragraph viratī is stressed even in the midst of pleasures.

Page 254—lines: 1) Pleasures are a result of Punya which accrues from the practice of Dharma without which all enjoyment is a mockery. 11) Lovely and tempting lures cannot be a shelter from the pangs of hell from which Dharma alone can protect one. 19) Nowhere there is anything like satisfaction in this Saṃsāra: quenching of one thirst only gives rise to another, and so goes on the series in this Saṃsāra, irrespective of the fact whether one is a god or a man. 26) Saṃsāra has manifold tortures, ailments, humiliations and sufferings which one should recollect and get rid of infatuation for pleasures.

Page 255—lines: 3) The sense-organs are a trap and their pleasures are fatal in consequence; so one should be devoted to Samitis instead, with full control on mind, speech and body. 12) Kulaka is obviously a group of verses. 26) This verse संसंगतमायेषु अनायं नास्ति संगतम् । अनया सह राजेन्द्र एकान्युविता वयम् ॥ is taken out possibly from a narrative context. The source is said to be नीतिशास्त्र.

Page 256—lines: 30f.) Gods are of two kinds सराग and विरागिन्. The former class includes गोविन्द, स्कन्द, इन्द्र, व्यन्तर deities, गणपति, दुर्गा, यक्ष, राक्षस, भूत, पिशाच, किन्नर, किंपुच्छ, गन्धर्व, महोरग, चन्द्र, नक्षत्र, तारक, ग्रह, आदित्य, नाग, उदधि, सुपर्ण, अग्नि, विष्णु and इन्द्र. All these are worshipped by somebody or the other, in some place, context or the other. In giving fruits in response to devotion, worship etc. these gods are only सहभावी, coincidental: what is important is one's own Karma according to which there results one's happiness or misery. The gods of the विरागिन् class (namely, अर्हत्, सिद्ध, आचार्य, उपाध्याय and सर्वसाधु), when respected, only show the path of Liberation. However, according to the भावना of the devotee, they become the cause or occasion of शाप and अनुग्रह—which process is illustrated by parallel cases of the Mātrīc lore, sometimes a bit obscure. Vitarāga god is indifferent to praise or blame. Just as mercury dropped in fire splits into pieces which flow in different directions; similarly the sin disappears at the sight of Jina.

Page 257—lines: 22f.) Here we have some Tantric description of the worship of सराग-देव. These details have been worked out in a chart in the Gujarati translation, p. 460, lately brought out by श्री हेमसागरसूत्रि, in the श्री आनन्द-देव-ग्रन्थमाला, No. 10, Bombay 1965.

Page 259—lines: 1) The *Vajjālaggaṃ* has a verse like this: धारिद्वं तुज्झ नयो जस्स पसाएण एरिस्ती रिद्धी वेच्छामि सयसकोए ते मह लोया न वेच्छंति ॥. 8) One can introduce here the popular notion of देव for पुण्य (see below 260.1) and thus the author has stated his concept about the relation between देव and पीरव which affect one's worldly prospects.

Page 260—lines: 12) पक्खिकुले, Mas. nom. pl. 13) बहुप्पमाणा Acc. pl.? 18) As it is गहवात् अपि....पुत्तमं मन्ने ।

Page 261—lines: 6) Religion can be and has to be practised not only by men and women but also by beasts and birds as well. 8) A doctrinal point is raised: who go to hell and how the hell-life is incurred? Here four causes or items are specifically stated. Compare बहुवारन्-परिव्रह्मं नारकस्यायुः, स० बु० VI.15, which is more general. The first three are covered by बहुवारन् and the last by परिव्रह्. 22) The expression पाप्मनरत्नं बभूवुर्न जीविषं ति । is interesting.

On the pattern of पावपरं जीविमं, we can read बहिंसा-परमो बन्धः, rather than बहिंसा परमो बन्धः as it is generally understood. 31) अनुज्जा=अनुज्ञा.

Page 262—lines: 1) The context of the bird seeking consent of the elders to quit the world and adopt renunciation is really an अनुपदेश giving lesson to all those who are too much attached to the world. This breathes the same spirit seen in the *Uttarādhyayana* IVX and IXX.

Page 263—lines: 3) Here the Mother is being requested to give अनुज्ञा to adopt renunciation. The various terms of address are interesting. 16) Note ज्ञे with infinitive. 33) Here in the same manner the elder brother is being requested.

Page 264—lines: 3) The second part presents some difficulty. 12) Here the younger brother is approached. 18) Here the elder sister is being addressed. 21) पोमाय from पुमान्? 28) Now the younger sister is approached. 33) Hereonwards the wife is being addressed.

Page 265—lines: 21) This optimistic desire to put oneself on the right track, for doing which it is never late, is a highly praiseworthy tone and a worthy outlook on life. 34) पापाहि=पापहि (=पादेय=पादयोः)?

Page 266—lines: 1f.) He is addressing his children, then his father-in-law (l. 11), thereafter his mother, his mother-in-law (l. 17), and then his friend (l. 31).

Page 268—lines: 9) Here the references to Magadha, Rājagṛha and king Śreṇika bring us to a historical period. 20) सुतपार्श्व=सुत- or सुतज्ञान. 25) Hereonwards some details of the निमित्तज्ञान are given. Some syllables are auspicious, while others are inauspicious. These topics, Dr. Nemi-chandra Shastri, Arrah, informs me, are discussed in Jaina texts such as अर्हचूडामणिसार, जायजान-तिलक, केवलज्ञानप्रश्नचूडामणि, वादोमीलनप्रश्न etc.

Page 269—lines: 7) The theoretical discourse about *nimitta* serves like a prelude and anticipates, as it were, the dream of Mahārathakumāra. 23) Here is a doctrinal discourse on the fourfold Ārādhana: ज्ञान, दर्शन, चरण and वीर्य. 26) Compare *Mūlācāra* v. 72 and 170. The topic of Jñāna is dealt with in 269.26-270.4.

Page 270—lines: 5) The topic of Darśana is dealt with in lines 5-15, with reference to its eight *āṅgas*. 14) This verse is often quoted. May be that it is an old verse of traditional inheritance. 16) Hereonwards is discussed चारित्र्याचन consisting of five Samitis and three Guptis, which are called Eight प्रवचनमातृका. 26) The last आराधन consisting of twelve penances is passively referred to.

Page 271—lines: 1f.) Here is the offering of Sāmāyika, a good doctrinal discourse on its contents and mode of offering. Having accepted Saṃlehaṇā, on the eve of his career, one abandons all violations (in thought, word and act, and all that is committed, commissioned and consented to) of the six-fold vows (Five Mahāvratas and Rātri-bhojana-viramaṇa), ll. 1-6; all notions of mineness in the context of possessions, relations and attachments ll. 7-15; and all passions (*kaṣāyas*), all activities, through words and deeds, which cause even remote pain to others: lastly, he forgives all or apologises to all and want all to forgive him.

Page 272—lines: 5f.) Likewise, the saint Vajragupta, on the eve of his career, recounts and offers repentance for his various irregularities in the practice of religion. He offers Sāmāyika, recollects fourfold Maṅgala and solicits fourfold shelter, the best of the four being Jinadharmā. Then either he abstains from or devotes himself to items, enumerated from one to thirty three, as well as those of the miscellaneous type connected with Jaina doctrine (ending with p. 273, line 22). This tendency along with the pattern of details is pretty old, see the *Uttarādhyayana*, Chap. 31 called Caranavihi; it is followed in the *Dharmopadeśamālā*, pp. 67f. (Bombay 1949).

Page 273—lines: 6) Then Pratikramana is offered with reference to various omissions and transgressions. 20) Here the author has the tenfold enumeration of Prāyaścitta. while another with nine varieties is also known, see the हं सू. IX.22. The former has मूल, अनवस्थाप्य and पाराधिक in the place of परिहार and उपस्थान of the latter. 25) Similarly Svayambhūdeva meditates on the nature and types of Death, namely, Paṇḍita- and Bāla-marāṇa. Right from conception death might overtake one at various stages and in various forms. In this context see the जायजान I. vii.8; गणवती जायजाना (Sholapur 1935) which is mainly devoted to this; वरदत्तवाही, one of प्रकीर्ण texts, deals with this topic.

Page 274—lines: 4) Within a few days after birth, the child may be offered as oblation or it may be affected by various diseases and ailments, the list of which is quite interesting. This list sheds some light on the contemporary practices like *नुगुल*. 16) Here some weapons used for striking are mentioned. 22) After enumerating the types etc. of Death for human beings, the author deals with those of sub-human beings in their *Sthāvara* (27f.) and *Trasa* forms (30f.).

Page 275—lines: 6) Death in hells and heavens is dealt with in the following lines. 16) Hereonwards we get a description of the nature and constituents of the body which is after all perishable being subject to various ailments. What is more important is Dharma for the practice of which one should take the maximum advantage of the body without undue infatuation for it.

Page 276—lines: 3f.) One is to reflect on the nature of *Jīva* and its fate in *Samsāra*—there are various kinds of death; but the *Paṇḍita-maraṇa* alone helps one to get rid of *Samsāra* and attain the status of *Siddha*.

Page 277—lines: 7) In the same manner, the saint *Mahāratha* accepts *Saṁlchāṇā* and offers salutation to *Arahanta*, *Siddha*, *Ācārya*, *Upādhyāya* and *Sādhu* in §§420-24. We get a good discourse on these five and their nature. The *Arahantas*, especially the *Tirthakaras* of all times, of all places, in their different stages of varying careers, and endowed with great qualities are described: a salutation to them leads one to *Mokṣa*. 26) Hereonwards we have a salutation to *Siddhas*; their types and varieties are interesting. Compare in this context T. S. X. 9.

Page 278—lines: 7) It is the *Gaṇadhāras*, to be included under the category of *Ācāryas*, who are responsible for incorporating in *Sūtras* the words of *Jina* which thereby have come down to us. Different *Ācāryas* knew the *Āngas* of varying extent. It is they who enlighten us in the Scriptural knowledge. Salutations are offered to them, of the various times and places. 24) The *Upādhyāya* is one who propounds the contents of the *Āngas* and *Upāṅgas* for the benefit of pupils.

Page 279—lines: 1) Here the *Sādhu* is saluted, and his outstanding qualities are incidentally mentioned. 12) *जोषकारी* has obviously the meaning of *जमोषकारी* and its etymology might be offered thus: *जोषकार* > *जउषकारी* (in *Apabhraṁśa*) > *जोषकारी*, the doubling is not in any way abnormal: *सुवृति* is often represented by *सोम्वह*. We get both the forms *जमोषारी* and *जमोषकारी*. This paragraph (§425) glorifies the *पञ्चनमस्कार* in view of its religious sanctity, spiritual powers and miraculous force. A good deal of literature has developed round this *पञ्चनमस्कार* both in *Prākṛit* and *Sanskrit*, and a good bit of it is published in two volumes, *नमस्कार स्वाध्याय*, published by *जैनसाहित्यविकासमण्डल*, *Villeparie*, *Bombay-56*, 1961-62.

Page 280—lines: 1) In this paragraph is described the spiritual progress on the *सप्तक्षेत्री* (See the *Doctrine of Karman*, p. 73, *Bombay* 1942) culminating with *निर्वाण* or *मोक्ष* which is characterised by the highest Bliss (see lines 15-16). 17) Here ends the *कुशल्यमाला* *कथा* elaborated and composed by the genius of *दाक्षिण्यविज्ञ*. In the *Śāntinātha Jaina Bhāṣṭāra*, *Cambay* (G. O. S. 135: *Catalogue of Palm-leaf Ms.* in the S. J. Bha., *Cambay*, *Baroda* 1961) there is a Ms., *Pañcā-ārādhānāprakarana* (No. 115-5, folios 88-110, Extent 339 gāthās, Language-*Prākṛit*, size 13.7×1.7 inches, Age of Ms., c. first half of the 13th Cent. V. S., condition-good), p. 189. It opens thus: *मणिकहुमावसाह १ कामपर्वतो वि मुनिवरो भवत् २ । अवरपुतो य मुनी ३ सयंमुनेषो महासि सि ४ ॥ १ ॥* *महदहसाह ५ य तहा पंच वि एए तव च काऊण । वीरवत्सल भगवतो अते आलोचयं दाउ ॥ २ ॥* *आराहेऊण तओ जिणोषहट्टेण वेव भणेण । निटुबिय-अट्टकमा अंतसा केवली जाया ॥ ३ ॥* *अह मुनिवरोहि एएहि सोसियं कम्मसेणममुहं पि । तह अणेण वि मुणिजा सोसेअव्य पयत्तेण ॥ ४ ॥* End—*तत्त्व न जरा न मच्च नाविहिणो [न बाहिणो] नेव सव्वदुक्खाइ । अचन्तसासयं चिय भुजंति अपोवमं सोक्खं ॥ १८ ॥* *पुणमी आराधना सम्मत्ता । पंचेऊण यायाः ३३९ ॥ छ ॥* This shows how these characters from a tale, in course of time, were looked upon as Religious Heroes, great saints in flesh and blood, who attained liberation after practising penances etc. 18) The story proper ends with the paragraph §426. Hereonwards is more or less the concluding *Upasāhāra*, in which the author explains himself on certain items (§427-28), solicits sympathy from the readers (§429), then gives some personal information in what may be called a *Prasasti* (§430), then there is concluding *Maṅgala* (§431), and lastly the *Granthāgāra* is given (§432). 19) For the description of the *Nagari*, see §14f. For the meaning *अक्षेत्री* see p. 4, l. 22. 22) For the episode of *Ratnaśekhara* alias *Jināśekhara*, see pp. 117-120. 23) For the biography of *Epikā*, pp. 124-27. 24) For the account of the *Bhilla* chief, see pp. 138-149. 26) For the episode of the *Citrapaṭa*,

pp. 185 ff. 27) For the episode of the alchemists, see pp. 195 f. 28) Here the reference appears to the context where the king meets various religious teachers holding different views, p. 203 ff. 29) जयसमिलद्विदंते, see § 326. Then दियलोए चम्मफळ possibly refers to the episode of the Bird pp. 261 ff.

Page 281—lines: 1) For the details about Kāmagajendra, see above pp. 232 ff. 2) For details about Vajragupta, see above pp. 244 ff. 3) About Svayambhūdeva, see above pp. 255 ff. 4) About Mahāratha, see above pp. 268 ff. 5) The topics of Ārādhana etc. pp. 269, 23 f. 8) Rāga is attachment or attachment for the world and its ties. Rāga is acceptable (for treatment) or praiseworthy provided it leads finally to non-attachment or Vairāgya. 11) Two parts of the *Vasudevahinḍī* have appeared from Bhavanagar (Ātmānanda Sabhā). From the first part it is seen that the *Dhammillahinḍī* is included in the *Vasudevahinḍī*, but here Uddyotana by using plural हिंदी seems to indicate that the *Vasudevahinḍī* and *Dhammillahinḍī* are two works. 13) For the reference to गुनुल, see p. 13, l. 8. 14) This has possibly in view the conversation which the king had with the goddess, especially p. 15, line 9 etc. 15) For the context of पुष्टलक्षण, see p. 129. 18) These non-Jaina deities are referred to more than once in the text. 20) Some apparently unpalatable details can find a place in the चर्मकथा which ultimately gives rise to सम्मत्त्व. 23) देवीजो भासाजो, many speeches, dialects current in different देश, territories, parts of the country. 24) पठ possibly refers to recitation. From the mention in the preceding line and here, it is clear that the name of the work is *Kunlayamālā*. 27) The author tells here that within three hours of the day he composed one hundred *granthāgras* (extent of one hundred *anuṣṭup* units) and possibly went on writing (or having got written, note the reading of P) them on a slate as was the custom in those days. Muni Shri PUNYAVUJAJI tells me that generally the authors recited as they went on composing and some one else, if not the author himself, went on writing side by side on a slate with a soft-stone-piece (something like chalk). 28) On the position of ह्री, a deity of the महापद्महृद, in Jaina mythology, see the तत्त्वार्थसूत्र III, 14-9. She plays a significant role in Jaina rituals and Tantra. The author feels that it was due to the benign favour of ह्री-देवता that he could compose this work with such a remarkable speed.

Page 282—lines: 1) These two verses are really touching; and almost with paternal affection, Uddyotanasūri has presented *Kunlayamālā* to the world of scholars. Some of the words have a double meaning. 3) This is a Dharmakathā. Various Kālās are described or shown here. Many kings have taken *dhikṣa* in this Kathā. The author wishes that his work should live long like the fame of Rṣabha, the first Tīrthakara. 4) This paragraph gives personal details about the author, and as such it is a biographical Prastāvi. The two Mss. J and P show great variations in the details of this Prastāvi and they deserve careful study. J gives more details, and some of them are a second thought, and at least once intruding on the continuity of P. 4) P has not got first two gāthās. That means, it does not refer to two Pathas (Dakṣiṇā-patha and Uttārā-patha) and to the river Candrabhāgā or the Chinab—the Accens of the Greeks or rather the united streams of the Jhelum and the Chinab. The Prastāvi according to P., therefore, begins with line 6, which opens thus: जलिव पयडा पुरीणं पञ्चद्वया इति. 6) The letters *aa* and *ma* are very much similar in P; so one is justified in reading सिरि-जोरमाणे. 7) Ācārya Harigupta hailed from the Gupta-vamśa; he was a Guru of Toramāna; he had his camp (possibly during the rainy season) at Pavvaiyā (on the bank of Candrabhāgā) from which capital Toramāna ruled the country (lit. enjoyed the sovereignty of the world). 8) The Ms. P does not specify the relation between Harigupta and Devagupta; J makes it, however, clear. This Devagupta is possibly the same as the one mentioned at p. 3, line 28; like his teacher Harigupta, he also hailed from the Gupta-vamśa and is styled Rājaraṇi. He is mentioned earlier along with other literary figures; and here he is called a कवि or महाकवि; and in both the places there is a reference to his fame 'payado' or 'pāyado'. May be that he had written a work like सुपुस्तकरिव. P specifies his fame thus: जल वि विज्जरए किल्ली. 8) Śivacandragani is called Mahattara, a well-known title; मयहरो stands obviously for मयहरो=महतरः. 9) Both J and P say that he came and stayed at Bhinnamāla or Bhillamāla. The reason why he came from the Pavvaiyā area to Bhinnamāla is that he wanted to pay respects to Jinās (in various temples on the way). 10) Śivacandra's pupil is Yakṣadatta with the title Kṣamāśaramapa. The Editor of the *Rajasthan through the Ages* (Bikaner

1966), p. 121, proposes that this Kṣamāśaramaṇa Yakṣadatta might be identical with Yakṣadeva who was patronised by Nāgabhaṭa I. For details the reference is given to a paper 'Original Capital of the Imperial Pratihāras' in the *Bhāratiya Vidyā*, XVIII, parts iii-iv, pp. 74-80. He had many pupils, known for their austerities and gift of speech; and it is they who had got constructed many temples of Jina on account of which the Gurjara-deśa became attractive. 12) This gāthā is found only in J. It is amplificatory of *bahuyā sisā* and mentions six pupils of Śivacandra, namely, Nāga, Vṛnda, Mammaṭa, Durga, Agniśarman and Vateśvara. 13) It is the sixth pupil, namely Vateśvara, that is meant by *teṇa*. He had a Temple of Jina built at Ākāśa-vapra-nagara. A careful scrutiny of the variations seen in J and P in lines 11-13 clearly leaves the impression that the draft of J is subsequent to the draft of P. That is, J is rewriting what was already there in P, so far as this *prabānti* is concerned. The pronoun *teṇa* in singular refers only to Vateśvara when six of the pupils are mentioned here. P reads वटेसरो ऋषि षो ऋषाममणो for which J has जिनालयं तेण निम्मवियं रम्मं. The expression तस्य मुहदसणे चिन्तये is more appropriate with the reading of P, along with which it stood originally, than with the reading of J which came to be substituted in the revised draft. 14) The pupil of Vateśvara is Tattvācārya. One can ever read नाम-ययह-मुणो as a compound expression. 15) Among his contemporaries, not so quite laudable, he had an outstanding character. 16) The author of this work namely उद्द्योतन is a pupil of Tattvācārya; he composed the *Kuvalayamālā* after having had a vision of and inspiration from ह्री देवी; and he was known as राक्षिष्यचिह्न. 17) After giving his descent in the ascetic hierarchy (हरिगुप्त > देवगुप्त > शिवचन्द्र > यक्षदत्त > नाग-कुन्द-मम्मट-दुर्ग-अग्निशर्मन् and वटेसवर > तत्त्वाचार्य > उद्द्योतन i.e., राक्षिष्यचिह्न), he now gives some details about his instructors or teachers in different branches of learning. Ācārya Virabhadra (*aśthāvarah kalpaerkaṣaḥ*) was his Guru who taught him Siddhānta and Haribhadra, a prodigy of manifold learning, taught him Yuktisāstra or pramāṇa-nyāya (P reads पमाननायण). 18) After giving his ascetic and tutorial parentage or ancestors, Uddyotana gives his natural parents. In the town of Mahādāvāra, there was a dutiful Kṣatriya, Uddyotana by name. This line is found only in J. सवा for रावा is a misprint in f. n. 19. 19) Samprati also can be taken as a proper name; in that case Vateśvara is the popular (and alternative) name. P calls him राजा. In case *samprati* is not a proper name, the implication would be that Vateśvara is a recent, if not contemporary, ruler. Our Uddyotana, the author of *Kuvalayamālā*, is the son of Vateśvara. So his natural parentage is of a Kṣatriya ruling family: Uddyotana > Samprati alias Vateśvara > Uddyotana. He had the name of his grand-father, not in any way unusual. Vateśvara happens to be the name of his father as well as of his grand (ascetic) teacher. 21) The author mentions here the place where this work was composed. Jāvālūra or Jalor was rich in temples and Śrāvakas or Jaina laymen. It is there that Virabhadra (possibly the same as one, noted above, from whom the author received lessons in Siddhānta) got constructed a lofty temple dedicated to Rābha-Jinendra. While staying in that temple, Uddyotansūri composed this work and completed it on the 14th day of Caitra Kṛṣṇapakṣa. So far as P is concerned, the matter continues very well with line 5 on the next page. In Sain. 915, i.e., A.D. 858, just after 80 years after the completion of the *Kuvalayamālā*, Jayasinhaśūri composed his *Dharmopadeśamālā-vivaraṇa* (Singhi Jain Series, No. 28, Bombay 1949, pp. 228 f.) at Nagaur (possibly then included in Gujjaratā, or Gujarāt) during the reign of Bhojadeva (to be identified with Mihira Bhoja, c. 840-90, whose dominions 'included the Cis-Sutlej districts of the Punjab, most of Rājputāṇā, the greater part, if not the whole, of the present United Provinces of Agra and Oudh and the Gwālīor territory', see V. A. SMITH, *The Early History of India*, 4th ed., p. 393). He gives the genealogy of his ascetic predecessors. Devavācaka was succeeded by many teachers (*ācāri*); then comes Vajāsara (= Vateśvara), styled Kṣamāśaramaṇa; his pupil was Tattvācārya (who was *suprasiddha*); he was followed by Yakṣamahattara, Kṛṣṇamuni etc. These names remind us of Devagupta, Vateśvara and Tattvācārya mentioned by Uddyotana. It is not unlikely that they are identical. According to P Vateśvara was styled Kṣamāśaramaṇa.

Page 283—lines: 1) Lines 1-4 are found only in J: obviously they are an addition in the revised draft, supplementing a few new facts and ideas. When this work was completed at Jalor, Śrī-Vatsa-rāja was the contemporary (*jaiyā*) king; he is called *vapa-katthā*. Dr. DASHARATH SHARMA in his address at the History Congress mentions that Vatsarāja's coins are available.

In this address he puts together some details from the *Kuvalayamālā*. Jalor was possibly within his jurisdiction. 4) Uddyotana calls himself Ācārya here; and tells us that he was a limb of or belonged to Candrakula. 6) Earlier only Caitra-kṛṣṇa-caturdaśī was mentioned; here more details are given. It was completed (the reading of P is more explicit) in the afternoon, when one day was less for the Śaka era to reach seven hundred. The year ends with Caitra-kṛṣṇa-amāvāsyā. This last day but one of the Śaka year 700, according to JACOB, corresponds to the 21st March 779 A.D. He has an important note thus explaining चौदसी वैरास किष्णवसन्ति. i.e. Caitra ba-di 14 "This date is interesting from the point of view of the Calendar. As the Caitrādi-year invariably begins with the śuklapakṣa of Caitra, the date in question would seem to be recorded according to the *pūrṇimānta* scheme in which the dark fortnight precedes the bright one. But as KIELHORN (Ind. Ant. 1896, p. 271 f.) has shown from dates in inscriptions that in connexion with Śaka years almost always *amānta* months are used, the *prima facie* interpretation of our date becomes extremely doubtful. In the year under consideration, however, there was an *adhika* Caitra which precedes the *nija* month; therefore, in this *adhika* Caitra ba-di 14 is the last day but one of the preceding year, if the year began with *nija* Caitra, as it ought to do, since the new moon initiating true Caitra immediately preceded Meṣasamkrānti. I, therefore, believe that SWAMIKANNU PILLAI's assertion (*Indian Ephemeris* vol. I, part I, p. 65), 'when there is an *adhika* Caitra, that begins the year', applies only to modern usage (*Samarāścaṣakā* Intro., p. ii, Calcutta 1926). 9) This section presents what is called Pravacanamaṅgala. Such a *maṅgala* comes at the beginning and at the close of a discourse or treatise. It consists of salutations to all the worthy ones and to all those who deserve reverence and recollection of whom develops an auspicious mood (in the individual) as well as atmosphere (round about). What J presents is a different draft of the Maṅgala from that in P, though some of the contents are common; and these contents go back to ancient Maṅgala-sūtras. Some forty four of them are a part of the Maṅgala salutation at the beginning of the Vedanākhanda (Śatkhandaṅgama, Khanda 4, Bhāga 1, Book 9, pp. 2 f.; see also the editorial observations in the Viśaya-paricaya, and Book 1 Prastāvanā p. 29 f.). The Dhavalā com. on this section explains fully all those expressions which are common to these Maṅgala salutations. The references to various ऋद्धि and लब्धि are interesting. 16) Perhaps सेय for सीय. 43) It may be noted that the Maṅgala in P refers to the Siddhāyatana in the Saṃnedaśaila. 44) The two Maṅgala passages drafted independently and added in Mss. P and J, using the same basic traditional material, might have been put at the end of the Mss. when they were completed and consecrated. किल किल जप्पडिचक्का is a better reading found elsewhere in the म. रा. रहस्य.

Page 284—lines: 5) The expression किल किलिय षडोचक्का is a bit elusive; the term हिलिहिलि-देवीजो is in plural: if it does not refer to श्री (सिरी > सिली > हिली in popular Apabh.) and ह्री-देवी. it has in view some local tutelary deities invoked in Tāntric rituals. See the formulas in the मन्त्रराजरहस्य. Muni Shri PUNYAVUJAYJI kindly showed me an advance copy of what is called पञ्चगव्यलक्षारयम् printed in the मन्त्रराजरहस्य of सिंहिलकसूरि (in the Singhi Jaina Series). Some of the prose passages in this Collection have close correspondence with the matter in our paragraph 431. There are some significant various readings which need careful study. 7) The concluding verse clearly indicates that a Maṅgala of this type is to be recited every day. 8) This seems to be the author's approximate calculation recorded in the draft included in the Ms. P. Even after this calculation noted in the body of the text, it is interesting to observe that the Granthāgāra noted by the copyist of the Ms. P is only 10,000. The subsequent reference to Uddyotana possibly belongs to the copyist. 11) Why it is a संकीर्णकथा, see ante p. 4, line 16. 16) The Ms. J plainly mentions the date when it was completed. It is Śarvāt 1139, Phālguna Vadi 1, Sunday.

Concordance of the Printed Text with the Mss. J & P

In the first column, the No. of the page of the printed text of the Prākṛit *Kuvalayamālā* is noted; then in the next column it is indicated where that page begins and ends in the Ms. J (leaf No., *a* or *b*, line and column); and in the last column, it is shown where that page begins and ends in the Ms. P (Page No., *a* or *b*, and line). This Table will enable the critical reader to spot the context of the printed text in the Mss. either J or P.

Printed Page No.	J						P			
	From			To			From		To	
	Page	Line	Col.	Page	Line	Col.	Page	Line	Page	Line
1	1 <i>b</i>	1	1	1 <i>b</i>	6	3	1 <i>b</i>	1	1 <i>b</i>	11
2	1 <i>b</i>	6	3	2 <i>b</i>	2	1	1 <i>b</i>	11	2 <i>a</i>	8
3	2 <i>b</i>	2	1	3 <i>a</i>	5	1	2 <i>a</i>	8	2 <i>b</i>	7
4	3 <i>a</i>	5	1	3 <i>b</i>	7	1	2 <i>b</i>	7	3 <i>a</i>	4
5	3 <i>b</i>	7	1	4 <i>b</i>	2	1	3 <i>a</i>	4	3 <i>a</i>	18
6	4 <i>b</i>	2	1	5 <i>a</i>	3	2	3 <i>a</i>	18	3 <i>b</i>	14
7	5 <i>a</i>	3	2	5 <i>b</i>	7	2	3 <i>b</i>	14	4 <i>a</i>	12
8	5 <i>b</i>	7	2	6 <i>b</i>	2	3	4 <i>a</i>	12	4 <i>b</i>	7
9	6 <i>b</i>	2	3	7 <i>a</i>	7	2	4 <i>b</i>	7	5 <i>a</i>	7
10	7 <i>a</i>	7	2	8 <i>a</i>	4	1	5 <i>a</i>	7	5 <i>b</i>	5
11	8 <i>a</i>	4	1	8 <i>b</i>	7	1	5 <i>b</i>	5	6 <i>a</i>	3
12	8 <i>b</i>	7	1	9 <i>b</i>	2	2	6 <i>a</i>	3	6 <i>b</i>	1
13	9 <i>b</i>	2	2	10 <i>a</i>	4	1	6 <i>b</i>	1	6 <i>b</i>	15
14	10 <i>a</i>	4	1	11 <i>a</i>	1	2	6 <i>b</i>	15	7 <i>a</i>	12
15	11 <i>a</i>	1	2	11 <i>b</i>	3	1	7 <i>a</i>	12	7 <i>b</i>	8
16	11 <i>b</i>	3	1	12 <i>b</i>	1	2	7 <i>b</i>	8	8 <i>a</i>	6
17	12 <i>b</i>	1	2	13 <i>a</i>	5	2	8 <i>a</i>	6	8 <i>b</i>	4
18	13 <i>a</i>	5	2	14 <i>a</i>	1	1	8 <i>b</i>	4	8 <i>b</i>	18
19	14 <i>a</i>	1	1	14 <i>b</i>	5	1	8 <i>b</i>	18	9 <i>a</i>	17
20	14 <i>b</i>	5	1	15 <i>b</i>	1	3	9 <i>a</i>	17	9 <i>b</i>	16
21	15 <i>b</i>	2	1	16 <i>a</i>	5	3	9 <i>b</i>	16	10 <i>a</i>	16
22	16 <i>a</i>	5	3	17 <i>a</i>	4	2	10 <i>a</i>	16	10 <i>b</i>	16
23	17 <i>a</i>	4	2	18 <i>a</i>	1	2	10 <i>b</i>	16	11 <i>a</i>	16
24	18 <i>a</i>	1	2	18 <i>b</i>	3	3	11 <i>a</i>	16	11 <i>b</i>	15
25	18 <i>b</i>	3	3	19 <i>b</i>	1	2	11 <i>b</i>	15	12 <i>a</i>	15
26	19 <i>b</i>	1	2	20 <i>a</i>	4	3	12 <i>a</i>	15	12 <i>b</i>	13
27	20 <i>a</i>	4	3	21 <i>a</i>	3	1	12 <i>b</i>	13	13 <i>a</i>	12
28	21 <i>a</i>	3	1	21 <i>b</i>	6	3	13 <i>a</i>	12	13 <i>b</i>	11
29	21 <i>b</i>	6	3	22 <i>b</i>	4	2	13 <i>b</i>	11	14 <i>a</i>	11
30	22 <i>b</i>	4	2	23 <i>b</i>	3	1	14 <i>a</i>	11	14 <i>b</i>	9
31	23 <i>b</i>	3	1	24 <i>a</i>	6	1	14 <i>b</i>	9	15 <i>a</i>	10
32	24 <i>a</i>	6	1	25 <i>a</i>	5	3	15 <i>a</i>	10	15 <i>b</i>	12
33	25 <i>a</i>	5	3	26 <i>a</i>	2	1	15 <i>b</i>	12	16 <i>a</i>	14
34	26 <i>a</i>	2	1	27 <i>a</i>	2	2	16 <i>a</i>	14	16 <i>b</i>	13
35	27 <i>a</i>	2	2	27 <i>b</i>	5	2	16 <i>b</i>	13	17 <i>a</i>	14
36	27 <i>b</i>	5	2	28 <i>b</i>	2	3	17 <i>a</i>	14	17 <i>b</i>	13
37	28 <i>b</i>	2	3	29 <i>a</i>	6	2	17 <i>b</i>	13	18 <i>a</i>	11
38	29 <i>a</i>	6	2	30 <i>a</i>	2	2	18 <i>a</i>	11	18 <i>b</i>	11
39	30 <i>a</i>	2	2	30 <i>b</i>	6	3	18 <i>b</i>	11	19 <i>a</i>	11
40	31 <i>a</i>	1	1	31 <i>b</i>	4	3	19 <i>a</i>	11	19 <i>b</i>	11
41	31 <i>b</i>	4	3	32 <i>b</i>	3	1	19 <i>b</i>	11	20 <i>a</i>	11
42	32 <i>b</i>	3	1	33 <i>b</i>	1	2	20 <i>a</i>	11	20 <i>b</i>	11

Printed Page No.	J						P			
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43	33b	1	2	34a	5	3	20b	11	21a	12
44	34a	5	3	35a	4	1	21a	12	21b	12
45	35a	4	1	36a	3	1	21b	12	22a	11
46	36a	3	1	36b	6	1	22a	11	22b	10
47	36b	6	1	37b	4	1	22b	10	23a	10
48	37b	4	1	38b	2	3	23a	10	23b	10
49	38b	3	1	39a	6	2	23b	10	24a	10
50	39a	6	2	40a	4	1	24a	10	24b	11
51	40a	4	1	41a	3	2	24b	11	25a	11
52	41a	3	2	42a	1	1	25a	11	25b	12
53	42a	1	1	42b	5	1	25b	12	26a	12
54	42b	5	1	43b	3	1	26a	12	26b	12
55	43b	3	1	44b	2	3	26b	12	27a	13
56	44b	2	3	45b	1	3	27a	13	27b	13
57	45b	1	3	46a	6	3	27b	13	28a	14
58	46a	6	3	47a	6	2	28a	14	28b	14
59	47a	6	2	48a	5	2	28b	14	29a	14
60	48a	5	2	49a	3	3	29a	14	29b	13
61	49a	3	3	50a	1	1	29b	13	30a	13
62	50a	1	1	50b	5	2	30a	13	30b	14
63	50b	5	2	51b	3	1	30b	14	31a	12
64	51b	3	1	52b	1	1	31a	12	31b	12
65	52b	1	1	53a	6	1	31b	12	32a	13
66	53a	6	1	54a	3	3	32a	13	32b	13
67	54a	3	3	55a	4	3	32b	13	33a	15
68	55a	4	3	56a	3	1	33a	15	33b	15
69	56a	3	1	56b	7	1	33b	15	34a	17
70	56b	7	1	57b	5	2	34a	17	35a	2
71	57b	5	2	58b	3	3	35a	2	35b	2
72	58b	3	3	59b	1	1	35b	2	36a	2
73	59b	1	1	60a	6	2	36a	2	36b	3
74	60a	6	2	61a	5	2	36b	3	37a	5
75	61a	5	2	62a	4	1	37a	5	37b	5
76	62a	4	1	63a	3	3	37b	5	38a	6
77	63a	3	3	64a	1	1	38a	6	38b	5
78	64a	1	1	64b	4	2	38b	5	39a	5
79	64b	4	2	65b	4	1	39a	5	39b	6
80	65b	4	1	66b	2	1	39b	6	40a	6
81	66b	2	1	67a	6	2	40a	6	40b	4
82	67a	6	2	68a	4	3	40b	4	41a	5
83	68a	4	3	69a	5	1	41a	5	41b	5
84	69a	5	1	70a	3	1	41b	5	42a	5
85	70a	3	1	71a	1	1	42a	5	42b	5
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ADDITIONS AND CORRECTIONS

Introduction					
P.	L.	Read	P.	L.	Read
22.	5	MAṆḠALA	33.	29	लोक-सहायं व बहु-ममं
31.	23	Sthānu	34.	16	आण य पुच्छं
31.	45	emergency	35.	8	उद्यमं तूण
40.	44	Mākaṇḍī	35.	14	अण-मणहर वयण-सोम्म सुह-रूव
55.	29	Northern	36.	17	विलीणया
69.	44	the car	37.	16	सव्यं मे
79.	21	of a <i>pallī</i>	38.	2	पञ्चए
82.	47	are (<i>for</i> like)	38.	12	सहोयरं, following P.
			39.	7	अपया पय -
			39.	17	तेह दियएंसु
			39.	23	गढ़ारट्टो
			44.	31	किणि य माणेण पुणो
			45.	13	णिडाळो भीसण
			45.	21	बहु-लीय
			46.	6	पळाळियाई
			46.	44	P एयं च मंति०
			47.	48	(the page of J has
			48.	2	निहणंती
			48.	8	' जलणं पविमामि '
			48.	11	-आलाबली-
			49.	29	णा-याणिमो
			51.	5	कज्जकज्जं,
			51.	24	दूसह-पहरतो गुरु
			52.	14	-वद-
			52.	36	P जणो
			53.	14	बाल-कीलया०
			55.	4	दट्ट
			57.	7	तहाविचरीय
			57.	21	' जहि जहि '
			62.	28	सुंदरो भद्दो
			63.	31	रहयं
			65.	26	-सल्लतबोलाइयं
			69.	13	भहसेट्टी
			71.	24	भागीरथि
			72.	49	को बारंभइ
			75.	10	बलायमाणो
			78.	10	सुवण्णदेवाए
			78.	28	-हियमाण
			78.	36	P om. सो मयण etc.,
			80.	23-4	' एकमकज्जं ... वरावो '
			81.	9	वियव्हो
			81.	33	मुडाण
			82.	1	विलीणं
			85.	3	वच्चंतो
			86.	20	अयाणमाणस
			91.	30	गीयत्वा
			92.	25	पवणुद्धय
			94.	3	बहु असुहं
			97.	10	' जक्क-बर
			98.	29	कोइत्थ

Prākṛit Text

P.	L.	Read
1.	12	कलिया-बिलास-
3.	7	' सीलमइओ धम्मो '
3.	21	can it be वो (वो) लिलक्के, cf. Marathi बोलके, talkative or vocal?
5.	9	कुतिर्याणं च समकालं
9.	4	विणिज्जियासेस
9.	5	घण-समओ
9.	12	अवण्णए
10.	12	विट्ठवाएहि
10.	44	P om. मे, P बाहु,
12.	14	उवकयं तेण ' ।
13.	6	णिवाडिय
13.	13	आसणेसु, सुहासणत्था य भणिया
14.	2	अच्छज ता.
15.	29	Better बिबिय with J.
16.	27	वीसइ मिलिए
20.	2	साहियं, तेहि
20.	7	Better सोज्जीती
20.	9	विप्पउत्तो
22.	13	हेलाए
24.	26	जिय-समुद्ध
25.	21	पाडलाहिं
25.	22	रत्ताहिं
29.	10	जाव य
29.	12	रयणियरो
30.	22	मोहेणं
30.	32	बालयाएँ
31.	14	मंडवा मत्तायारेहं
31.	22	रवि-नुरय
31.	38	on the margin in J)
32.	9	सुरगुरुणो
32.	19	कुसुममाण
32.	24	असयण
32.	28	जणेइ
32.	47	P मुक्कसस्त
33.	18	मयरव-वद-
33.	24	मुच्चति

P.	L.	Read	P.	L.	Read
106.	18	उदाहया	150.	8	बाहाजुबलेणं,
106.	19	गबुसणे	150.	20	वरहट्टयसोरट्टा
107.	25	अवहारिय	151.	24	तेज भणियं
108.	27	चित्ती	151.	46	faithfully
108.	28	-णिम्मबिया ॥	153.	12	वेत्तीभासाओ
108.	30	-येत्तेणं	153.	15	गणि काकणि सवाया
108.	47	दिभाओ, P चियानले	154.	28	लुद्धागयालि
112.	21	हुद्ध-	155.	9	दडबम्मस्स
113.	21	सिस्वओवेसओ	155.	12	कुमारो 'जहाणवेसि' ... राइणा
117.	3	अरिणिओ	155.	16	य सा ।
117.	27	अज्झो	156.	29	गंतुं ता
118.	25	बाहिउं	157.	34	उवट्टिया
120.	16-7	सयल-अवल	159.	11	णच्चियं
120.	21	अवलराया इमा	159.	29	-अवएतेहि
121.	16	बलया हंसल	160.	4	जाणसि
121.	19	पत्तीहि णचवइ	160.	18	दइयमुह
121.	20	अणइ व	160.	30	पयत्तो
122.	1	-पाययासणं	163.	8	उववण्णा
122.	2	-बलत्त	163.	9	वणिय-
123.	2	णिट्टुर-ओर	164.	40	P छुहिय
123.	7	अणिमतो	165.	26	कज्जं एवं
124.	1	बाहणाइ अंतेउरिया-अणत्त,	166.	11	समुत्तासुर-
124.	4	Onit one जय	166.	20	जुवाणा
124.	20	सम्भिमज्जमाण	166.	21	णियरक्खणाइ व
125.	30	उव्वट्टिऊण	166.	33	पारियाय
127.	29	णाणाइ-किरिया	167.	21	अण-तरुवर
128.	16	पणामियाइ	168.	21	महिदं
128.	20	रत्तवण्णय	170.	14	पुहइसारो
129.	14	दिट्ट-मेत्ताणं	170.	20	कि च तम्मि
129.	17	भिण्णासपुण्णा वा संलाई	170.	48	य दिथहे
129.	30	उज्जुए	173.	10	कीरउ [एस] एरित्तो
131.	11	गेहवत्तं	173.	20	समागयाओ वार
136.	24	ताई वि उज्जिअण	180.	14	वेसेहि' सि
136.	25	पयत्ता उद्धप्पहार	180.	18	-दडबम्मो
138.	14	अलया-पुट्टि	180.	32	गंसुस ... जलज्जं विय
142.	1	उज्जोयणसुरि°	181.	30	पयत्ता
143.	4	ओ पसत्तो	182.	26	इमाए
144.	1	सुद्धमं व वायरं वा	183.	24	कुवल्लयमालाए
144.	2	अणावेइ य अण°	183.	32	मोत्तण
144.	8	विणिज्जरं	184.	1	तओ सिद्धं ॥
144.	12	सजीव ... तओ शाह ॥	184.	6	इदम्पेई जम्मा
145.	2	अणामि,	184.	23	तुम्हे,
145.	38	for संपत्तं	186.	21	अप्पि तं करयंतो
146.	10	ताओ नए	186.	32	अइपुत्त-
146.	15	जुवइयं,	187.	4	एयं किर
146.	31	अ एयं,	188.	5	वट्टए
147.	5	सक्कागिरि	189.	22	दीण-विमणा
147.	12	दव-दुट्ट etc., a gāthā	190.	14	रमणिज्जं ॥ सि
147.	24	मासयावेय	190.	22	एयं
147.	27	वावड	194.	29	अणंमाणा
148.	31	अण्णमाणं	195.	6	अणपवो
148.	31	'साहम्मियस्स वंदाप्पि'	195.	25	पडिवाओ,

P.	L.	Read
199.	17	गाम ङं ङं
199.	31	पडीजो
200.	5	अउण्णाण
201.	21	पि ए लच्छि ॥
201.	33	दंसण-विमुद्धि णाणस्स
203.	8	घोसिउं
203.	35	भूए
204.	20	राइथा
205.	39	जिजाणं
207.	20	कहतो
207.	23	विसेसा
209.	14	सहस्सेहि उबविट्टो
210.	6	संताव-
210.	26	जिण-वयणं
210.	31-2	कंकडुं
211.	1	तह मुडो
211.	3	कम्म-विबरेण
211.	6	-जलिय-
214.	15	पाहाउव-
215.	2	-मंदिरोवरि
217.	32	सव्वं सच्चं
218.	3	जयस्स
218.	11	सम्मं तु ॥
218.	25	कुसमए
219.	21	अह्मोणि... सुगई गुजां
219.	22	का तस्स
220.	9	कवलियम्मि
221.	2	मिक्खण
222.	4	काम मुहसुरुवे
223.	2	पिहणं
223.	31	एक्कं बारं ति
223.	32	विलीण-
224.	19	चाई कुसलो
224.	26	कम्मकलमयाए... पलविउं
224.	28	मुड्डड गुण
225.	13	मंतवादिणो
225.	25	-पूचयं खिरंत-लोहिंयं
226.	12	गह-गहिजो
230.	1	गरय-तिरि-मणुय
230.	18	रयणंगजो ।
230.	29	दंसण मुणिव
231.	11	अक्खं व पाणयं
232.	17	बलिय-बलंत
234.	11	रेहिरा
235.	11	सयंबरं,
235.	18	उबयया,
236.	14	कामगइद-मकल-
237.	21	ओवइयं तम्मि पएसंतरम्मि,
237.	29	मुसुमुयिणं-
238.	19	साहति ।
239.	3	हा हा अवाणुए

P.	L.	Read
239.	23	रहंगयथा-
241.	3	कोसल्लावण-
242.	15	अयही-आवरण-
243.	15	उज्जुय-
243.	23	जय
243.	29	महतो वक्खेवो
245.	6	तियसइदपुज्जेहि
246.	23	पुज्जा
247.	20	वसुणंदयं
248.	2	वक्खेमु
250.	27	कहि
251.	17	पम्हल-बलंत
251.	29	भणियं
252.	13	सज्जो
252.	31	चित्तिं तीए
253.	30	सच्चं
257.	1	णागा
260.	3	वसुल्लसंत
262.	34	मुह दीह-
263.	2	क्षमसु,
264.	18	भणंतो
264.	25	अयल्ल
267.	29	परिक्कइऊण
268.	11	वड्डमाण
269.	7	जाणामि
269.	8	तत्थ ॥
270.	14	अट्टेव
270.	19	वत्थे [पत्ते] पाणे
270.	23	ण सित्तो
271.	27	वि [मज्झ] मज्झत्थो
271.	30	खामेमि
272.	25	णाय-अज्झयणे
272.	28	सिट्ठा
273.	29	आयार-पगप्प
275.	25	सुहाई
276.	27	णत्थिण-वाहण
276.	31	बहुवाइ
277.	26	कम्म-सिद्धाण
278.	21	जइ कीरइ
278.	7	सुयणे... य पाव
280.	28	तित्थियाण मेत्ती
280.	28	जाणा मणेण
281.	23	वयणव-
282.	1	सुयण णेहेण
283.	7	कइत्तणाहिमाणा
283.	11	उज्जुमईणं
283.	26	कइत्तणाहिमाणो
283.	32	सव्व-णाणाइं
283.	41	अणंतोहिं सव्वोहिं
284.	8	सहस्साइ

Sanskrit Text & Notes			P.	L.	Read
P.	L.	Read	*28.	13	ममोपरिः समस्ति
2.	40	readings	*44.	29	"तनयः, पद्यचन्द्रः पुनः"
*14.	18	बल्कोटिः	*45.	36	बारपट्टे
18.	32	[सामीप्य]	126.	18	बउपक्षमहा
			156.	25	सेरीसी

वीर सेवा मन्दिर

पुस्तकालय

१८०.२१ उपाध

काल न०

उपाध, अदिनाथ

लेखक

श्रीराम

संख्या २ क्रम संख्या ४५३०